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TVVO TREATISES,

FIRST,

THE PRACTICALL CATECHISME.

WHEREIN,

THOSE PRINCIPALL Truthes, which moſt directly, tend to life and godlineſſe; are handled.

SECONDLY.

A TREATISE OF THE TWO SACRAMENTS Of the Goſpell, Baptiſme and the Lords Supper.

1990
Ca. 80

Divided into two parts.

The firſt, ſhewing the nature of the Sacraments in Generall.

The ſecond, the manner of due preparation to the receiving of the Lords Supper, and our behaviour in and after the ſame.

By D. *Rogers* B. *in Divin. and* Miniſter *of the Goſpell.*

Printed at London by *I.D.* for *Iohn Bellamie*, and *Ralph Smith*, at the three golden Lyons in *Cornehill*, neer the Royall Exchange. 1640.

A TREATISE
ON THE
PRACTICAL
CATECHISM.

A PRACTICALL CATECHISME

OR,

A view of those principall truths of the word, which most directly tend to life and godlinesse.

Divided into three Parts.

The first, shewing the misery of all men by nature, both in respect of sinne and punishment; with the true use of the morrall Law in that behalfe.

The second, manifesting the remedy ordained by God to deliver them from this misery, together with the meanes of receiving it, viz. Faith, and how it may be attained.

The third, declaring how those who are delivered, ought to order their whole Conversation; with the meanes to procure it, the lets resisting, and the priviledges encouraging to it.

Serving for the use of those who first heard them taught, as also for all others who shall carefully peruse them.

The third Edition, corrected and much enlarged.

By *D. Rogers* B. in Divin. and Minister of the Gospell.

Rom. 7. 9. *For I was once alive without the Law; but when the Law came, sinne revived, and I died.*

Esay 12. 3. *Therefore with joy draw yee waters out of the wels of salvation.*

2 Cor. 7. 1. *Having therefore these promises, let us clense our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.*

Printed at London by *I. D.* for *John Bellamie*, and *Ralph Smith*, at the three golden Lyons in *Cornehill*, neere the Royall Exchange. 1640.

A PRACTICAL CATECHISM

To the Right Honorable and vertuous Lady, SVSANNA, Counteſſe of *Warwick*, wife to the Right Honorable ROBERT, Earle of *Warwick*, Baron of *Leez*, &c. Grace and peace.

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MADAM:

Good Readers love good bookes for themſelves, and were all Readers ſuch; (which neither they ever were, nor ever will be) I meane ingenuous or judicious, there would be the leſſe uſe of Dedications. But it is with bookes as with Meates: not all our cooking and dreſſing (doe what we can) will faſten them upon ſuch as have no appetites. And the moſt will want them; either out of diſtaſte of Stomacke, or elſe infirmity; carping at whatſoever ſuites not with their malicious fulſomneſſe, curioſity, or ignorance. Againſt ſuch as theſe, bookes juſtly ſeeke

seeke Protection from eminent personages; and so doth mine from your Honor. Both that the ill affected and prejudicate may lesse hurt us, being shrowded under such covert; and that the weake (if possible) seeing wiser and better than themselves to rely and feede upon that savorily, which they refuse, may recover appetite, and treade in their steps.

Another reason of my offer is. That this my Treatise hath heretofore come forth torne and disguised, partly by accident, partly by wilfull default; You know ragged children run into holes to hide themselves as ashamed; but having gotten apparell upon them amended; they dare present themselves to their best friends. The truth is; full loath I was to offer the former dismembred copy to the view of many such as I ought speciall service unto. But having now by providence, somewhat darned it up, and restored it to order, I am bold to offer it, (such as it is) to your Honours view and acceptance.

But because those who are wise, do not so much seeke great ones, as good ones, to be patrons of their workes; Therefore to speake the truth, the maine motive mooving me to entitle your Honour to these my labours, is this, That I have deemed you one, in whose person greatnesse and goodnesse do concur; your Ladiships more than ordinary

ordinary respect unto some faithfull Ministers of Christ (my selfe one of the unworthiest of them, not being excluded;) hath witnessed for you, that not greatnesse onely, but goodnesse hath found favour with you. And I doubt not, but that experience hath taught you, by so much the more to set a price upon goodnesse, by how much you see, that onely it can make you great, when greatnesse alone can create no goodnesse. Not to speak much of your religious care to worship God in secret, mourning for nothing more than for your inability to serve him with the best of your strength and courage, in your Meditations and private entercourse with his Majesty. All which perswade me, that God will enable your Honour to afford my poore labours such patronage, as both they specially seeke, and this age most needs; that is, of your practise, and the expression of those three sacred Truthes; of Selfe-deniall, Faith, and the New Creature, which are therein presented to you.

Alas! (Right Honourable) as the proverbe (which in all languages is so common) telles us, There is a Satiety of all things (outward) heere below, yea the choyest of them. Those who know you can tell, first what parentage and descent God hath vouchsafed you; To that, what wealth and estate he hath added; To both, what

titles of honour he hath cast in upon you. But what of all these three? They are not that threefold cord, not easily broken; they are not those Delicates which admit no Surfeit; they cannot all of them make up a crowne which withers not; No, rather they are of themselves (without goodnesse) wormewood, withering garlands. Yea, had you (besides these three) all other accomplishments which either your owne heart, or any friend could wish either to your selfe, or to your Honorable Compeere (to whom my selfe am much obliged for sundry favours) If, I say, you might wish and have either worldly prosperity either for your selves, or for that posterity which marriage hath interessed both your Honours in; with the blessedest harmony and correspondence of body, of soule, which this world can afford; Alas yet! Where is your happinesse? Can *Pharaoh's* privy Chamber it selfe keepe out frogs? Can all worldly welfare shut out regret and fulsomnesse? You know it cannot.

But the things which the Lord offers to you in the three linkes of this Golden chaine before mentioned (a cord not easily broken) are dainties and fatnesse, in which your soule may delight it selfe without wearinesse; and will set a crowne upon your head, which fades not; and afford you a Treasure which no Theeves can dig through or steale.

steale. Busie your selfe then (Right Honourable) as your privacy shall occasion (whereof you have enough) in the meditation and practice of these three; till they have so possessed you, that your solitary houres with God may become pleasant unto you; You shall (by perusall) easily meete with them mixt with other like ingredients) in this ensuing treatise; selfe deniall first will frame your spirit to such an abasement in your owne eyes. Yea, it will resigne you up so wholly from your selfe, unto meere grace; that what good soever you enjoy, you shal take it with a kind & thankful heart & hand from God, as being lesser than the least of mercies; & whatsoever you want, you shal be content, as confessing that whatsoever is not utter misery, is more than you deserve: And when you can not equall your objects to their desires, yet you shal levell your desires to them; because you desire to be no other than God will have you to be.

Then secondly, Faith, in the life thereof, will so strengthen your heart (through hope) that whatever you shall be called to be, to do, or to suffer; the promise of God al-sufficient shall enable you thereto, sustaine you therein; so that you shall say. Not I now, but Christ dwelling in me, shall doe all my workes for me. My strength shall be to sit still; not as wholly careless, but as wholly casting my cares upon him; Yea by this shield of Faith, Gal. 2. 20. Esay 26. 12. Esay 30. 15. and 15.

all

all the fiery darts of divels, of men, of Discontent, of Discouragement, shall be quenched and vanish.

Thirdly, by the influence of the New Creature, you shall finde the Spirit of Christ to inspire your spirit from Heaven, in such sort, as to carry you forth to all good conversation, both inward to God, and outward to man, with comelinesse and due proportion; your heart shall be alway on your right hand wisedome shall arise, walke, and lye downe with you; She shall attend you in secrecy, in company, at home, abroad; in your meditations, your devotions; Rejoyce with you in your Comfort; be afflicted with you in all your troubles; To conclude, it shall establish your thoughts with counsell, and in all your doubts, it shall be as a voyce behinde you, saying, This is the way, walke in it.

Eccles. 10. 2.

Esay 63. 9.

Esay 30. 21.

And what more (good Madam!) can be wished than this? Surely if Providence fore-see any other Comfort meete for you which you want (so that you seeke his kingdome first) God will cast it in as an overplus; He shall grant your Honour sweet complacence at home, grace and favour with God and man; carry you (as *Noah's* Arke above the hils) above your corruptions, your feares. And when your warfare shall be accomplished, shall take you and shut you up for ever in the Arke of Heaven, where no floods of waters shall come

neere

neere you; For the which (good Lady) pray, watch, and waite continually; and my ſoule ſhal ever crave anſwer for you from the Almighty; to whoſe grace and bleſſing, recommending the peruſall of this your Booke, but eſpecially your whole proſperity, I reſt,

Your Honours obliged unto all due ſervice in the Lord.

D. R.

To my loving Countrymen in generall, who have embraced the truth of the Gospell, or desire to embrace it: and in speciall to my beloved Brethren and neighbours who have heard these things handled in the Ministry: greeting.

Deere friends, [Auditors and Readers,]

IT is no new thing, for stuffe and substance, which I offer to you in this ensuing Tract: how can I, in an Argument of this nature, wherein the object determines the minde and pen of the Writer? If therfore novelty be your ayme, save your labour. Only for the manner and order of expression, this I would say: That as the Ancients, looke what they desired deepely to fasten upon themselves or their children, they were wont to conveigh in it the familiarity of a Song or Rime, that it might become their own with ease: so doe I heere, under the ease and familiarnesse of Catechisme, (which is no other than a forme of godlinesse) reach out to thee & thine, a direction to Heaven so that if hereby the truth as it is in Iesus, may be emplanted in thy spirit in any measure, I have my desire. Thou wilt say, Who ever denyed but Catechisme serves to this end? I answer, I wish that the practise of all that catechize and are catechized did approove it. The slight answer of men betrayes them, who being asked, If their Minister did preach to day? answer, No: he did but Catechize: If the Preaching of a Catechist were conceived as his best worke, could men so speake? No surely: were Catechizing used to such solemne ends, none but barbarous & blind ones could be ignorant of the eminency

Eph. 4. 21.

and

and fruite thereof. I taxe none: I onely adde, As I blesse God that Catechizing is so frequent, and that there are many able Preachers who aime at a profitable course: So I wish that all who doe not, would follow such examples.

I wish also that before the handling of the ordinary heads of contemplation which Catechisme affords, as of the Deity, Creation, Predestination, and the like: or of those most usuall peeces, as the Commandements, Creed, and Lords Prayer, the former whereof exceede the capacity, the latter confound the memory of most hearers: men would be pleased to cull out some practicall heads, breefly at first, and more largely afterward, whereby not onely weake memory might be confined, and capacity might be releeved: But the hearer might further be sweetned by the goodnesse of Catechisme, as well as enlightned by the truth thereof. And so, being prepared by the order and sweetnesse of practique principles tending to a scope of conversion and Salvation, both Minister and Hearer might afterward returne to their ordinary course, with discretion to conceive, and grace to profit by all other points of Doctrine in their order, which commonly are spilt, and (the more is the pitty) doe not ground or edifie them.

As touching you, my Christian Auditors: You know, one full third part of my poore labours hath beene, thus (and in this order and ayme) to Catechize. And where as I observed in the preaching hereof, that the particulars grew to a larger extent than I looked for; you know that once a yeare at least, I gave you a breefe view of all the parts in a few Sermons. Which course because I saw to be profitable then, therefore (bethinking my selfe now in this my privacy, how I might witnesse the continuing care of my heart for your good) I have conceived the reviving of that Method, to be the best way to recommend my love vnto you. Written copies I saw would proove so chargeable, that few would have enjoyed any benefit hereof: and therefore I yeelded for your ease (to that which my selfe should have shunned) to Print the Copy.

I pro-

I proceeded (you know,) in my Ministery towards the end of the Satisfaction, being the second Article of the second part. I have by my labour since (with Gods blessing) added the rest of the Parts & their Artitles through to the end: handling both one and other (for the most part) according to the proportion of my larger course: at least, no point of Substance being omitted. Your losse (in a sort) becomes your gaine in this. That where as scarce in two yeares you should have heard that which is heere added: Lo, now you have it presented to you at once. Let not (in any case) this gain of yours become your losse by carelessenes: but let it rather by your diligence become a double gain to you & yours.

Now to the intent that this view of Catechisme may be profitable, in few words conceive it thus. Three words containe all my scope in this Tract: Sinne, Grace, Obedience. Sinne, in the first part, that each unregenerate man may know how to get out of his false peace, seeing himself in the glasse of the Law to be that cursed one. Grace, in the second, that each humbled one under his burden, may (in the mirror of the Gospell, and the offer of Reconciliation) behold and embrace the hearty and unfeigned meaning of the Lord to forgive and save him. Obedience in the third, that each forgiven soule may know, that God, in shewing him mercy, aimes not onely at the ease of the soules burden, but at his owne honour, in laying on another burden (though easy and sweet) of living by faith, and obeying his Commandements. Set these three then before thy eye as the scope of the whole. And so each part shall not onely profit thee in the severall branches, but much more in the connexion of the scope thereof: all tending to make the soule happy here and heereafter. If then thou meete in the first part with many Articles and heads of weight, rest not in the doctrine of the things, but conceive them from first to last, as steps and degrees to convince thee of sinne: that the sence of thy naturall estate may make thee and leave thee such an one in thine owne eyes, as thou art in the Lords. If in the second thou meete with sundry

Mat. 11. 29. 30.

dif-

discourses of the way and meane of Deliverance, dwell not upon the points themselves, but consider their scope, that God, in offering thee Christs Righteousnesse to be thine, speakes as truly and according to his purpose, in this, as he did in the first, that he might convince thee of his Righteousnesse. Likewise in the third, so reade and meditate of the grounds therein contained as remembring that all of them tend to this one marke, That the truth as it is in Iesus, must convince thee of as great a necessity of putting off the old, and putting on the new man, as before it did of thy Righteousnesse. And thus thy reading over and over this Treatise with meditation and prayer, may through the Grace of Gods Spirit, leade thee towards Heaven.

The Christian acceptance by all sorts of my former Edition, (wherein their love caused them to hide a multitude of errors, both of disorder and print:) hath caused me in like love, and due respect to their charity, to take the occasion of this third impression, to restore the one, and correct the other, Not without additions (the Substance of the same heads not altered) to enlarge and supply such defects, as the haste and miscarriage of the former Presse had committed. Especially, I have supplyed those maine points of the second part: viz. *The Welsprings, the priviledges of Condition, the Offer, Preparation to faith, and uses of faith it selfe. Which (I doubt not) with other many, will not be unwelcome to the well affected Reader, whom I desire to take the more paines in his perusall: Not thinking it enough to buy a booke, and so to keepe it faire and neate, in a cloath, but to verse it carefully till God make it his owne by frequent attendance.*

As touching the order of the Treatise, and their owne parts I chuse first to premise such a Text of Scripture to each of the 3. parts as may naturally and familiarly comprize the breefe sum of what is contained fully in the part following it by which course the Reader may perceive, that not a man, but the Holy

Ghost

Ghost is the Author of contracting the Body of Truth into such a short view; And then, afterward, I doe proceed to annexe the larger explication of that view, in the forme of Catechizing.

And now one desire is at an end, for which I blesse God; to wit, this third Edition. But our desires are endlesse in writing, for now I have another, that as Ieremy *dealt with his* Ier. 36. 2. *Prophecies, he wrote them in a Rolle, that they might be in daily view and better beleeved: So those of my people (for I see many goe for such as they are not) who would never by the preaching of these points, understand the coherence and use of* Deut. 34. 1. *this Summe of Godlinesse, might now stand upon this* Pisgah, *and behold this* Canaan *of Practicall Religion, and that goodly* Lebanon *thereof especially, I meane the Doctrine of faith in Reconciliation, and the new Creature. The use of the whole Posie of all the Flowers herein bound together is, That ye may be better grounded in knowledge, and heare Sermons daily with better understanding, discerning and practise. Reade therefore and consider. Pray for blessing also, that this Treatise may returne into your bosomes with double fruite. If you profit not, how shall strangers? In hope whereof, I commend your Reading to the Lord, and my selfe to your prayers. Farewell.*

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FINIS.

THE FIRST PART OF THE PRACTICALL CATECHISME.

The Ground of the first part.

TITUS 3. 3.

For we also were in times past, unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousnesse, and envie, hatefull, and hating one another.

Question.

What is the connexion of this Text?

A. The *Cretians*, to whom *Paul* writes, having received the profession of the Gospell upon them, teaching them to beleeve in *Christ* the Lord of all, and to stand fast in the libertie by him purchased to the conscience; began to thinke themselves too good to serve their Superiours, Princes, Magistrates, or Masters. But the Apostle presseth them to a close obedience and walking with God

both in this and all other Commandements. And he urgeth this point of obedience to God and Man (which is the summe of the third part of the Catechisme) by a comparison of the first and second part of the Catechisme: *viz.* Sinne and Grace; thus: It were a shame for Christians to walke under grace, as as they did before, during the time of sinne and ignorance. But of this latter sort were yee *Cretians* sometimes, *viz.* foolish, disobedient, deceived, &c. Now, since the Grace of GOD appeared, yee are saved and under grace. Be ashamed therefore to live now as then, and become obedient.

Thus we see by this Argument the three parts of the Catechisme are couched together.

Q. *What is the meaning of the third verse, in which the Doctrine of the first part is contained?*

A. He describes the misery under which these *Cretians* lay in their unregeneracy. In which although all be not said, which other Scriptures containe; yet so much is said, as may be a ground-worke to the rest. The order is this. First he layes downe the misery of their mindes: they were *foolish*, that is, voyd of all sound knowledge in Gods matters or their owne good, meere spirituall fooles in the midst of their carnall wisdome. This foolishnes, is partly originall, partly actuall. Originall is the depravednesse of the understanding, and the guilt thereof. As in fooles there is a naturall disabilitie of the powers and organs of nature, and so an utter impotency to reach the truth of things: even so in all naturall men, whether under meanes or without them, they are fooles in respect of wisdome to salvation. And, as Law strips fooles of all right to an estate, making them obnoxious to a kinde of misery: so doth spirituall ignorance rob the soule of Heaven. Secondly, this foolishnes is actuall, standing in the naturall defilement of the minde, with all idle and erroneous thoughts of God and themselves, with pollution of judgement and understanding issuing thence.

Q. *What else doth the Apostle adde?*

A. The next is, Corruptednes of the heart or will, expressed in the terme of *Disobedience*, which is also Originall or Actuall. Originall is the utter losse of true freedome of the will, in point of subjection to the minde. So that, as the mind is wholy blind, so is the will wholly rebellious and unsubject, voyd of all

all submission to any Commands of God, quite averse from any thing which he doth or can impose; either in obeying or beleeving. And the guilt hereof is liablenes to wrath or justice. Secondly, hence issue all actuall habits of Rebellion, as impiousnesse, unrighteousnesse, intemperancy, and the like.

Q. *Is this all which Paul describes sinne by?*

A. No. he useth three other descriptions: first he sayth *they were deceived*, that is, As a foole is cheated easily by every one: so is a spirituall foole: this toucheth the actuall sinnes of the minde. The second is, *Serving lusts*: which imployes a Slavery to the Devill, world, and lusts, lusts of the heart, lusts of the eye, and pride of life: as a beast led to the Shambles. The third is, Trading and Conversing in actuall sinnes, such as accord with the particular nature of each sinner: some of which distempers are noted, a few of the commonest for all the rest; *Pleasures and riot; envie, hating, and being hated, &c.* all which are added to give a bitter relish to this misery, as elsewhere *Ephes.* 4. he names *lying, &c.* These three are the penalties of the minde, will, and conversation: To be deceived, is a penaltie of a blind mind: to serve lusts, is a plague of the heart and will: and to be a Trader in sinne, is a punishment of our course; and this is the curse of sinne.

Q. *Why sayth he so little of the other part of misery, standing in the curse?*

A. Not because he excludes any essentiall part of it, but because one Text will not conteine all, but that which the drift of it lyes unto. Some Texts include all three parts in one Verse, as *Ephes.* 5. 8. Some expresse one generall part some another, and in that part, some one branch, some another. Therefore what is here lacking, must be supplyed by some other.

Q. *What doe other Scriptures adde?*

A. They adde these. 1 Spirituall enmitie against God, hating him whom we have hurt, and being hated of GOD; Cutting off and estrangement from God and the life of God; excommunicated from him by our Apostacy: impotent propensenesse to all evills and ill practice, which our nature is taynted with (though with some restraint of providence) impotent aversnes from all possible willingnes to recover any better estate in our selves And 2. Temporall cursednes in our soules, in our bodies, names estates, posteritie, affayres and whatsoever belongs to us, which

the Holy Ghost calles plaguing with all adversitie: as frenzie distraughtnes of the minde: diseasednes, fevers, gouts, dropsies. beggery, povertie: basenes and scorne: crossing in attempts: ill marriage? cursed children: bad government in Magistracy, Ministry, family: pestilence, sword, famine. Thirdly, eternall, that is, after separation of soule and body, horror for the day of Iudgement, and departing from God to eternall Torment. The which are mentioned in *Ephes.* 4. and 5. Of which (God willing) I treate at large in the Articles following: But it's meet that we have such draughts of Scripture before our eyes, that as corner stones they may hold in these grounds from vanishing. Let us come now to the Articles.

The First Article of the first part.

Question.

WHAT is the generall scope of these Articles?

The generall scope of this first Part.

A. All tend more or lesse to lay forth the substance of the first part, (which is sinne) in her colours, and what use the soule is to make thereof.

Q. What is the first of these?

Article 1.

A. That in *Adam*, mankinde was created in perfection of light and holinesse.

Q. Why, was not man miserable from the beginning?

Man created in Gods Image. *Eccles.* 7. 29.

A. No, in no sort. For God created *man, male and female in his owne image, Eccles.* 7. 29. *Gen.* 1. 26. 1 *Cor.* 11. 7. *Col.* 3. 10. *Ephes.* 4. 24. Reade the places. *First*, for the matter: in respect of his better part, he was made a spirituall, immortall, invisible, intelligible being, as God. A little sparke of divinitie. *Secondly*, for the manner, as one Gods essence is subsisting in three persons, so

1. For matter.

2. Manner.

one

one soule in three powers, as naturall, sensible, and reasonable. *Thirdly*, for endowments, and qualities, pure, lightsome, orderly, righteous, holy, and perfect, though not in actuall power and stabilitie: yet in habituall integritie, he was righteous, but not righteousnesse, (for thats the Gospels worke) not immutable, but left to his freedome of will. Fourthly, In his body, although of Earth, yet by the breath of God putting life into the earthy frame thereof, he was made a creature of great authority and majesty, a modell of the Creation: as in *Psalme* 8. Reade it over. *A Lord and Soveraigne* (under the Creator) of all his Creatures under himselfe. A strange Master-piece for all to stoop to, even as he onely to stoop to his Creator. *Heb.* 2. *A little lower than the Angels*: a petty Vice-roy under the Lord himselfe. The very ruines of him are admirable; as when we behold the rubbish of some Palace, we may guesse at the first magnificence of it a farre off: so when we see the admirable reliques hereof in *Philosophers Moralists, Politicians, Artists*, and naturall effects of men, we may guesse at the originall.

3. Endowments.

4. In his body

Psal. 8. 4. 6. 8.

Heb. 2. 6. 7.

Q. *May there be any thing more distinctly spoken thereof?*

A. Yes: for order sake, we may consider this Image of God, in respect of these three: First, Body. Secondly, Soule. Thirdly Person.

More distinctly in three things.

Q. *Touching the body first, how was Adam therein created?*

1. The body.

A. We may consider therein two things. First, The production or making thereof. Secondly, The frame of it being made.

The production of it.

For the former, the Lord addresses himselfe to it more solemnly than to other Creatures (for this concerns his body as well as his soule) *Let us make man*: not thus, Let man be; as to the other creatures. The Trinity is called to this worke, noting it should be divine, excellent, and complete.

Gen. 2. 26.

The frame in three things.

Secondly, The frame of it being made, it was so as God intended it, a speciall resemblance of the Creator: He made not the soule, but man, consisting of body and soule, according to the Image of GOD. So that, whatsoever resemblance the other creatures had, remotely; *Adam* had an immediate, neere and engraven Character of Gods Image, as might be in a materiall thing. The Lord saw it was good, and to his liking.

Verse 26. twice repeated.

Consider it in these three things. First. The organicalnesse: that it should be a materiall instrument created with peculiar aptnes and fitnes for the service and execution of an immateriall divine

1.

soule: yea every way in all points most instrumentall.

Secondly, that out of so base and earthly a substance, the Lord should rayse up a mixture and constitution of elementary, and yet immortall, and durable nature, never to dye: with a consequent freedome from all alterations or impressions by *Diseases*, or *Infirmities*, tending to dissolution of the same; all paines, distempers, weaknes, or the like, (actually I meane) remooved.

3. Thirdly, A difference of habit, of proportion, and gesture from all other creatures: For such reverend markes there were, in the colour, temper, guise, awfulnes, erectnes, and gate of man, as caused all creatures to stoope and doe obeysance. The Heathens observed it, in the upward looke of man, and the prone downeward looke of other creatures.

Q. *But the Holy Ghost especially ayming at the soule: proceed to speake of that.*

2. The Soule in 2. things.

A. The soule of man resembled the Creator much more: and that in two things.

1. Nature of it.

First, The nature of it, like Gods (as hath beene said) incorporeall, intelligible, immortall, free to will or nill: nothing in it grosse, carnall, or base: the purpose, counsell, understanding, deliberating, resolving, discoursing and judging faculties being Divine sparkes.

2. Functions.

Secondly, The severall functions and powers thereof, resembling the communicable Attributes of GOD, in their perfection: his knowledge, his pureneſſe, his freedome, his righteousnesse: These may be referred to two sortes: inward and outward

1. Inward.

The inward, standing in understanding, will, and conscience: The understanding having perfect knowledge of God his nature attributes, will and worship, of himselfe, of all other things, yea the formes and very natures thereof, whence he gave them names: in all respects his understanding was an *Vrim* of distinct, pure and perfect light: so was his will (as I may say) a *Thummim* of *Holines*, perfect righteousnesse, originall rectitude, and was thorowly subject to the edict and charge of the mind: and so the operations and actions sutable to both. God then sate in the throne of the minde as supreme, the will was subject to the mind, the actions to both. In the conscience, he enjoyed a pure and true reflex of himselfe in all these: perfectly glading and comforting himselfe in the privity to this excellency: a Musicall harmony without all jarre, remorse or anxietie.

Secondly

Secondly, the outward acts of the sences, members, naturall, civill, oeconomicall or religious, ordered by knowledge, There was a positive power and free will to good, and to evill negative: [as now in the unregenerate there is a freedome to evill and not good: and in the regenerate, partly to good, partly to evill.] Onely not unchangeably so: not because (as some dreame) he must then have beene as God; for many Angels were unchangeably so, and yet but creatures: but because it pleased the Creator so far and no farther to impart himselfe unto him, for what causes, base curiositie must not descant. 2. Outward.

Q. *What Image of God was in his Person?* 3. His person.

A. That which I spake of his bodily excellency (for the instrumentalnes,) is much truer of his whole Person, that it was an expresse Image of God. *First,* in his most reverend and awfull behaviour, as being (under God) the Lord of the Creatures. *Secondly,* In that honorable entertainment vouchsafed him by the Lord, even as a Prince into his Palace; all the world being finished in her due parts and ornaments, man is brought in as the royall Creature, possessed of all the rich treasure of the Creation, set therein as in a Theatre of the workmanship of God, that all should be subject to him.

Q. *What use then is there to be made thereof?*

A. Manifold: for although the crooked nature of man thinkes it but her misery, to thinke how happy she hath beene: yet the Lord purposeth by this meanes, to bring her backe to her first excellency, if she will be ruled by him.

First then, this should teach us to adore that deepe workmanship of God, which once enstamped such a lively Image of himselfe in man, as cannot be quite defaced, no not by sinne it selfe, I meane, in respect of some Characters of it, which by his merciful providence he hath left in common nature, not onely in the Notions of the mind, but the Image of the person. *Vse* 1.

This poynt will better sute the third Article: here onely I bring it in, to stirre us up to two Meditations: First, If sinne (as defacing a blemish as it is) yet could not so quite roote out that honour and Majestie of God in man, but still he hath reserved (for universall ends) some reliques thereof; (for else whence is it, that the Lord hath denyed those usefull creatures the Horse and the Oxe and others, to feele their own strength and the curse of man, so that they should quite renounce his ser-

vice? Doe they not still feare the shadow of Gods Image, and are they not awefull, nay doe they not yeeld themselves to his taming and subduing power? even Lyons, and Beares, and the most savage?) If then there be such a deepe Print of this Creating hand; what an indelible Character is there in his second Image of righteousnes, enstamped by the Spirit of Christ? Who dare say, that any thing can ever deface that lasting Image?

Colos. 3. 2. 3.

Vse. 2. And *Secondly*, what reverend respect should we yeeld to this ruined Image of God in the Creature? Who should dare to mocke and disdaine those whom God hath doubly impayred his Image in; even the lame, the blinde, the deafe, the impotent, and crooked? still there should be a due respect to the first copy: and this deformitie should rather cause us to wonder at that providence, which suffers not all men in their birth to bring in the markes of this ruined Image of God: than to scorne such as haue: See *Ioh* 9. 3. where it is called *declaring of the glory of God.*

Iohn 9. 3.

Vse 3. But *Thirdly*, and especially it should smite a terror and awe into us, of their persons, to whom the Lord hath committed the government of inferiors, as Magistrates, Ministers, Parents, and Superiours, yea although unsanctified, (but much more if renued by grace) let us behold God in them preserving his authoritie in them, though they have raz'd it out by their sinne. If the despiser of the poorest (not religious) dishonour his Maker: how much more such as disdaine the gifts of God in those that are learned, experienced, wise, and of good, comely carriage, personage, and behaviour?

Pro 17. 5. & 14. 31.

Vse. 4. *Fourthly*, Nay: how fearefull a confusion doe they bring in, who adde a second defacing to this once defaced, (yet mercifully continued) Image of God, abusing their parts of Authoritie, of Policy, of Esteeme, of Beautie, good personage, presence and behaviour, to the abominable maintenance of sinne, profaneneſſe, Atheisme, Stage-playes, whoredome, oppression, rapine, flattery, or the like? Shall God give them a third restitution of Image?

Vse 5. *Fifthly*, The recognisance of this first Image of GOD, should occasion to us (that now by the Ministery of the Law are convinced of our woefull losse) first, to shame our selves: secondly, to provoke our selves.

Branch 1. To shame our selves first, by the reflex of our odious and degenerate qualities, upon our owne spirits. Oh! that one created to immortality

immortality and vertue in the Image of his Creator, should so deeply and far disguise and forget himselfe, as to bow to an Idoll of wood and stone! to grub here in the pit of this world among base pebbles and dirt, thinking the attaining thereof to be an happinesse? nay, to grow to such villany, as to destroy the Image of God by bloud shed and cruelty? Would it be thought that it were possible for any to decline so far from that originall, if they did but know it? If that Heathen thought it a reasonable speech. What can seeme great in this world to him, by whom the frame and dimensions of the whole world are comprehended? how much more here? What wealth, profits, base pleasures, riot, drunkennesse can seeme sweet, to whom that beautifull Image of God himselfe (according to which he was made) is made knowne? how should common sence shame such? *Branch 2.*

Secondly, How should the thought hereof provoke such (as are not quite forlorne) both to mourne, that for so base objects and lusts sake, they have despised so great graces as have beene offred them; and also excite their appetite (as oft as they heare the Lord offer to restore them againe to their integritie) to long after it, and to grone under their inabilitie to beleeve it? saying, Oh Lord, I was borne to excellency and honor: and shall not thy perswasions draw my heart to recover my lost state? If we had but lost a faire picture of our Father, would we not harken after it? and should not each day seeme ten to us, (when we may regaine it) till the Lord hath settled it againe in Christ upon us?

Sixthly, This is Instruction, to teach us not onely the unspeakable *Excellency* of the fountaine it selfe, a drope of which lighted upon man, as *David*, *Psal.* 8 concludes: but in particular also, and especially the goodnesse of this Majestie, who would communicate himselfe not onely to Angels, but to a peece of earth, and that in so strange a manner, to make it capable of such perfection. To see the skill and workmanship of *Bezaleel* in brasse and silver and wood, was strange: but to see the Lords face, greater; were it but in a Leafe, a Lilly, a Gnat, which are above all *Solomons* glory. But to behold his skill and curious worke in mans body, especially his soule, to communicate himselfe so farre to a peece of clay, what meditation can equall it? *Vse 6.* *Psal. 8.* *Vse 7.*

Seventhly, It should teach us much more to beleeve, how admired he can make himselfe in all his Saints, by his second creation, especially at his second comming; and the whilest, in repayring of

of his Image more perfectly in those that beleeve; faith being a greater excellency, and tending to a neerer union than ever any perfection of *Adam*. Oh! it should convince us of the goodnesse of mercy, and cast out that enmitie of ours, which cannot beteame God one good thought.

Vse 8.

Eightly, It should teach us the equity of Gods commands, and justice of his threats even against our corrupt nature. For the Lord lookes not at our inabilitie, but his owne goodnesse, in the enabling of us once to obey. And whereas some cavillers alledge, that *Adam* had not faith given him, therefore God cannot justly require the punnishment of unbeliefe: I answer, yes: for although *Adam* had not the grace he needed not, yet he had such grace as enabled him to *obey*, as well in those charges which God should put upon him, as those he had already: which he losing by sinne, is justly punisht for it, and encreases wrath thereby.

Vse 9.

Lastly, It should stop the mouth of all cavillers against God, for not creating *Adam* with a confirmed nature to persevere. Rather let us turne our selves to condemne *Adam*, and confesse, his judgement was most just, that for so needlesse and so frivolous an addition of content to his appetite, he would lose so unspeakable a Iewell as he forfeited.

Article. II.

Qu. *But, did Adam continue in this integritie?*

A. NO. He fell from it by wilfull transgression, *Gen.* 3.7. *Rom.* 5. 12. *Eccles.* 7. 29. *Rom.* 5. 19. And this disobedience was the violation of the charge of God, not to meddle with the Tree of good and evill. This sinne was not a bare eating of the forbidden fruit, but a compound and fardell of all sinnes in one; *A proud, disloyall, needlesse, distrustfull, revolting, discontented, unthankefull, rebellious departing* from the blessed God, to a base creature, even when he was set in the midst of all perfection, above

Man lost this integritie by sinne. *Gen.* 3.7. *Rom.* 5.12. *Eccles.* 7.29.

above all base objects.

Q. *But how could this be, he being Gods Image?* Why

A He was actually so, but not unchangeably. Therefore having his will left in her freedome, and unestablisht by gracious determining thereof to good: Loe, when a sensible object is presented by the Devill, first she (as the weaker) then he by her meanes, freely chose to leave God, and to embrace the creature. And hereby, when he was made able if he would, to stand, (although so, as he might fall) he turned this voluntary might, into a necessitie of falling, and an impossiblenes of returne by himselfe.

Q. *How lay yee forth this sinne more fully?*

A. By two things. First, The description of the Holy Ghost. Secondly, By the parcels of the sinne. For the first; The Scripture calles it, *That disobedience: That offence: That transgression*: noting it to be the compound of al in one, yea the roote of all, most odious of al, as being the first of all, which durst enterfeer with the righteous nature and will of GOD. But especially *Solomon, Eccles. 7. ult.* calls it a *Finding out of inventions*. No man can finde out any thing that good is, beyond God. God had found out and bestowed upon *Adam* and *Eve* all goodnes in perfection: yet out of a wearines of welfare, they would finde out beyond him, and be wiser than he: supposing to better their estate; but they found out nothing but their own findings, sin and sorrow: as it was just they should do, who would goe beyond God: They found out indeede new occasion and worke which God never set them: and then devised lyes and shifts, but they found out misery to be their portion, when all the rest vanished, and left them in sad confusion. The fall opened 2 wayes, *Gen. 3. 6.* *Rom. 5.* *1 Tim. 2. 13. 14.* 1. By the description. *Eccles. 7. ult.*

Q. *How by the parcels of sinne?*

A. First, by the circumstances. Secondly, by the fall it self. The circumstances are as the persons belonging to it. *First*, The Serpent. *Secondly*, Satan. *Thirdly*, *Eve* and *Adam*. Touching the first; *The Serpent*, being the wisest and subtilest creature, fittest for Satan to worke by, and of least suspicion, both readiest to take fire from hell, and to set *Eve* on fire therewith, is used. Satan comes not, we see, without his tew and tackling, but strong and well prepared: here was the maine fight, upon which all his Kingdome hung; either now or never: therefore now he unites all his feates and forces; strength, crueltie, subtiltie, diligence, malice, in one. Is there any one wiser and apter creature, to convey temptation by a voyce, than other? 2. By the parcells. 1. By the circumstances of Persons, 1. The Serpent.

That

That he chuseth. Is either of the two parties sillier, weaker to be gulled than other? Her he lights upon. Is this woman at any odde time lesse her selfe, weaker than weaknes it selfe? Then he comes. Is there any way either to lay out the excellency of the object, or to extenuate the attempt urged, to alay the charge, or to traduce the Commander? That he lights on.

1. Person Satan. 2 *Cor.* 11. The second person is Satan: who had beene *an Angell of light*: but he and his fellows (as other Scriptures doe prove) being left justly by God to the temptation of Ambition, and aspiring to be as God, fell to be discontent with their estate, and to puffe up themselves with pride, and to *withdraw themselves from their place, and forsooke their service*, (for how should pride stand before a God of holinesse?) Oh! this clipt their wings of readinesse, *Psal.* 146. Then all chearefull, loyall serviceablenes was gone! By this meanes, God cast them downe to Hell, and there *reserved them in chaines*: they having lost that they had, and that they desired, turne their rage against God who had plagued them, and their envie against man his favourite, never linning till they had also cast him out of Paradise.

Iude. 6.

Psal. 146.

3. Person, *Eve* & *Adam*. The third is *Eue* and *Adam* joyntly: who did most immediately concurre to this their owne transgression.

Q. *What things obserue you in their fall?*

The remote cause three. A. Things of two sorts. First, The remote causes. Secondly, The more neere and proper. The former were these: First, changeablenesse of their will. Secondly, Vnarmednesse against the temptation Thirdly, the peculiarity of the temptation.

1. For the first, Let us not blame God: but looke at man: whose habituall holinesse wanting a confirmation of grace, determining the will against the object then and thus offered, was corrupted to a passive capablenesse of evill. Beware here of murmuring against God, saying, What was it to make them thus perfect; wanting an holy necessitie of nature to stand? Oh man, who art thou!

2. The second, was their unarmednesse. They meant indeed no evill: but they used not that power to stand, which God had put into them: they watched not to keepe pure, being made so: its not enough for a servant not to purpose to goe out of his Masters worke, except he resolve also, faithfully to dwell upon it, without unsettling. They knew good from evill

evill in the speculation: for they had heard the charge and threat of God: both of not eating, and of death by eating: but they feeling all well within for the present, rested to much in it, felt not their owne changeable will, prone to hazzard all their pearles at one cast, feared no hurt from without: and here they were caught.

The third was, the aptnesse of the temptation: the Devill feared not their perfection, he makes it strong and alluring, both in the binding of their minde, and bewitching of their heart: Let it not be imagined by you (saith he) that it is sinfull or deadly to attempt: God knoweth the contrary. What shall it boot you to obey him that envies your good? And as for the hurt yee feare; Loe, by eating yee are sure of a better estate than yee are in. Thus by the strong bayte of sweetnesse he attempts the affection, and so corrupts the judgement. 3

Q. *Proceed to the more neere cause of their sinne.*

A. It is threefold. *First*, Inward tickling of their affection, *Secondly*, Snaring. *Thirdly*, Secret consent.

The more neere causes were three. The first *Tickling.*

For the *First*, So excellent a creature could not have beene suddenly surprised, but by steps. For why? Sinne as yet was not: it could not therefore be with them as with us. *Iam.* 1. 5. *We are first led away by concupiscence*, but they had none. *Iam.* 1. 5. Therefore there must be a strong mooving and drawing of their mindes, a travaile with this indetermined freedome of theirs to sway it: and this supplieth the roome of concupiscence. Satan suspends the act of goodnesse in them, brings them to a slacke remisnesse, and corrupts their bent of spirit: as if a man would suffer an enemy to come within gun-shot of him, when he might have kept him out: and so liberty is questioned, as if a man at Dice would call in question whether his owne be his owne or not. This was the first spawne of the sinne. And this stood in foolish credultie, curiositie, and dalliance. *Credulitie*, to secure herselfe of her owne welfare, as if nothing could or would hurt her: whereas shee should have beene suspicious of the least accident threatning her. *Curiositie*, to interchange talke and speech with a creature, she being the Lady of all the creatures, (yea knowing her soveraigntie) and therefore should not have admitted such a parlee, but wisely have thought, This is no place for a servant to intrude himselfe, and to jangle with me, being uncalled 1. Credulitie. 2. Curiositie.

called: Speech is not for a Serpent: it becomes not me to seeke better content than I have, by an idle, curious and vaine discourse, I know not what, whence, nor to what purpose. But this her vaine jangling was her ruine. Then *Dalliance* in bandying so many replies one after another (who knowes how many?) and venturing to prate of so weightie a thing as her happinesse, not doubting that so minne a point threatned her ruine, but hazzarding all upon her owne wit, tongue, conceits and answers, as if shee could have pluckt backe her foote at her pleasure, and prevented sinne in the very kindling: I say, what is this but bold venturousnesse upon the danger, because she felt her selfe as yet untouched?

3. Dalliance.

The 1. cause, Snaring. These three brought forth the second, which was *Snaring*: for by this tickling of her, she takes the Devils snare into her wil and thoughts, so farre, that as a bird in a grin, shee could neither goe backward nor forward: but is limed and hampered with that which at the first she was free from: her wings beginne to be clipt; and now she is ready to tell where her great strength lyeth: and now an uncleane delight begins to defile her, her freedome staggers, she admits a thought. What if I venture and try; what hurt can come of it? Now her directive light begins to dazle, her pureneſse to be defiled, and false sweet to expell true: And so ceases to be in her own power, as the bowle rolling downe the hill.

The 3. cause, Secret assent. And so thirdly, succeeds *Secret assent* to the temptation, and yeelds up the inward weapon of her Innocency, to the Devill, rests in the thing offred, as very good, meet, sweet, delightfull, standing upon thornes till she doe, as she is tempted. What wonder? when she refuses to be led by that inward light and grace she had received? Therefore God leaves her to call good evill, and evill good. And so shee tooke it, eate it, gave it her husband, who though he were not first, yet he was last in the transgression; and yeelded to doe as the Devill had drawne her to doe; and so both of them disobeyd.

Esay 5. 20.

1 *Tim.* 2. 14.

Q. *What consider you in the fall it selfe?*

The 2 Generall, the fall it selfe, *A.* Not onely the act of the transgression, but with it a fardell of abundance of foule corruptions of heart. And those are of these two sorts, either more speciall, or more generall. The speciall were, *Pride, Securitie and Sloth, Vanitie, Sensualitie, Discontent, Sacriledge, Cruelty and unrighteousnesse,*

Special sinnes therein.

nesse, with the like. More generall and fearefull, *distrust of GOD*, *Rebellion* against God, *Vnthankefulnesse*, and *Apostasie* totally from God. For the *First*, *Pride*, how fearefull was it for a creature made in Gods Image, to aspire like Satan to be cheeke mate with his Maker? *Secondly*, *Sloth and securitie* in a slacke neglect of so great a trust reposed in his custody. *Thirdly* *Vanitie* in so inconstant and unsettled curiositie to pry into matters forbidden. *Fourthly*, *Sensualitie*, to affect a present contentment to the sence and appetite, upon so infinite hazzard. *Fifily*, *Discontent* with the present estate, so excellent, and so instantly upon their enjoying it, before they had begate and conceived a sonne. *Sixtly*, *Sacriledge*, in prophaning the ordinance (if it be true that the fruit was Sacramentall) and tye of God. *Seventhly*, *Cruell injustice*; in casting away not themselves onely, but all their posteritie. But especially the generall: *First wofull distrust*, in ascribing no credit to God either in charge or threat, but rather to Satans malicious slanders: and suffring themselves to be pulled from the Simplicitie of Gods Word, 2. *Cor.* 11. 3. entertaining base thoughts of him, to be false, envious, yea admitting a roote of bitternesse and indignation against his love. *Secondly*, *Rebellion*, to dare so openly and with full butt to rush against the command of God, and to provoke him, to try whether he would doe as he had threatned, fearing nothing: And *Thirdly*, *Vnthankefulnesse*, and a wearisome restlesnesse in that state of happinesse: even departing from God the fountaine of living waters, when they enjoyed all in him that heart could wish, even needlesly, in coole bloud. Lastly, *Apostasie*, utter revolting like traytors, from that happinesse of theirs, and the Lord the Author thereof, to Satan, sinne and curse, totally and finally for ought was in themselves.

1 2 3 4 5 6 7 The more generall &c. 1 2. *Cor.* 11. 3. 3 *Iere.* 2. 13. 4

Q. What use is there hereof? doth it affoord any instruction?

A. Yes, severall: *First*, *from the Serpent*: who by abusing his parts, teacheth us to boast our selves or rest in no outward gift of God for it selfe: seeing (if unsanctified) it may be instrumentall to such villany, and dishonor to God, either in our publique or private places, and so prejudiciall to our owne salvation, as we should wish rather we had beene Idiots, than so egregious. *Vse* 1. From the Persons. *Branch* 1.

Secondly, *from Satan*, We learne that he feares not to attempt the best, and most godly, hoping to prevaile: for if he could bring in sinne where none was, how much more increase. *Branch* 2.

creaſe it where he findes it? Alſo to ſuſpect him in his ſweet enchantments, and when he attempts our *Eve*, that is, our ſenſuall part, overthrowing our *Adam*, and judgement thereby, then to handle him roughly, knowing him (by his meſſenger) not to be far off. Beſides, beware of an aſpiring heart, diſcontent with our portion and eſtate: If *Adam* had argued thus, To what a dignitie hath my Creator raiſed me from the duſt? who am I, poore earth, earth, earth! he had ſtood firme: but now looking about him and ſetting up his briſtles, loe, pride cauſes his ruine! Oh! how ſafe are we, while we are under!

Branch 3. Pro. 16. 18. Vſe. *And laſtly, from Eve and Adam,* Let us learne not to truſt our ſelves too farre in our privations, that we intend no evill: but be we armed alſo as well againſt evill of all ſorts, leſt it be with us, as if we had nothing at all in us. Let us beware of dalliance and admitting parlee with temptations of ſenſualitie, leſt wee fare as *Sampſon* by *Dalila*, and would *Iudg. 16. 16.* faine get off the hooke, but cannot, being ſnared. Thus men thinke it cannot be dangerous to admire, prayſe and accompany beautifull women, to thruſt themſelves into the company of fine fellowes in their pleaſures, and to ruſh our ſelves upon ſnares of deepe worldly buſineſſe. They purpoſe not to be catcht (they ſay) till their wings be ſinged with their venturing ſo neere the candle, and then they ſtruggle in vaine. Better had it beene for them to have beene birds with wings, and ſo in vaine ſhould the net have beene ſpred for them. And to end this uſe, how ſhould the deſcription of *Adams* ſinne, for ever ſcare us from ſlighting it? We eſteeme it by the outward act: but that which makes it ſo odious, is the attendant fearefull circumſtance of it. To let fall a peece of coine into the dirt is little: but to throw it and ſtamp it under our feete in ſcorne, is treaſon. Not to give all to the uſe of the Church, (being ours) is nothing: but to withdraw it being *Act. 5. 5.* Gods, with a lye to the Holy Ghoſt, is mortall! Oh, the ſinne of *Adam* is inexcuſable! committed in the full ſtrength of grace, in the fulneſſe of all Paradiſe contentment, needleſly for a trifle, when there was no ſinne to draw them, and the like; ere they had ſanctified one Sabbath of Thankes.

Vſe 2. *Secondly,* Let it be inſtruction to ſhew us what little wonder there is to be made, that now in our corrupt eſtate, the abundance of gifts, bleſſings, encouragements, good helpes of nature, education,

cation, art; nay, holy ordinances of God granted us for the better, doe not profit thousands, nay, turne to our hurt? Surely, if *Adam* in all his excellency, yet by meere absence of confirming grace, could abuse his freewill to so fearefull a fall: we neede not wonder, that in this state of his necessary misery, he profits so little by all helpes: no wisedome or righteousnesse of his could free him then; and shall any thing in the want of both helpe him now? Man is set up by God, and yet is a beast. The Cat was once made a Queene, but in her glory she hunts after a mouse. How much more being corrupt?

Thirdly, Blesse God, that in his second grace by Christ, he changed old *Adams* perfection into a better and surer, from a selfe-subsistance in grace according to our owne freedome, to a subsisting in another; betrusting us no more with our owne Treasure, but keeping it under the locke and key of his owne power in Christ. So yet looke what we come short of *Adam* in the measure of grace in this life, we goe beyond him in the unchangeablenesse: for alas! how little are we fit to be trusted withall, but we would lavish it, if under our owne keeping? The Lord is faine to humble us rather under the burthen of our infirmities and corruptions, because we are not here capable of any great matter. Being so unfaithfull in the smaller, who should trust us with the great treasure? *Use 3.* *Luk. 16. 11.*

Lastly, It teaches us to esteeme highly of the grace of selfe deniall, as being the contrary grace to *Adams* corruption. For he fell by too much trusting himselfe: we stand by the grace of selfe renouncing: And its not amisse to consider; how justly the greatest penaltie of man stands in the losse of his free-will, and in the slavery of the will to sinne: because this freedome abused, caused his ruine. So fearefull is the error of them that maintaine, that man hath still free-will in himselfe remayning to that which is good. *Use 4.*

ARTICLE. III.

Qu. *Was there no other thing to make up his misery, save onely his fall?*

Adams sinne made him miserable, in 2. respects.

A. YES. The effects of it caused him to be miserable: both the effects of sin and punishment.

For sinne first, his actuall brought forth originall; his originall all actuall sinnes; and both these procured all penalties: And that thus. God having threatned him death if he sinned, did justly inflicte sinne for sinne, and gave him over to his desire, and concupiscence. Seeing he would forfeit his Image for a trifle, he left him to be as he desired; a masse of corruption and rebellion. As a Pitcher dashing it selfe against a stone wall, is justly split to peeces. So that by the wrath of God was inflicted upon him the losse of Gods Image standing in righteousnesse and true holinesse: a deprivall of the glory of God, both in soule and body: as if the Lord should say, Seeing thou wouldst needs thus rebell, fill thy selfe with it, be so to the full. Hence came that utter impotency of minde and members, to purpose, to will, or execute any good. Nay, an utter averseness from it, an utter incapableness of it, a contrarietie of spirit unto it, *Ioh.* 14.4. and 5.14. *Psal.* 5.15. *Rom.* 7.23.24. and many other. For a taste, take these: originall darkenesse, erroneousnesse of judgement, captivitie, and thraldome of will, insensibleness of heart, impotency of the faculties, enmitie to all goodnesse, total impuritie of the whole spirit, propension to any sin, and unaptnes to any good occasioned, servileness of the will, unsubjectnesse of the outward man, unsavorinesse, and in a word, the death of the grace of Creation. This for sinne.

Iohn 14.4.
Iohn 5 14.
Psal. 5.15.
Rom. 7.23.

2. Penalties of sinne.

So for the penalties, a seed of utter impenitency, dedolency obstinacy, apostacie, and excommunication from God, *Ephes.* 4. 18. From this fountaine, proceeded both actuall sinnes, and actuall penalties, sinnes of commission, omission, ignorance, presumption, inward habits; as hypocrisie, earthlinesse, ignorance errours, prophaneness, unthankfulness, hardnesse of heart; and outward acts, as in both Tables, impiousnesse, unrighteousnesse

neſſe, intemperancy, and the like: of which, ſee *Rom.* 1. and 3. 2 *Tim.* 3. 1, 2, 3, 4. 5. So penalties actuall, as the impuritie and curſe of conception, and birth, the loſſe of the right and dominion of the Creatures, the curſe upon Gods bleſſings, hellish terrours, diſeaſes, povertie, diſcredit, impriſonment, feare of death, guiltineſſe of judgement, and utter miſery of loſſe and ſence of hell. *Rom.* 1. & 3. 2 *Tim.* 3. 1. 2. 3. 4.

Q. *You have laid many things together: and I conſent to all: Yet I deſire a little more diſtinct order of them: bring therefore all theſe to ſome few heads.*

A. I will in this Article lay downe the order of the point, and leave the further enlargement of it, to his due place in the fift Article following. Conceive then the point by the Apoſtles ſpeech, *Rom.* 5. 12. *Wherefore as by one man, ſinne entred into the world, and death by ſinne, &c.* Where we ſee, that the actuall ſinne of *Adam*, determined not the bound of miſery, but brought a ſecond miſery with it, even the miſery of our whole nature. While wee ſtood in *Adam*, his obedience kept his whole eſtate and nature entire: but when he fell, though the ſinne were a limited thing in act of eating, yet it was an unlimited exceſſe in reſpect of the committer, and the frame of his revolting heart. And therefore it was juſt with God to plague his whole nature, for this ſinfull act: And the plagne thereof was, to inflict ſuch a penaltie upon *Adams* nature (of the Propagation I ſhall ſpeake in Article 4.) as made it truely miſerable, in ſtead of being before truly happie. Note then, *Adam* having actually diſobeyed, the Iuſtice of God offended highly by it, doth puniſh whole nature for it. As if he had ſaid thus, Haſt thou indeed freely choſen to leave me on plaine ground? To embrace luſt and Satan, and pleaſure of appetite before me? To caſt dirt upon my pure Image? Be it then ſo with thee, as thou deſireſt! Be that in nature, which thou chuſeſt in thy free will to doe. That Image of mine which thou caredſt not to preſerve, be ſtripped off: that image of thine owne invention, which thou preferredſt, be ſatisfied with, fill thy ſelfe with, enjoy and delight thy ſelfe with to the uttermoſt: I will not ſuffer mine to harbour with thine, light and darkneſſe, corruption and pureneſſe: therefore depart my Image, from this ſtie of uncleaneneſſe, and let him who needes would be filthy, lye

More full explication of it *Rom.* 5. 12.

God juſt in puniſhing ſin with ſin.

lye downe in his filth, and he that would forsake a reall fire of heat, to compasse himselfe in his owne sparkes, let him lye downe in sorrow. As I threatned, so I sentence thee, *In dying, dye*: dye the death of thy sinne, and finde thy owne inventions to the selfe: I utterly cut thee off, and excommunicate thee from my presence, and in token of it, from Paradise the place of thy former happinesse: in one word, Be miserable. Note then whatsoever *Adam* brought himselfe unto by his act of sinning, was penall: because it was a stroke of justice. Not onely death and all other punishments, before and after it, but even Originall sinne it selfe is a penaltie: it is a sinne indeed, but it is a penall one, God justly punishing actuall with originall: and so we must conceive, that although in us it be truly sinne, yet God inflicting it, did not infuse it as sinne into us, but onely as a just penaltie of that which *Adam* himselfe in the freedome of his wicked will, had first forged in his owne heart against God.

Q. *How many branches doe yee divide this Misery into?*

Misery of sin double.

A. Into two. The misery of sinne, and the misery of punishment: either of which, had beene misery alone. but justice would not suffer misery to be within narrower bounds than these: that he who by doing made himselfe, might by suffering be made miserable. The former, *viz.* misery of sinne, is either of the roote, Originall, or the branches, Actuall sinne: both making the soule truly though not equally miserable.

1 Originall.

Q. *What is the former of these? Shew in what the misery of Originall sinne standeth?*

In 2. things. 1. Guilt.

A. In two things. 1. Originall guilt. 2. Originall staine or pollution: both being the fountaines of all actuall guilt, and pollution of conscience.

What it is, and in what it stands.

Originall guilt is that privitie and reflexion of conscience in *Adam* fallen, whereby he told himselfe continually that he had fallen, and therefore must dye the death, in each kinde of it, body and soule. This perpetuall alarum of conscience in his nature, was the first part of his sinfull misery. And the Holy Ghost expresses it in those words, *They saw they were naked*; and *Adam* when God called him, *hid himselfe in the bushes*, and gave the reason, *because hee was naked*. The Lord askes him how he knew it? The meaning was, his conscience in presenting to him his fault, did gugge him also with feare, and expectation of revenge. So that, as in his innocency, one excellent

Gen. 3. 7.

excellent part of his welfare was, that he knew himselfe so: so now one especiall part of his woe is, that the conscience did ring his sinne alway in his eares, and made him obnoxious, that is, to feare God in point of that punishment, which he looked for from his Iustice for his sinne. And to say the truth, what misery is like to this? to be ever on the racke of a mans owne spirit, suggesting and boading to him sad things to come for his sinne? dogging him as the Saylor, who will not suffer his prisoner to goe one inch from his custody? How bitter doth it make all things, when as a sword hanging by a twined thred over a mans head, it doth threaten him perpetuall ruine and tye him over (as a bond and recognisance of great forfeit) to the great assize of wrath and judgement, there to answer for himselfe? yea, and there without all bayle or maineprize, unescapeably to suffer eternall death of body and soule? This the Author to the *Heb.* 2.15. toucheth, saying, *Who all their life time by the feare of death were subject to bondage: id est,* walked under the chaine of this guilt, alway afraid left by death of body, their soule should slide into hell, to abide there, till the body came thither. True it is, *Adam* dyed not at the first committing of the sinne: but had he found no more favour than *Cain* did, loe, all those nine hundred yeares he had beene tossed and terrified with this guilt, till it had seazed upon him. And whereas yee will say that, those that lived without the law, were better than wee, because they were miserable and knew it not: I answer, they had law enough in them to hold them under a guilt of horror for such evills as they committed against the naturall light, although ignorance had worne out the true dint of this conscience. Besides, although to know a mans misery, onely, increaseth it: yet so to know it as we may prevent it, is better, than by not knowing it, to escape the sence and bondage of that which yet lyeth upon us. *Heb.* 2.15.

Q. *Wherein doth the misery of Originall staine of sinne consist?* 2

A. Wee may either conceive it in the whole, or in the parts. Touching the whole, the best way will be, to take the word which the Holy Ghost useth, which is *Death.* For death is the resolution of nature: and so is this death of the soule, a totall abolishment and corruption of that blessed frame of creation, (I meane in the point of her Pureness:) in mind The staine of sinne, what.

by light, in will and heart by holinesse. Now then looke how contrary a carcasse is to a lively body: so is this to the life of creation, as in these few things may appeare: in the well framed constitution of body, appeare, First, Vnion of parts. Secondly, Order. Thirdly, Sweetnesse and Beautie. Fourthly, Strength and Activitie, Aptnesse to the end it serves for. But in a dead carcasse, together with the absence of the life and soule of reason, what appeares save contrary effects? Impotency to all former
Gen.6.5. Operations, disorder, stench, and putrifaction, confusion, and irksomnesse? The generall then is Destruction of the frame of Na-
Rom.3.23. ture, corruption of the Image of GOD. To shing the parts both faculties and powers of the soule and body, it were endlesse to mention all.

Ephes.5.8. In the minde there is a death of all pure light and knowledge, a nakednesse of Gods Image in poynt of that ruling and over-ruling power, by which shee conveyed direction to all the inferiour faculties, will first, and then affections and operations: now she is both darknesse in her selfe, and losse of her birth-right, to rule other parts: unto darknesse, adde death of judgement, easily deceived in matter of discerning of
Esay.44.20. the natures and truths of things; and so also, impotency and
Rom.7.14.21 languor of apprehension, dulnesse and inabilitie to conceive good things: and besides this privative indisposition, also a positive pronesse and propensitie to all evill of the minde, ill conceits, false, heretically, erroneous opinions, vaine prophane, idolatrous, unsavoury imaginations, discourses, thoughts, and
Rom.3.5. judgements, keeping in memory noysome, and hurtfull objects.

Rom.7.1. So secondly, Death of the will, especially in the matter of her subjection to the lore and leading of the understanding: then also in her facultie of willing and nilling, or suspending, a corruptnesse in the freedome thereof by meere bondage both unto sinne and by sinne, a depravednesse of the chusing facultie, and so of the rest: yea a dispositednesse to will onely and continually evill, to nill good, to suspend onely from good, and not evill, save for bad respects, to chuse evill before good. So truely, doth the
Ier.4.1. Lord complaine, That *the whole frame of the soule is onely evill*
Eccles.7.27. *continually.*

To these adde, the death of affections in poynt of their due direction to the objects, and whole inclination of them to a preposterous and disordered liking of evill, dislike of good, a disposi-

tion

tion thereof to extremities on either hand, either to love, hope, sorrow, feare, pittie, shame, zeale, and the rest, more than ought to be, or under that should be: and thereby to overthrow the course and order of the whole conversation. *Jere.2.25. Ephes.4.25.*

Joyne to these the death of the conscience, both in respect of her starving death, that shee wants matter of excusing peace, and content, having lost all welfare: and the death of her pureneſſe, to represent objects to the soule aright, either with comfort or accusation: not to speake of her proneneſſe to be defiled, disabled, seared, sensleſſe, and slaviſh, according to the corruption of the minde, both which goe together, *Tit.1.15.* *Isa.57.ult.*

As touching the spirits, and the sences, and the members, there is a death in them of that abilitie, soundneſſe, vigor, and serviceableneſſe to the soule in good things, and a proneſſe and tickling to be vainely and frothily imployed, except worſe be offred, even prophanely and unholily. And to conclude, there is a death of the person, in respect of that right and soveraigntie over the creatures, with a slaviſh proneſſe rather to Idolize them both in the worship of some, and the love or use of others: a declension from GOD, and a revolt to the base creature, as *Eve* did to the forbidden fruit. *Rom.6.8.*

Q. *Now what is the misery of Actuall sinne?*

A. The depravedneſſe and death of all the operations flowing from the soule within, or the body without: for whereas these resembled the pureneſſe of the principle at the first, loe, now, they bewray the contrary: all confusion, disorder, ignorance, and unrighteousneſſe, being broken into them. As appeares in this, that in the first table, the soule departing from God, sets up to her selfe other gods: profit, pleasure, ease, worldly lusts; worships him after her owne devices: lives as seemeth best to her selfe in her conversation, abhorres his Sabbaths, and the like. In the second, that forsaking the law of righteousneſſe and sobrietie, the soule defiles her selfe with disobedience and rebellion to man, to unnaturall, cruell and unmercifull carriage, to uncleanneſſe, to revenge, to wrath, to unjust, oppressing, defrauding wayes, to lyes, tricks, and slanderous aspersions: to a continuall lusting after unrighteousneſſe. And all these not onely in open acts (which are not so usuall) but in the actuall *Mat 15.19. Gala.5.19. 2 Tim.3.2.3. 4.5. Psal.14.2.*

1 King 8.46. Rom 3.9. thoughts, desires, projects and counsels of the heart, yeelding and consenting thereto, and delighting to thinke of, talke of, to love and commend sinfull practises; as, swearing, drunkennesse, debate, wrong, intemperancy, and the like. For these are but one of a thousand of those actuall sinnes, which as sparkes flie up from the former furnace. Nor all these in every man, but some in one, and some in another. See 1 *Cor.* 6.7. *Such were yee, some of yee, &c.* Which phrase is the same with this.

3 Cor 6.7.

Q. *And wherein stands the second generall part of misery, to wit, of punishment?*

A. In the manifold penalties both of soule and body: and those properly expresse that threat of God, *When thou eatest, thou shalt dye the death.* In the soule first, (for of all other, these are fearefullest, because they are sinfull penalties of sinne) first, an averseness from God, or from returning to God any more, but going from him further and further infinitely: an insensibleness of soule in this double misery: a dedolency of heart, utterly and impenitently hardned in it: an uncapableness of admitting of any meanes to draw the soule out of misery to any better estate: a spirit of resisting and opposition of any such, an infinite peaceableness & content of heart in the present condition, thinking this bondage and hell another libertie and heaven: and if bereft of it, raging as *the Beare robbed of her whelpes*: and so a proneness to be riveted more and more deeply into this woe, with lesse and lesse feeling or beleeving it. Now these (we must know) are of a deeper dye than the former, as being curses of God upon and against a sinfull Rebell; giving him over to himselfe, and sealing him to wrath and perdition, which though the Lord doth not alwayes enlarge, to anguish and desperation, but rather suspend till the due season thereof: yet they are all inherent in our corrupt nature.

Ephes. 4.14. 15. Rom. 8.7. Rom. 7.23. 2 Cor. 2.14. Cannot, &c. As a stone cannot melt.

Rom. 2.3.4. Lam. 3.65. 1 Tim. 4.24.

Touching the body, where shall I begin or end? What languors and diseases are there incident to the body: what povertie, baseness, beggery and want to the estate? what reproach to the name and credit, aspersions, slaunders, dishonour? What misery in family, in Church, Common-wealth? What obnoxiousness to Satan, to his instruments temptations, mischiefe, bondage to the ungodly, suites, services, dependances with hard conditions, crosses, streights, pursuites, losses forfeits, death of friends, imprisonment, accidents, and shrewd turnes, bad tydings, confusion in the state, famine, warre, pestilence,

Gen. 2 17. Esay 53.4.

pestilence, and a thousand wayes for him to goe wofully out, who came but one way into the world? Besides griefe of minde, melancholy passions, and distempers of the spirit, bad conscience ill marriage, lewd children, ill successe, ruine of estate, and at last a miserable death? And yet the upshot of all is worst after, *viz.* A finall separation from God, and losse of his eternall presence, with the sence of unutterable, intolerable, unavoydable wrath of God in hell upon the whole man for ever, without the least hope of helpe or redresse in or from himselfe. And to this place not unfitly (in my judgement) belong all those vanities, vncertainties, casualties and hazards which the poore life of man is obnoxious unto. Before his creation, how safe, happy, secure a creature walked he? So that *David* beholding him in this glory, makes a wonderment at him, and calleth him One set in honor as a pearle in gold. But alas! looke now into the map of his life, and what will it proove but vanitie and vexation? Take the best of it, what is it save a confuzed running up and downe the world, doing nothing but the same things over and over, and having done all from yeare to yeare, weary of the worke of his hands, and crying out, what hath a man of all his labour? What a poore Lazar-like body, diseased, and disconsolate (for lacke of grace) doth many a poore bed-rid wretch live? As *Iob* saith, why is the light given to wretched man, to behold his misery? How are others of good worth and place suddenly snared by banquerupts, and so through discontent and worldly sorrow, swallowed up in death. Others how oppressed in their good causes by false evidences, forsworne witnesses, corrupt Iudges? Their judgement wholly taken away from off the earth, and they left to shift with the amends in their owne hands? How many a mans case is it to be robbed by theeves, left not worth a groat, and perhaps abused otherwise? How many innocents, both old and yonger intercept'd by violent hands, poysoned in their meate and drink, knockt on the head, laid wait for and destroyed, yea perhaps through the mistake of some other man, and yet none left to revenge? How long doth the Lord (as one a sleepe in a tempest, and caring for nothing) suffer his poore beloved Church, to be tossed as a ship with the waves of most hideous, trouble? Oh the sad dangers not of the badd onely, but even of the best! That all things should fall out alike to the one and to the other? Heere one stumbling on plaine ground, and breaking a limbe, another off his

his horse, bruised and loosing his life, not onely in his drunkennesse, but in his greatest sobriety? So that as *Solomon* saith, our life is among snares, and looke as the silly bird, peark and lusty, hopps about the snare, and feares nothing, by the bayt of a worme is suddenly entrapt and taken, even so is this more silly creature snared and snatcht, ere he be aware. For alas, race is not to the swift, nor battel to the strong, nor wealth to the wise, but time and successe is a like to all: Some base unworthy wretch in a towne (neither of goodnesse nor parts) carries away more mucke, then ten wise, godly, and provident men! Is it not a burden, to see the Prince goe on foote, but the pezant to ride on horsbacke, the wise to keepe silence, and fooles to speake their minds? I say, these are all vanities and vexations which though they befall not every one, yet none is free, and he who is now freest, is at another time catcht in the gin. This is but an handfull of the rest: It comes to my mind, what I have read in the story of the Emperors of a valiant Captaine *Bellisarius* who after may conquests, being taken captive, was faine to prostitute his Lady to defilement, and to stand by (his eyes being put out) with his hands extended, saying Give, *Bellisarius* one halfepeny. Whose heart should not such a sight peirce? How miserable a lot is it to behold an honest man matcht with a Queane which defiles his bed continually? Is it not irkesome neither to know how to live, or die from such an one? To see a most innocent creature, fall into the hands of some cursed helhound, who accuses him, and beares him downe upon oath of Adultery or some infamous crime the innocent having no redresse, but forced to lye under the reproach all his dayes! onely supported by a good conscience.

Oh! that the Meditation of this Vainty of our life, might procure other manner of use, then it doth from the world, who doe nothing but gaze upon such examples, and having so done give over and vanish! Never mourning to see the shiftlesse misery, which sinne hath brought upon man, nor laboring to worke upon such as are thus oppressed: never wondring that the Lord should so mercifully save them in the midst of so many calamities, never thankfull for either themselves or their children from such accidents as they see some infants borne with, lame, blind, monsters in excesse, or the defect, and so in other kind: Oh! I say, how few humble their soules under the mighty hand of God, and call

to

to mind that bitter root which all comes from? and so walke holily and thankfully for the escape of such maladies as might have fallen on themselves. Nay upbrayding their Maker with a mocking tongue, and laughing at others for that which provokes the deepest pitty. Sure some time should be employed in such meditations! This I thought to put in an vse by it selfe, leaving the generall to the next question. And to conclude, what wise man would not in these respects, seriously seeke the Lord for mercy and grace: which onely can make a vaine uncomfortable life, cheerfull and savory, which is the priveledge onely of the beleever: he only makes that sweet which others find miserable.

Q. *I partly conceive this view and mappe of the misery of the fall: now conclude the Article with some use of it.*

A. First, here is confutation of all Papists, who flatly deny this Article, and tell us, that our nature is indeed shrewdly maimed and wounded, much like him *who fell among theeves betweene Ierusalem and Iericho, and left halfe dead.* But as for us, that maintaine this dying the death, this quite and cleane deadnesse in sinnes and trespasses, they cannot abide. No (say they) there be left even in the unregenerate such abilies, and devotions, as may congruously dispose God to pardon them: And by some helpe of grace, merit also full forgiveneſſe. Yea they boast themselves of their performances, and duties, whereas *Paul* tels us, that *all boasting is cut off.* And they tell us, Baptisme washeth away all originall sinne, when as yet *Paul* grones under the burden of not being regenerate. Also all *Pelagians* or their adherents, who affirme that old *Adam* is, as one in a darke Dungeon, who by reason of darkneſſe, cannot see; but if he have a light put in, hath his eyes very quicke, and can see any thing: and so wee want but light, and then wee are able to discerne and apprehend any truth put into us, of our selves: Also such as blanch the matter with the colour of Grace, added to our nature: for by that (say they) nature, being holpen can put on the cordes (as *Jeremy* in the dungeon) and addresse himselfe to come forth. What hath a dead man with all the light and helpe in the world, to addresse himselfe to live? This also reprooves all Naturall Papists, that doat upon their civill, morall, or religious duties and devotions, and cannot abide to heare that those who so duly pay all debts, all dues, who give so many almes

Vse 1. *Luke 10. 30.* *Branch 1.* *Rom 3. 27.* *Branch 2.* *Branch 3.* *Branch 4.*

almes to the poore, heare so many Sermons, keepe so many Sabbaths, reade so many bookes, keepe so much good company, commend the Ministers, and welcome them, and maintaine them, should yet be *as the Publicans and sinners*: I doe not say yee are; but I say this, Except yee also deny your selves, and behold this misery of your Natures, yee will fare worse in time even by your righteousnesse, than if yee had none; for why? doe yee not graffe upon a rotten stocke, and guild a rotten post? So also, such as commend mens natures in the poynt of Religion, saying, Oh such are so sweetly natured, courteous, loving, milde and harmlesse, that there is but little betweene them and Heaven! Alas, how many of these sweet creatures are as bitter enemies to Gods grace, as friends to civilitie and faire carriage! Also such as ayme at Religion, onely thus farre, to colour their wings and tip their tongues, or their outward dealings with some out-side: but as for that heart within, and nature, they suspect not. And to conclude, such as being told of their passions, defend them by their nature, It's my nature to be so hot. I have soone done. Why poore foole, thinkst thou thy nature is more excusable than thy passion? and yet what is more common with men to say, than this If I were an Adulterer or Drunkard, I were willing the Minister should thus sharply rebuke me; but to be so bitter for mens infirmities, and against that which we cannot doe with, nor heale, and avoyde, and against unbeleefe, or the like, methinkes he might be wiser! Oh, God would faine draw thee from the open to the secret sinnes of thy heart, lest thy freedome from the grosser should destroy thee. He would even weary and tyre thee by thy cursed nature, when thou seest all thy other defences are but dawbings with untempered mortar.

Mat. 5. 20.

Branch 5.

Branch 6.

Branch. 7.

Vse. 2. Secondly, This should cause thee to looke upward, and to gage the greatnesse of Christs love, which could finde in his heart to satisfie for such a misery, and to fetch happinesse out of the depth of it. Even in this Article is layd the foundation of thy esteeme of Christ, in the next part of the Catechisme: Christ will be little set by, *the height and depth* of mercy cannot be sounded, till thou take measure of it by a Reede of thy misery. Little sinne to forgive, will make Christ little loved. As we see at the Assyses, that base theefe that thinkes to conceale some of his

his robberies, and is loth to have all come out at once fearing the mercy of the Iudge: when his inditements come to be read the second time, loses his life. Let us beware lest it be so with us. Let us not lessen and mince our sinnes, in hope of more easie pardon: but if we would magnifie the grace of Christ, let us first magnifie and enlarge our sinne to the uttermost; if Christ see, that we rather hope in our small sinne than his great grace, we are dead men. The way to get pardon, is to equall his price to all our misery. Say thus, If Lord, my sinne had beene onely a share in *Adams* eating, and no more; or in some actuall few evils, or if in the meere privation of some good things, or in sinne onely and not in penalties, or if in bodily onely, and not spirituall, or if spirituall onely and not eternall; somewhat might seeme to lessen thy love: but surely that love that would satisfie for all, rather than any should condemne me, is of unspeakeable dimension! Oh! learne by this how to esteeme the price of grace! If each step of this first part, if each of these Articles make thee not miserabler than other, no Article of the second part shall be able to comfort thee! Be confounded under the ruine of thy misery! and vow with that good *Iabez*, *If the Lord will indeed rid me of all this great evill, that it may not grieve me! If he will enlarge my coast,* and bring me out of this heape of woe, *then he shall be my God, and I will make songs of his mercy!* Oh! let all that hath beene said of this misery, make thee goe as shee, *Luk.* 13. 11. *bowed together*, under an intolerable burthen! Lay all together, to make up such a loade as may pinch thy shoulders, and cry out, *Who shall deliver me?* Who could thinke such a weight as I have here described could be carried with ease! especially through so many Sermons of conviction as many heare! Oh! that any should sleepe in such deepe debt, so bankerupt as they be, snort with such an intolerable weight crushing them! Surely except there were a plague of insensibleness added to all other misery, it could not but affect men otherwise. But till sinne begin to be out of her element, and feele her misery, Christ and the soule can never be reconciled in one. 1 Chron. 4. 10.

Thirdly, This should cause us to wonder at the goodnesse of Gods dispensation of this misery! That both in the sinne and in the penaltie it should be so mitigated by the providence of that God, who for universall ends restrayneth the force: *Vse.* 3.

force and violence of this misery; why should God so order it, that he in whom the fountaine of all sinne abideth, should yet be in his particular nature stinted and shortened within the compasse of some few foule sinnes? What hinders (in us) why not all as well as any sinne should be our beloved? who hath so appointed, that in this plentie of Plagues, (the cause whereof we carry about us) so few of these should light upon us? Hath not sinne made us a dunghill of misery, and a sea of sorrow? Why then see we so few blind, deafe, lame, dumbe, maymed, out of their wits, poore and miserable creatures, as we doe? Shall we by this indulgence be hardned to thinke our selves lesse wretched and miserable than we are? or rather admire that goodnesse that suffers us not to be so cursed as we deserve? No: it is the glory of providence to dispense thus.

Iob 9. 2. 3.

I say, let us acknowledge singular patience in God, to dispence so mercifully and manifoldly with man, having incurred this *Præmunire* with the LORD, that he did not quite destroy him, but alloweth him so many comforts, encouragements and helpes of nature and life, all which he might have stript him of: All save hell being meere indulgence of mercy, as the support of nature in health, in strength, with wits, sences, breath of ayre, use of Earth, influence of Heaven, marriage, posteritie, wealth, credit, government, &c. more than he ought to damned Rebels, who might have beene destroyed when borne.

Vse. 4. Fourthly and lastly, It's instruction to judge aright of this sinne, not to slight it as Papists, and prophane men doe. To count our selves miserable by it: to esteeme it above any actuall sinnes; to judge of it, not by the matter or act of it, but by the villany of it against the Majestie of GOD, his Crowne and dignitie. The little weighing of this, hath caused men to make such small account of actuall sinne, to make it a merriment: as Fornication, they will say, it is a tricke of youth, &c. And the truth is, from the slender esteeme of sin, comes that base esteeme of Christ with many. Whereas, except Christ had been made sin in the roote it selfe, by imputation and satisfied for it, all the imputation of actual, could not have profited us. If to raze the picture of a Prince be such a crime, what is it to deface the Lords? Oh wofull wretches, who dare say Baptisme doth abolish that which all the grace of Christ cannot wash off, till death? All other sinnes are commit-

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ted in a corrupt estate, this in a pure one; and therefore Christ that immaculate Sonne of God was faine to lay aside all his holinesse, that he might clense the staine and the guilt thereof (as a double dye) out of our nature. One of the miseries of originall sinne, is, that its uncapable of the due conceiving its owne woe: but thinkes it selfe in good case, as a drunkard forgets the sentence of death, and dreames of great wealth. And therefore we had not need adde thirst to this our drunkennesse, by esteeming it slight, but desire the Lord rather that he would awaken us out of this delusion. But more shall be said of the use of this in the sixt Article.

ARTICLE IV.

Qu. *What is all this misery to us, who never sinned Adams sinne in the kinde?*

A. IT is over-spred as a leprosie of the whole body over the whole nature of mankinde, all sorts, sexes, states, degrees: Not one free: as all misery is in every one, so over all without exception, *Psal.*14. 1. 2. 3. *Prov.* 20. 9. 1 *King.* 8. 46. *Eccles.* 7. 22. *Rom.* 3. 9. *Iam.* 3. 2. 1 *Ioh* 1. 8. *Iob* 14. 4 *and* 15. 14. *Psal.* 51. 5. Examine the Texts, *All, both Iew and Gentile, Barbarian, Scythian, bond and free, noble, simple, learned* and idiots, yea all who are to be. For as they are in our loynes, so we were in *Adams*: *Adam* not being a single person, but in the whole stead of mankinde, before he had issue. *Adams* sinne is our sinne *Psal.*14. 1. 2. 3. *Pro.* 20 9. 1 *King.* 8. 46. *Eccles.* 7. 22. &c.

Q. *How doth this truth appeare more clearely?*

A. Both by the Scripture and reason. *Paul* sayth, *Rom.* 5. that *by the disobedience of one, sinne entred into the world, and by sinne, death.* What is that? Sinne and Curse seazed upon all the whole world, as well as *Adam* and *Eve*. And the like proofes follow in all the verses, as verse 14. *Death reigned from Adam to Moses.* Explication. *Rom.* 5. 12. *Ver.* 14.

Verse

17.18.19. Verse 17. *By one mans offence, death reigned by one.* Verse 18. *By the offence of one, judgement came upon all to condemnation:* and verse 19. *As by one mans disobedience many were made sinners.* So that this Article removes all conceit of any man whatsoever (I say meere man:) to be exempted from this masse of corruption.

Rom.3.12. No, *Rom.* 3.12 *All are gone out of the way, not one doth good, no not one.* All the sinne, all the penalties of sinne belonging to *Adam* himselfe, belong to us: we may use *Peters* choyse word,

1 Pet.1.18. 1 *Pet.*1.18. *By the tradition of the fathers:* All these are conveyed to us by the tradition of *Adam* (not example, but propagation) no one of all these tokens miscarryed, but as he sent them to us for a cursed memoriall what he had done for us: so were they all and each of them delivered to us, we fayle not in the receiving of the whole summe, to the uttermost farthing.

Q. *But in what order is this masse of evill derived to us?*

In what order sinne is derived to us from *Adam:* *A.* In this: That first the actuall sinne of *Adam* and *Eve*, eating the forbidden fruit, is conveyed and made over to us: then originall, then actuall, then penalties, all hanging each upon other, as the lesser boates tyed to the great Shippe. But yee will object, that *Paul* himselfe, *Rom.* 5. sayth, *That others sinned not after the similitude of Adams transgression*

Object. I answer, True: nor against a set Law as *Adam* did, but yet they were held guiltie before

Answ. God of *Adams* sinne, as if they had knowne it. So then, marke, although we did not individually and personally see, talke with the Serpent, put forth our owne hands, and put the fruit into our mouth: yet we did eate it as well as he. And why? Because the sinne which *Adam* committed ere he had begotten a sonne or childe, was the sinne of nature, not of a Person. As it is sayd, *Levi himselfe payde tithes in Abraham:* so we in *Adam*: he to

Heb.7.9. God, and we to Satan. And that by the justice of God: who, as he would most justly have imputed the integritie of *Adam* to us, if he had stood therein, so might impute his sinne. We were all in *Adams* loynes, for better or for worse. And as it was in the second *Adam*, the Lord did impute our sinnes to him, who yet never sinned after the similitude of ours, against a law: because he looked at him in the nature he sustained: So he doth impute *Adams* sinne to us, although we in person sinned not, because we sinned in his nature. And as our Lord Iesus had beene wronged, if he had suffered for that sinne which was none of his [and we also were farre from Redemption of righteousnesse

righteousnesse could not be really settled upon us by imputation, so except *Adams* sinne were first made ours by imputation, wee should be wronged in sustaining the penalties thereof.

Imputation, I grant, differs in the manner and forme of it, being in Christ, onely by Gods account, in us inherent: but still reall in both, (respects duely observed.) And thus by partaking with him in the act, we also partake with him in all the consequents of sinne, and penalties following. If it be demanded (as *Paul* doth there) whether Heathens and Infidels that lived from *Adam* to *Moses*, and so since, were thus defiled? The answer is, Yea, Sinne reigned both in the guilt and punishments, all that time, among millions of sinners, wasting and destroying generation after generation: onely the difference is, Before *Moses* there was little sence of it, they were under the reigne of it, the guilt, the plagues of it; but still they never saw the face of their King, lust and concupiscence, old *Adam*, the law of the members, the sinne and curse of *Adam*, who hurt them, they knew not, onely felt the smart of a blind stroke: never the further off from the misery, but much further from ease or remedie. As for the Relique of that law they carried within them, alas, it was easily dazeled by forgetfulnesse, or damped by strong lusts (being dimme in it selfe) but as for the roote of the disease, that they never saw by that law, as after in Art. 5. shall be spoken.

Further Illustration of it

Quest.

Answ. Rom. 5. 14.

Q. *Is there any thing else to be said to open this?*

A. Yea: The Lord would resemble this contagion of sin, from *Adam* to his posteritie, by that speech, *Gen.* 5. 3. that *Adam* (having sinned) *begat a sonne in his owne Image*, who else should have beene begotten in GODS. Noting that with the generation, the sinne also was derived. And although this be a dead notion in the generall: yet when wee see how the LORD inflicts a sensible marke hereof, even still in our propagation: as namely, when some notorious vices of uncleanenesse, malice, hollownesse, intemperancy, treachery, crueltie, choler, and fury, doe even goe in a bloud, as in a streame; overflowing not onely some families, but even some Countries, which are as by-words and reproaches for their drunkennesse, vanitie, pride, and luxury; surely by the actuall infection that appeares, the other of originall may be discovered unto us.

Gen. 5. 3.

Q. *That it is thus, it appeares plainly, but I desire to know by what meanes this conveyance is made: for the difference of*

men in this, makes some doubt of it?

More fully of this conveyance.

A. That shall not neede. And all grant it. And all must confesse that generally it is by Gods just imputation, which realizes the infection into the whole race of *Adam*. But as touching the way, some thinking it to be by bodily generation, others by Gods infusion of the soule stained with her blot: both being unsafe, this I would briefly say, Man begets Man: not a peece of him: and therefore in begetting man, he must needes beget sinfull man also. How that is, I may expresse thus: Beside the bodily Traduction, man begets man, in his Receptiveness of the soule, and in those bands and tyes, which knit body and soule, to wit, those Spirits of Reasonable nature; and by the infection of these spirits, the soule is also corrupted. For my selfe, I confesse it decides all the doubt, when I thinke of the realness of Gods imputing, though I should know no more. I say therefore againe, the taint of the spirits of man, flowing from the power of Generation doth convey it. Man not onely begetting the body of man, but man, with an habitude of spirits to infect the soule. But let it be enough that whatsoever the manner of conveyance be: sure it is, the curse of sinne is incurably, and perpetually, and wholly over-spread over all our nature: though (as I noted) with some indulgence to some, in respect of open expression.

Q. *What use floweth from hence?*

Use 1.

A. Still, a good Reader would be glad to apply each Article practically to himselfe, for the better insight into the nature of his corruption. Each Article should adde to the view of sinne. And so doth this. For what a depth of dye, how festred a canker or leprosie, how deadly a poyson is in this sin of *Adam*, which could not be washt out in so many waters as it hath passed through in many hundred generations? Nay, the iron-moll and the staine of it is as fresh, and will be to the worlds end, as at the first, and the fruits much fouler. Its a true speech, old *Adam* is not as other old men, crazie with age: his age is renued in every new generation: as the father in the sonne. It must needs be strong poyson, which hath so present a dispersion of it selfe through the body into each veine and artery of the whole to make it like it selfe. What then is it which God would teach us by this leaven? Surely when we see how it hath leavened such a lump of mortalitie, it should make us

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lye downe with horrour under the hugeneſſe of it, and feele it to cruſh our ſoules, yet more ſenſibly. It ſhould take away all life and ſpirit in us in ſtead of our priding our ſelves in our brats, and their features, being the generation of Vipers.

Secondly, It ſhould make ſome of us to tremble to thinke what we have put into them, even a leaven, which grace it ſelfe will never throughly purge them of in this world. What joy ſhould be in our ſpirits, while this thought abides in us? Eſpecially how ſhould we endure to thinke that ſome of us doe ſuffer our children (thus alreadie poyſoned) to runne up and downe the world, to gather more and more actuall ſcurffe to their naturall, and wee never reſtraine them from this riot? I ſpeake to ſuch as have great poſterities, of all others (for although thou haſt but one, it concernes thee too: for ſome one may have as much poyſon in him, as ſome five or ſix) let theſe looke to themſelves: thou haſt diſperſed old *Adam*, and ſowne his ſeed at large: take heed thou be as carefull to roote it out, and plant the ſecond *Adam* in the roome of it: els thy poſteritie ſhall be thy greateſt hell. But to all, this I ſay, ſlight not this ſinne of *Adam*: ſay not, If I had not this ſinne imputed to me againſt my will, I ſhould never have deſerved it. Nay rather, except thou hadſt deſerved it, it had never beene imputed: taxe thy ſelfe: ſay thus, I was deceived by the Serpent, ate, and was curſed: had I beene there, I had done no leſſe! Oh, ſo great and wide an infection, ſhould breed as large and deepe a dejection of ſpirit in every one that beleeves it! The common ſpeech is, Fornication is but a tricke of youth. If a man ſhould behold this ſinne in the cloake which God once put upon it, *Numb.* 25. 9. died in the bloud of 24000. men and women, durſt he thinke it a tricke of youth? So, originall ſinne is thought but our nature, and that which cannot be avoyded, wee may pitie it, but wee cannot blame it. No, but you muſt repent of it, and get Chriſt to cover and pardon it, elſe it will blame and damne you! But to returne, if we would behold this cloake dyed in the bloud not of ſo many thouſands, but millions both of Heathens and Chriſtians, durſt we make a (But) of it? Take heed of ſuch boldneſſe! *Vſe 2.*

Thirdly, It is ſharpe reproofe to ſuch as ſoder up this fearfull ruine, by any outward accompliſhment, which makes them glorious in mans eye, and ſo blind themſelves willing- *Vſe 3.*

ly from seeing their abomination before God. If many truely turned to God, having lived under good meanes, Ministers, education, yet have beene deepely humbled by the cursednesse of their nature, because they never felt themselves humbled for it: what shall be their case, who have nothing to commend them, save outsides of ingenuitie, moralitie, gentlenesse, or better breed and parts than others, having never beheld the misery of their owne spirit and frame? This world is now so full of debauchednesse, that we may be glad of such in our common dealings: but such may have small cause to be glad of themselves. Rather *Act. 17. 26.* let them reade that in *Act.* 17. *All are of one bloud* or seed. Oh proud heart, boast not of thy selfe above another: lest those very clothes of thy pride defile thee, and make thee worse. Say thus, I may be learneder, civiller than another: but I am worse than another: The finest bodies if putrified, stinke worst; and if I thinke my selfe better, its because I am worse This should make even the greatest, *Iona.* 3. *to come downe, Ionah 3. 5. and licke the dust*, and call corruption and wormes their brother and sister, till grace have separated the precious from the vile.

Vse. 4. Fourthly, It teaches, that if the Lord exempt any from this leven and infection, they must count it a peculiar grace: for hee is tyed to none, hee hath all at vantage, all having sinned. Oh, that the free goodnesse of God in Christ should make any difference where so little was! It should turne all pride of man into deepe astonishment and prayse: especially wonder at this freedome, that when all other respects are alike, one age, temper- *Mat. 24. 42.* birth, two lying in one wombe, as *Iacob* and *Esau*; two at mill, two in one bed, in the field, yet one should be taken, and the other refused: nay, perhaps the worser, viciouser, baser partie of two, often, the most despised in a family taken, the likelier and better rejected: that grace should put honour upon one, and shame *Gen. 40. 21. 22.* upon others: As *Pharaohs* butler and baker, being in one crime, yet differing in *Pharaohs* favour. As those two theeves in the same just condemnation. One base Creeple among seven brave ones.

Vse. 3. Thirdly, Let all Pharises learne to take this razor, and cut the combe of their owne conceitednesse. When one and the same misery shall be laid upon the proudest hypocrite and the prophanest *Publican*, whom the one scorned in respect of himselfe, when one hell and judgement belongs to both,

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the Lord putting no difference because neither of their hearts purified by faith: nay, when the yonger brother, a base spend-thrift, upon his meere submission, without any worke wrought of deserving at his fathers hands, shall be accepted and pardoned: oh what ground of selfe-deniall and humiliation ought this to be!

ARTICLE V.

Qu. *But perhaps this misery is not of it selfe so deepe, but there is way sufficient for man to escape it?*

A. NO possiblitie to man-ward of himselfe to escape. He lyes forlorne of himselfe under the confusion of his misery: As a prisoner lying in a dungeon with chaines, being under sentence of death. He is uncapable of any way offred him, therefore much lesse able to embrace it. No manner of feeling of it selfe, fearing of danger, or hope of rescue. Nothing in nature, art, education, nothing of worth or congruitie, nothing from selfe, or other men, or Angels, to helpe out of this desperate ruine. Nay, when a remedy is offred, nothing in any naturall freedome of will concurring with the meanes can doe it. Nay, the grace it selfe of God imparted to the soule, cannot worke it selfe to the meriting of a pardon, if weakened by sinne: except the same freedome of mercy should still tye it selfe thereto Nay, no elect childe of God can out of himselfe, procure the least desert of acceptance, (if separate from Christ) so much as for himselfe, much lesse another. See *Psal.* 49. 7. 1 *Sam.* 2. 25. *Iob* 4. 18 *Iob.* 14. 4. No possibilitie for man of himselfe to escape this misery. *Psal.* 49. 7. 1 *Sam.* 2. 25. *Iob* 4. 18. & 14. 8.

Q *Is there any thing to be added for the proofe of this our inabilitie, to deliver our selves from this misery?*

A. This being taken (as it must be) for granted, that all offences committed against infiniteneſſe, are infinite in their guilt: and therefore Iustice cannot (with safetie of her selfe) chuse, but require the offence at the hands of the sinner, both by holding him under guilt and punishment accordingly: how Explication of the Article.

can it be imagined that there should be any thing ina finite sinning nature to procure her peace, at the hand of an infinite wronged Majestie? Its true, that a Prince may at the instance of an equall, yea inferior, pardon a treason, although no satisfaction be made: because the offence was but finite. But to thinke so of God were blasphemous. Againe, let the reader looke backe into the third Article, and see what is said of the spirituall penalties inflicted upon man for sin. If they be true, that is, if man be both so insensible of his woe, so uncapable of the way which GOD hath devised to redeeme him, so opposit and rebellious against it, so well satisfied in that his Hell, as if an Heaven: who can thinke he should so much as thinke of a recovery? much lesse be able to comprehend any way to get out of it?

Q. *What use is to be made hereof?*

Use. 1. *A.* Still each stayre must bring this wofull soule lower and lower, till it can fall no further. These Articles serve to plucke out, each of them one or other, and all of them, all those false crootches and props which corrupt-selfe holds upon, to keepe her from catching this deadly fall under her misery, If there be any evasion for flesh and bloud, any starting hole to get out at, shee will be sure to finde it. This is the last stoppe of all: which should quite sinke the proud heart of a sinner, though hee carry his chin all this while above water. I say to all the former, this one of utter irrecoverableness, and desperate impossibleness to get out, should even kill the hopes of a wretched heart, and burst the belly of it. Hopelesse misery should make an helplesse soule, lying panting at the mercy of a Saviour, and gasping for breath, that if there be no more for her, out of her selfe, than within her, shee may give over all. And while shee sees no hope in her selfe, shee may despaire in her selfe. Till this last Lecture be read and beleeved by the soule, in vaine is Christ offred to her; while she hath a wing of her owne, to flie over him with neglect: Both wings and feet must be cut off. Those that come to Christ, must be wholly beaten out of all holds, and those strong holds of selfe-hopes and selfe-loves, either of nature meere, or mixt with some helpe supernaturall: Christ will never be fought to; if any other can be devised. *Sleidan* reports, that when some Souldiers were surprized

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in their Castle, and all throwne downe from the top of it to be dasht in peeces: one of them (among the rest) falling through the boughes of a Mulbery tree, claſping thereon with both armes, ſtucke by it, and ſaved himſelfe from death. Wee may conceive he was loth to dye. Much more are we! From the top of the firſt Article of this firſt Part, to this laſt and loweſt ſtayre, the Lord throwes downe the ſoule of a ſinner, to kill his ſpirit, and humble him: but ſo long as the leaſt crootch laſts, the ſoule that loves her owne corrupt life, abhorres to be killed. But in Gods feare let this put an end to all fancies, and corrupt conceits of fleſh: and let it bring the ſoule to the earth, and caſt downe every high thing and ſtrong hold, which ſets up it ſelfe againſt the neede of a Chriſt, and the neceſſitie of faith. Give up now all weapons, and ſay, If it be thus, Lord, thou haſt overcome! I am bereft of all, and I muſt ſtand to the mercy of a Conquerour! I have nothing to merit, or helpe me: it remaines now that utter miſery provoke mercy at the hands of a mercifull God: with whom the fatherleſſe ſhall finde it. To conclude, put caſe the Angels ſhould mediate for us, yea if a man were for his owne part as free of ſinne as *Adam*, yet for that which is paſt, the offence of an infinite Majeſtie, he could not ſay any thing to it, it is a matter of higher nature.

Secondly, It quaſheth all Popiſh pride and arrogancy, all *Pelagian* and Popiſh conceit of the remnant of free will in us towards our owne recovery. Not onely in deviſing or feeling neede of any helpe, but accepting it being offred by the helpe of ſupernaturall light and grace preſented. Man is as truely blinde in himſelfe, as in a dungeon of darkeneſſe. Though light be offered, hee is as impotent to ſee it, as unable to procure it in the want of it. The very roote of all errour and evill, hereſie and prophaneneſſe, being nothing elſe, ſave their ignorance of originall thraldome under ſinne. It ſhould greatly abaſe us that wee are thus hurt, and know not how: much leſſe how to outgrow it. This uſe our age greatly needeth; wherein formalitie is readie to blot out the impreſſion of all truths of this kinde, and nouzle it ſelfe in an eaſie Religion, voyde of power. *Vſe 2.*

Thirdly, It teacheth what a myſtery grace is. It is true which *Paul* ſaith, *Great is the myſtery of godlineſſe, which is* 1 Tim. 3. ult. *Vſe 3.*

Christ manifested, &c. When Christ came and brought light foure thousand yeares after the Creation, it was as strange as at first. And now when grace findes any man, how doth it prevent him? even as the light comes upon the drunkard in the depth of his snorting and surfet. Oh, the sweet peace the sinner findes in his misery! As *Israel* made their bondage an ease: so we Hell it selfe our Heaven by custome. We adde delusions to our blindnesse and senlesnesse, by false errours of our own and others. We sleepe as *Peter* by worse than sixteene men armed even *betweene foure quaternions of our Keepers*, Devils, Sinnes, Law, and Wrath. The Proverbe is verified, The life of an ideot, is the sweetest of all, for he hath nothing to trouble him. So here, the life of a man dead in sinne, is not to be aware of it; pinch, burne, wound him, its nothing to him; threaten, allure, all is one; preach terror or hope, woe or weale, he is dead. The Law, curse, Christ and grace, hope of Heaven, are indifferent. Nay, such a fearefull offence is the Word to a dead sinner, that even that which should occasion convincement and feare, workes confidence in him: the *Iewes* tooke the Law (a killing letter) to be the way and object of justification. Nothing can worke the soule to humiliation, save wofull experience, when all is too late. Thus much for this Article.

Exod. 6. 9.

Act. 12. 3. 4.

ARTICLE VI.

Qu. *Is there any way then from the Lord, for the revealing of this misery?*

The convincing Ministery of the morall Law, is the revealing of this misery 1 *Tim.* 1. 5.

A. YEA, and that is the morall Law of GOD soundly preached to the Conscience. See 1 *Tim.* 1. 5. *The Law is not given to the righteous, but to the disobedient, &c.* where the Apostle divides the worke of the Law, into two sorts (by implication.) One is upon the righteous, as its an eternall patterne and direction of righteousnesse: and so it concernes the third Part of the Catechisme, but in this sense it belongs not to this place. Secondly, as its a meane to convince the ungodly, and to reveale

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to them their sinfull and cursed condition. Note this double use of the Law, to avoyde the confusion which thousands runne into, both in writing, and hearing the Word preached.

Q. *What say you then of such as want this Law?*

A. They are of many sorts, yet truely it may be said of all, They are without the true knowledge of the Law. Touching Heathens, Turkes, and Infidels, the question will be the lesse, because they wholly want the revealing of the Law: and therefore of them its verified, That although sinne reigneth among them in the guilt and curse of it on Gods part, yet not on their part, by vertue of any light from God, For *sinne is not imputed without a Law*, that is, not laid to their charge by Gods enlightning their conscience, concerning the true object, roote, nature, or fruit of sinne. As concerning those notions which were left in them, and were in stead of a law, they were onely enough to condemne them, not otherwise. The most ignorant and vicious among them, easily blew out that dime sparke they had, by the blast of their strong lusts, and were given up to a reprobate sense, and horrible lusts. Their most morall Philosophers, although (to the shame of Christians it may be spoken) hateht up their sparkles of dime light to some measure, yet as touching the true knowledge of sinne, they had it not: they thought some sinnes no sinnes, some sinnes, vertues; and some vertues, vices: and the sinnes they saw, they never saw them by a word, or in the curse due to them: they saw a dimme twilight of an unknowne God, vertue, vice, punishment, or reward, and therefore were far from any true enlightning: and much more from conversion; in an ordinary way. *Rom.5. 14.*

Q. *But what doth the Law worke in particular?*

A. Two distinct things: Knowledge and Conviction. For the first, reade *Rom.7. I had not knowne sinne, if the Law had not said, Thou shalt not lust.* In which respect, sinne is said *to raigne from Adam to Moses*: yea and under the old Law, in respect of any convincement. But since the Ministery of the Word of reconciliation came, the Lord hath enlarged the power of the Ministry of the Law, as a preparative thereto in the hearts of men. As *Paul* saith, 1 *Cor.* 14. Those that heare the Word plainly preached, and by name the Law, in the true spirituall sence and savour of it, *they fall downe and say, that God is in you of a truth.* Not that the Ministery of Christ is properly Legall, (for we are Ministers

The worke of the Law two-fold. 1. Knowledge of sinne as sinne. *Rom.7.7.* *1 Cor.14.25.*

Matth. 5. 17. Ministers of reconciliation) but not excluding it. *Christ came not to destroy the Law* in the doctrine of it; for it leads to Christ, save in the rigour and dominion of it. The Law then first searches
Prov. 20. 27. the soule, its *the candle of the Lord*, and pierces the bowels of the spirit, those secret windings and corners, shifts, and evasions of it, be they never so colourable and subtill. It is as a great torch-light in the dead time of night, in the hand of an Inquisitour, which searches an house for Papists and Iesuites, and finds them in their Masse, and takes them with all their bookes and trinkets. As the persecutors of the Saints searched all vaults and privy doores, barns and mowes of hay and corne, with speares, sharpe spits and swords: so is the Law acted by
Ioh. 16. 9. that spirit of convincement and search; *Ioh.* 16 9. the *discoverer*
Heb. 4. 12. *of the thoughts:* and *Heb.* 4. 12. *pierceth betweene the joynts and marrow.* The Lord hath given it authoritie over the conscience as his owne Bayliff, to hunt out and discerne sinne in the colours, in the kindes of it, open, secret thoughts, affections, yea concupiscence: not the bare letter of the Law, but the spirit: for
Rom. 7. 7. *Paul* (notwithstanding all *Gamaliels* teaching) knew it not. And the conscience of the unregenerate, being once thus stirred is as the light of the Law to bring God into each privy part. Not a dimme twilight, but a Sunne at noone-tide, which shines from East to West all over the spheare of Heaven, and makes every soule come out as *Adam* from the bushes, by the voyce of God: so cleerely bewraying a man to himselfe, that for the time he thinkes all other men see him pointed at by the finger of God, as we see 1 *Cor.* 14. 25.

Q. *How is it that the Law of GOD is the revealer of sinne?*

How the law becomes this Discoverer: *A.* That most holy and wise God, who first contrived and uttered it, put the light of his owne pure Majestie into it, and enabled it to discover sin to the soule, not as other Lawes to speake to the eare, but to the conscience: and although there is no commandement in the whole booke of God, which comes not from the same Author and spirit of light and truth,
Psal. 19. yet the Lord hath more peculiarly put this power of Enlight-
Psal. 119. ning into this his morall Law, as contayning a more full exact
Heb. 4 12. and cleere view of all sinne, both in the nature and penalties
Ephe. 5. 10, 11 of the same: and according to his ordinance, so it worketh:
Ioh. 3. 20. not by the bare ten words and syllables, but the effectuall Ministery thereof, accompanied with the Spirit. And looke

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what I say of light, the same I adde of conviction also and her worke: both are put into the Law by the same God whose fingers wroteit,

Q. *Is unbeleefe of the Gospell discovered by it?*

A. No, The Law is a modell of the righteousnesse of Creation, in which there was no neede of faith: therefore it onely reveales those sinnes which make us guiltie without a remedy, that it might drive us to seeke a remedy. Yet we must not thinke it an imperfect light for this cause. For as no man cals the rules of Grammar imperfect, because the rules of Rhetorique are not in it: so none call the discovery of the Law insufficient, because it reveales not the sinnes against the Gospell.

Q. *What sinnes doth the Law discover?*

A. All sorts, by name Actuall and Originall? The Law discovers first Actuall sin.

Q. *What neede any more be sayd of this? Have we not heard enough of the nature of Misery in the third Article, both in Sinne and Death?*

A. Even that wee spake there, flowes from no other Spring than the Law of God; onely here we adde this Article to that, for this cause: In that we onely bounded misery within her Compasse, shewing wherein it lyes simply considered. But when we adde, The Law reveales sinne: we meane as sinne, and the curse lyes upon us, as we are guiltie of it and cursed by it: the Law doth set the saddle upon the right horse, and so shewes sinne in her colours to the soule, that it might apply the knowledge of it to thee and me in particular: and this is a further worke.

Q. *Well, proceed to the enlightning worke of the Law about Actuall sinne: what is it?*

A. First, the Law in the spirituall Ministery thereof, doth disperse those mysts and skales of the blinde eye, that suffer not light to enter. Secondly, It opens and gives light to the eyes to see sinne in her true colours. For the first, According to the sorts of sinners, so doth the Law take away their lets of knowledge. Take three or foure Instances. Put case CHRIST had purposed to enlighten a Pharise in the knowledge of sinne, hee would have removed all the corruptions of the Law and darkenesse of the Text. They had established a Corban which might free a childe from the fifth Commandement: as their heires the Papists at this day dispence

How many wayes. 1 Dispersing the mist of ignorance. *Instance* 1:

dispence with many murthers, or villanies, if for their Catholique cause and ends. They had curtolled the law in poynt of her extent; confining her to some grosse crimes, and taken away the key of light from the people about particulars. They had set up an exposition of their owne invention: they had made what they listed to be sinne, and what they pleased to be none: they had soothed the people up in this course, and sowed pillowes under their elbowes, thinking the Law was given them to obey, and not to enlighten or convince of sinne. They had taken away foure or five sinnes from the Law, (as the Papists now doe the second Commandement) as yee see in point of Adultery, and Divorce, of oaths and perjury, of justice and revenge, of love and charitie, *Math.*5. vers. 27. 33. 38. and 43. What was this but *to call light darkenesse, and darkenesse light*? If then CHRIST had meant to give them true light, he would have scattered those false and base conceits and corruptions, as indeed his Sermon on the mount was chiefly to that purpose.

Instance 2. Secondly, Come lower, to those that live in the Church of GOD; many are ignorant, by meere want of meanes, as thousands of Congregations at this day are, though baptized. I remember the speech of a Reverend man, that once on the Sabbath, lighting upon a Company (as he was going to preach neere-by) who were some at foot-ball, some dancing the Morris, others quaffing in the Ale-house, asked them, Sirs, why doe yee thus prophane the Sabbath? They answered him, Alas good Sir, we know not that we doe ill in our dancing, or drinking: (which drew teares from his eyes.) If then God meane to enlighten such, he will give them a Ministery of light, to teach them what is good and what is evill. So to come further, put case a third sort hath some kinde of light, yet still maintaining a civill, prophane, or hypocriticall course, what will the Lord doe to enlarge them with cleere knowledge? He will take away their barres also.

Q. *What are they*?

A. These or the like.

Branches of this second Instance.

First, Their prejvdice against the light, and the meanes of light, and instruments of light, which hinders them from knowledge. They have perhaps a conceit, that its a needlesse thing, curious and unprofitable, a new fangled toy of some men: or very difficult to get, if not impossible: These Ministers and their preachings

preachings are but novelties, and might be spared, keepe people from their callings: trouble the peoples braines, and fill them with fancies: These and the like false principles of prejudice, *Act. ult.* 22. The Lord will remove. *Act. ult.* 22.

Secondly, Their custome in darknesse: they have lived as their forefathers, and done well enough: new matters are irksome: also custome in profaneneſſe which holds them from comming where any light is: for men are loath to know that which should unsettle them in their love. See *Iohn* 3.19. 20. *Men that love darkeneſſe, hate light, leſt their evils be diſcovered.* 2. *Ioh.* 3.19.20.

Thirdly, Their hardneſſe of heart and purpoſe to live in their lusts still: For although order of law may compell them to Church, yet when then they ſee that knowledge robs them of their lusts, they fare as a Beare robbed of her whelpes, and fight againſt the light of the Law, as *Pharaoh* againſt the returning waters: because their free-hold is toucht: Loſe their lusts, coſen age in buying and ſelling, deceit, lying, pride, revenge, they loſe their life. 3. *Exod.* 14.27.

Fourthly, That wofull dulneſſe of edge and bluntneſſe of ſpirit: by which they make themſelves incapable of knowledge, *Heb.* 5. Eſpecially of any maine and materiall points. 4. *Heb.* 5.11.

Fifthly, Generalneſſe or ſlightneſſe, by which they pleaſe themſelves to know the meere common ſinnes which every one may reade in great letters, running: and through eaſe, ſeeke no further; becauſe indeede knowledge is not their ayme, but their policie to avoyde the ſhame of groſſe ignorance. A man that hath no more uſe of a Mappe, than to ſee the breadth or ſituation of Eſſex, will content himſelfe with the generall Mappe of that Shire: but if a man would have a due Survey of ſome Towne, what breadth it hath, what ſuch a Lordſhip therein ſituate is; what lands, woods, paſtures, hop-grounds: he will get a Draught of that Towne, or Survey of thoſe particulars. So here: If God meane to enlighten a carnall, generall, and formall profeſſor, hee will take from him his generall Mappe, and ſubtill univerſalities, whereby he detaines the truth in unrighteouſneſſe, and teach him a more ſpeciall Mappe of ſinne to ſtudy upon. 5.

Sixtly, He will remoove his ſelfe-love, by which he is loth to be informed in truths: his partialitie and ſubtiltie, which ſuffers him not to heare ſuch Truths, as are like to oppoſe his perſonall, precious, and beloved evils: whereby he is loth to heare of any ſinnes, ſave other mens, not his owne: and ſo he ſhunnes 6.

particular

particular light of things, which might proove either against his lusts, ease, credit, or course in evill to understand. If a man be a good Iustice, hee is willing to know the Statutes and be informed in them well, that hee may be able to punnish sinne to purpose: If not, hee is willing not to be informed of them. So is it here; but if the Lord will enlighten him, hee will enlarge his Law to him, and him to his Law, that he shall be gladdest, when he meets with the most distinct and cleere light, And so I might be infinite: let this view be sufficient for this former.

7. Seventhly, It scatters those errors of our owne conceit of sound righteousnesse, to wit, That we have served God well, both in shunning of sinne, or doing of dutie, when we have beene drawne to it onely by forreine compulsion, or outward occasions: As when God by providence doth stop us: when we can no other doe, or not doe: necessitie, feare, shame, awe of superiours, example of others, draw us from some evill: or some advantage hoped for, in good acceptance with men, in the love of Parents, hope of credite, gaine, good marriage, good trading good opinion by the company of the good, or the light of our Conscience mooved us to some good. The law pluckes off such mufflers, and layeth the soule open for hypocrisie and falshood.

Q. *How doth the Law give light to the eyes in knowing Actuall sins?*

A. Both in themselves, and in their penalties.

How the law enlightens.

Q. *In themselves how?*

1. In the sins themselves; and that many wayes. The first by her authoritie.

A. Sundry wayes: some of which (and the chiefe) I will note, by them desiring the wise Reader to judge of the rest. First, The Law doth present the soule with the authoritie of GOD in commanding, and sets up her selfe, not in the sences or back-parts of man, but in his conscience, the most privie chamber of the soule. This no Law of man can doe. No, nor can any destitute of the Law, be truly seazed in conscience by any sinne. But the Law sets up the Law-giver in the conscience, presenting him to her in all his soveraigne Iustice, Wisedome, and Power, that so, she may esteeme of sinne, not as touching man, but trenching upon God in all his attributes; as for example, when unbeliefe is layd forth by the contempt of patience, of mercy, of providence, the continuance of the Gospell, and the warnings of Conscience. This is a great discovery, and causes sinne to be conceived as it is, not as the passing act seemes, which

begins

begins and ceases with time, but this is infinite in time, merit, extent, and scope, because against an infinite God. For example: An ignorant man having hurt his neighbour, lookes at the sad consequent of the fact onely, how he hath hurt him in his name, cattell, wife, goods, and so the damage is the sinne to him. But the enlightned conscience lookes at the Law-giver: knowing that not man, but God hath made the Law against hurting man: man is the next, but God is the chiefe and last object of his sinne. And therefore God must be agreed with, or else conscience will keepe it upon Gods record to appeare in due time. And, put case man would be appeased, yea, is satisfied; yea, perhaps mans Law is satisfied by the death of the offender, yet God still must be compounded with, as chiefly offended: as for theft, murther, uncleanenesse, &c.

Q. *How secondly?*

A. It presents it selfe to the soule in the coherence and consent of the Law. This no man can see except enlightned. S. *Iames* cleeres this, *Iam.* 2. 10. *Hee that breakes one, is culpable of all.* Meaning, that such is the chaine of the Law, and so are the words couched together, that being by one and the same Spirit ordained, hee that breakes one, violates all as hee that breakes any linke of a golden chaine, breakes the coherence. Men thinke otherwise: But as hee who breakes his neighbours fence, trespasses him as well as if hee ranged all over his ground, because the bond is broken: so here. It were strange to tell a drunkard, he hath broke more than the seventh Commandement. But to tell him that hee hath broken all (as indeed hee hath) were strange to him. Not perhaps in actuall deed: but yet in power and effect, because he hath broken the bond of that God who hath made all the rest. And yet there is a further thing in it than so: for in a sort, some actuall sinne breakes all. As one hath described it in covetousnesse, so might I doe it in drunkennesse. For what drunkard makes not his cup, and companions, an Idoll-god? what cares hee for Gods worship, daring to be drunke in an Ale house, within the sound of the Preacher? What conversation toward man lookes he at in family, neighbour-hood, oaths, vowes to God or men? What Sabbaths doth he not breake? What parents and Magistrates doth he care for? but rather undoes the estate of the one, and contemnes the censure of the other? What cares he in his cups to breake the head of, yea,

The 2. way, Her harmony. *Iam.* 2. 10.

yea, to stabbe his fellow? What uncleanesse and bastardy is hee not guiltie of? What booty by the high way will hee balke, and perhaps with bloudshed, to get money to drinke? What lyes and slanders? what colours and shifts to defend his villanies and cover his sinne, will he forbeare? This is meet to thinke of, to open the harmony of a law. But howsoever this be, sure it is, there is no sinner, not onely grosse; but even secret, who is not guiltie of all the Law in the breach of any Commandement because his undue carriage fights against the Lord of the whole Law. The discovery of this light might be as much as some mens soules are worth: for what is the speech of men? As for unrighteousnesse, I aske God no mercy! As for stealing (saith one) or for adultery (saith a second) or slander or murther, or usury, I never feare what GOD can alledge against mee! Indeed such, or such a sinne I aske him mercy for! Well said: but in the meane time, its no thanke to thee: God and providence suffred thee not, for thou wouldst have broken all as well as one, thy heart was bad enough, if he had not limited thee! Oh, this light well received, prepares way for conviction.

Q. *How thirdly?*

The 3. way Her royaltie. *Iam.* 2. 8.

A. The Law discovers it selfe to the soule in the poynt of her *Royaltie*. So Saint *Iames* cals it, Chap. 2. 8. That as a King is not prescribed against by the qualitie of any subject offending, why hee may not hold him guiltie: so in this, No person is accepted with GOD in this kinde. Oh! its a great discovery of errour! the heart of man is proud, and soone exempts and dispenseth with it selfe by some priviledge. But this Royall Law is impartiall. As a glasse will shew a Queene her spots as well as a poore woman. *Paul* labours this poynt, *Rom.* 2. against the *Iewes* priviledges. No difference with God. *All, both bond and free, Barbarian, Scythian, Iew, Gentile, none excepted:* God hath shut up all under one disobedience. Oh, its a great abating of a proud heart! One sinne, one hell, one wrath, one Tophet for Princes, for subjects, for learned, for idiots, for noble and base, for Pharises, and Publicanes! This cuts the combe of the sinner! *Psal* 149. 8. *He bindeth Kings in Chaynes, and Nobles in fetters of iron!* Neither can the poorest scape at a little mash, nor the richest at a great, of Gods net. Againe, his Lawes are no Cobwebs. Apply this (as it is the scope of the fourth Article *supra*) to thy selfe.

Rom 3. 10.

Esay 30. 33.

Psal. 149. 8.

Q.

Q. *How fourthly?*

A. It discovers it selfe to the sinner in the point of integritie, and soundnesse of her light: That is, opens sinne to the soule in one kinde as well as another. Such is the corruption of *Adam*, that it will suffer much of the body of sinne to vanish in the survey. If sinne be either of knowledge or ignorance, although knowledge shall be of some note, yet ignorance will vanish. If other sinnes be of omission or commission, omission sinnes will fayle in the reckoning. If againe sinne be of presumption or infirmitie, Sinnes of infirmitie are counted nothing. If presumptuous sinnes be either of particular presumption, or of totall revolt, Particulars seeme nothing to a selfe-loving rotten heart. But where God enlightens, loe, he discovers sinne in all her sexes, male and female, strong and weake, remembred and forgotten, ignorance, or knowledge; and in a word one and other: And this also is a great discovery; for want of which, many a soule never comes to the barre of Gods conviction. But now, this rule will not onely tell the soule the differences of these: to wit, that one is of greater crime than other; one may both omit and commit sinne, and yet know neither: hee may sin of knowledge, yet not of presumption necessarily, because he may be prevented by feare, Satan, violent lust, and not voluntarily consent: he may also presume with a different heart yet the least of these in their nature is damnable.

The 4. way. Her integritie. Difference of sinnes. What these sinnes are.

Q. *Make a little stop by the occasion of naming those sorts of sinne of Ignorance or Knowledge, of Omission or Commission, of Weakenesse or Presumption, of Presumption actuall, and habituall or finall: and shew the Differences of these.*

A. It is a thing of some weight and use; For as the conceiving hereof is profitable for sundry causes, so mens erroneous mistake of them is great. Briefly then, I answer;

A digression: having six branches.

1 First, Sinnes of Omission, are passings by and balking of some dutie behooving to be done, whether against or without knowledge: (ignorance not excusing omission of any thing which we are bound to doe) whether it be an omission of the opportunitie of fitting us to dutie, as to get grace and pardon while it is offered: or of some speciall dutie it selfe, either vowed by us, (as to neglect reformation of our selves, upon some great affliction) or at least required of God, as of prayer, fasting, mercy to the distressed, duties of familie, and the like.

2 Secondly, Sinnes of Commission are actuall doings of some evill (in thought, word, or deed) against the revealed will of God, whether wee be convinced or not convinced thereof, to be sinne: As, To worke upon the Sabbath, to speake vainely, to nourish base thoughts: whether the sinne reach to the committing of the highest degree, or the putting our selves upon the occasions leading thereto. Generally note, sinnes of Commission are more haynous than sinnes of Omission, and yet (as the case may stand) some sinnes of Omission may exceed some of Commission, because their consequence may be more fearefull.

3 Thirdly, Sinnes of Knowledge are Transgressions of the Law of God, against a mans Conscience, and the check of it, whether greater or smaller: as, when *Shemei* passed *Jordan* against his owne covenant: or, when a man goeth against his owne light. Sinnes of ignorance are, when a man transgresseth, but yet not knowing his sinne to be sinne: as *Abimelecks* coveting of *Sarah*, *Pauls* persecuting the Church, some *Iewes* crucifying the Lord of life. For although ignorance may in a sort excuse from so great a sinne: yet not wholly from sinne; and therefore *Paul* confesseth his ignorance to be joyned with unbeleefe of that which he ought to have knowne, 1 *Tim.* 1. 10. Observe also here, that although generally, sinnes of knowldege, exceede sinnes of ignorance: yet in some cases, Ignorance being wilfull and affected (and avoydable) may be greater and fouler, than some sinnes against knowledge.

4 Fourthly, Sinnes of weakenesse or Presumption differ onely from sinnes of knowledge in the intention of him that sinneth. Not each sinne of knowledge amounteth to a sinne of Presumption: Though all presumption must needs be against knowledge. Sinne of presumption then, is sinne of knowledge, committed with an high hand; And this high hand is, a bold venturousnesse and bearing of our selves upon the grace wee have received, as if wee should thereby escape punishment: I say, an usurping of libertie of sinning, either out of an impudency of spirit, putting off threats, as *Deut.* 29. 19, or a bearing our selves upon grace, more than others that want it. This is (in truth) a kinde of despising of grace, or slighting it, as if wee would reconcile grace and sinne, thinking to keepe God, and yet have our willes nevertheless.

Sinne

Sinne of weakenesse, is a sinning against such knowledge, as yet is prevented in her worke, through accident: as, either inabilitie of Grace to sticke to knowledge, or through timorousnesse and feare, although dalliance and wantonnesse be absent; and though conscience be present to accuse. To which sort may those sinnes be referred, which proceed from rashnesse, and undeliberatenesse, as when a man is forced by violent occasion of others; or an unresistable force of temptation, as *Peters* denial; or suddennesse of occasions, whereby the soule hath no leisure to bethinke her selfe.

5 Fifthly, Sinnes of Presumption it selfe, are not all one: for some are onely presumptuous in act, as *Davids* Adultery and murther: Others are totall, when a man is totally and finally carried in a presumptuous streame of habited sinning. This trencheth most horribly against the patience and long-suffering of grace, as well as grace it selfe: and commonly drawes impenitency of spirit upon it selfe, which cannot repent when it would. This degree is not incident to the Elect: whose hearts God secretly so ruleth, that they cannot powre out themselves so farre, either for measure or time, as quite to shake off the Spirit of grace: which as an immortall seed lyeth and liveth at the roote.

6 Sixthly, A just fruit of this Dalliance with grace habitually: is that totall and finall Desertion of Gods Spirit, giving over the Presumptuous heart to such a sinning against grace, as at last despiteth that grace which it hath so long slighted: as the Gnat which burneth it selfe in the Candle. And this is called Sinning against the Holy Ghost; differing from habited Presumption in this, That in that a man sinneth against the grace of the Spirit: but in this, a man despiteth the Spirit of grace it selfe. And this sinne is a meere contradicting of all good as good, fully, and finally: although perhaps there may be wanting some opportunities of expressing that revolt, and malicious contrarietie of heart. And this sinne is not called unpardonable, as if the bloud of Christ could not satisfie for it, but because the soule is not capable of it. Thus much for this digression: I returne.

Q. *How fifthly?*

The 5. way, Her extent.

A. The Law reaches forth to the soule her key of knowledge in the poynt of her extent. Shee who hath her Ladyes keyes, knowes all, and can fetch out of each boxe. So cannot

the poore droile in the Kitchin. So, this is the priviledge of one that hath the Law, to be hers. It is a great peece of the light of the Law, to extend it selfe in the soule to all parts and degrees of sinne. First, in poynt of Spiritualnesse of the Law: teaching us not to rest onely in open, grosse, morall offences, but to goe to spirituall wickednesses. The Law is spiritually morall as well as externally. Thus *Paul. Rom.* 7. 12. *The Law is holy and good. I sold under sinne.* And 1 *Tim.* 1.5. *The end of the Commandement is love out of a pure heart, good Conscience, and faith unfeined.* Then it must be very spirituall: and as well meet with infidelitie, hypocrisie, unthankfulnesse, impiousnesse, profanenesse of spirit, securitie, hardnesse of heart, contempt of the Word and Sabbaths, &c. as open lewdnesse of life, riot, stealth, or adultery. And so also it enlarges the chiefe breach of a Law to all lesser degrees and steps to it. As the seventh commandement reaches not onely to grosse incontinency: but to intemperancy, drunkennesse, riot, voluptuousnesse of sences, &c.

1. In her spiritualnesse. Rom. 7. 12. 1 Tim. 1. 5.

2. Her inquisitivenesse. Heb. 4. 12.

Secondly, Her Inquisition and Search: For the Law, *Heb.* 4. 12. is very *searching* and *piercing*, *divides betweene the joynts and marrow*, dare and can goe to any part of the whole man, and fetch out any poyson out of any corner; hath an unlimited Commission from the Law-giver, to fetch out and binde any malefactor: not onely seene and manifest words and deeds, but also, the most retyred and close thoughs and intents of the heart: the Power of GOD is with his Law to search for the King, all vaults and dungeons, and nothing is hidden to the eye, no more than the earths surface or bowels to the Sunne. Sinnes of great consequent evils, or lesse: small sinnes, in mens esteeme, and great shrill, and crying; hidden from man, and open to his view: granted, or defended: carrying colour, or condemned by the world; Old ones, or new: In a word, The Law inquires upon sinne, according to the Anomaly of it, not onely the circumstances. And this was our Saviours chiefe scope in that holy Sermon, *Math.* 5. 6. 7. Chapters, correcting those base limitations of the Law which the *Pharises* made, tying men onely to a grosse litterall sence.

3. Her aggravation.

Thirdly, in her agravating power: whereby shee enlarges sinne by her Circumstances, causing it thereby to seeme the more odious, and setting the worse colours upon it; as be-

cause

cause such a person committed it, a publike man, against such light, when he needed not, from meere malignitie of spirit, in the midst of blessings, against mercy, Gospell, vowes, covenant &c. which I doe not speake, as if all sinnes were a like, but because all are sinnes and culpable.

Fourthly, in her Puritie. The Law doth not goe to tell the soule of each sinne: but sets the Mirror of Gods pureneſſe before her, that she may according thereto, discerne and judge of sinne; good and bad, true and evill. Truth (wee say) is a Rule of her selfe and her contraries. There is a secret pureneſſe in the Law, whereby the soule discernes an evil in things which the world sees none in: and againe, sees none in some, wherein an hypocrite sees much. For the former, A soule that hath cleere and thorow light in himselfe, is a Law to himselfe in some things of specialtie, and accuses it selfe for the departing from the pure manner, ends, ground, and measure which GOD requires: as sometime in the keeping of the Sabbath, in use of liberties, in speech or silence, in doing or abstaining: hath a Law within him: not so much what this morall precept bids or forbids, as, what the pureneſſe of it imports. So that looke, what sorts most with will, flesh, ease, or the inclination of nature, shee suspects: yea even in doubtfull cases, yet withdrawes (for safetie) rather than ventures upon termes of her owne; abhorres appearances, as well as substance of evill. And as in matters of God, so in matters of men, this Pureneſſe rules the case, when perhaps no Law is at hand: as *Phil.* 4. *Finally brethren, whatsoever is holy, whatsoever pure, honest, of good report, &c.* An heart enlightned can better judge by this Rule than any thing, and sooner espies what is honest, savoury, than any other can doe: yea, and by this, casts off all those base additions of man which want a word, and therefore although they carry a shew of holineſſe, yet are base copper coine, both makers and creatures, as *Col.* 2. 23. being farre from pleasing GOD for lacke of a word to carry his pureneſſe into them. This I thought good to speak of the light of the Law: to give a taste of the rest: for a wise Reader will gueſſe at the Lyon by the paw. Onely one thing I would adde, that some of these latter things I would crave the Reader to make use of in the fourth Article of the third Part, so farre as it may serve for use of Christian direction: and

4. Her puritie.

Phil. 4. 8.

Col. 2. 23.

so I shall there spare this labour in some kinde.

Q. *But is all this light requisite for a soule which seekes conviction? or may lesse serve?*

A speciall caveat. viz. God is not tyed to our scantling.

A. I answer, I doe name these, as helpes to serve the worke of the Law in convincing, not to forestall the worke of the Spirit. The more sound light the soule hath, the better: howbeit God is free to worke in what way and measure he please. Its one thing to say what light the Law can affoord to some (and doth) toward conviction: another, with what degree it may please the Lord to be content to worke. He can use these helpes, or perhaps the sight of originall sinne, to abase a wretched heart with; greater light or lesse may serve him, as he pleaseth. But the truer the light, the sounder the Conviction. The Lord doth in this case, as the state of the soule best admits: sometimes keepes away exceeding light in all these, lest the soule should lye oppress under her burden; culling out some sin with due circumstances of vilenesse and shame, to bring the soule upon her knees in a most kindly manner. He is not bound herein: yet he doth worke by all these in some.

Q. *How doth the Law present the Penalties, with light to the soule?*

The 2 Branch. The Law discovers sin by the Penalties. Of which in Article 3.

A. To add so much here, as may make up that of the third Article: this I say, That the Lord shewes the like power, authoritie, and efficacy of light in these as the other: He takes away all distinction of veniall and mortall sinne from a man, presents himselfe to him in his full justice of revenging all sinne without exception: removes all cavills and subtill extenuations of punishment as well as of sinne: makes all sin appeare mortall to the soule without Christ, and veniall with him: Tells the soule, Deferring of punishment is no remoovall of it: *That some sinnes goe before, some follow after*, but all meet earlier or later *in judgement*, *Eccles.* 12. 14. 1 *Tim.* 5. 24. That all sinnes deserve all punishments. That the least cost the Lord Iesus his bloud, and he that beleeves it not, shall pay for it in hell: That God doth indifferently hate and punish all: Tribulation and anguish is to each soule that sinneth: *Cursed is every one*: There is no lying hid from Gods eye; no shift, or evasion besides faith and Repentance; No amitie or Combination of sinners, no joyning hand in hand, no counsell can prevaile against God, who hath all penalties and executions in his hand to worke by. That the Court of God is

Eccles. 12. 14. 1 *Tim.* 5. 24.

Rom. 2. 9. *Gal.* 3. 10.

not

not as the Popes: no Relaxations, Commutations of penance, Dispensations to be had there: That the having our hell here, is no Release or Heaven for hereafter: but, if we have not had here we shall there have all: if we have had here, we shall there have the full summe of punishment, without Christ. And by this the Lord prepares the sinner for conviction, following in a *farre deeper* measure, as in the point of terror shall appeare.

Q. *How doth the Lord reveale originall sinne to the soule?*

A, To adde a little of this also to the third Article, the Lord doth this many wayes. First, by the speciall termes of his Word: Secondly, by comparison of actuall sinnes. Thirdly by the properties of this originall. The 2. Generall: How it discovers Originall sinne.

Touching the first, the Lord is in no one thing so emphaticall, as in the names he gives to this poyson. He calls it, *The Old man*; *The flesh*, *Lust*, *Concupiscence*, *The law of the members*, *The Law of sinne reigning in the members*, *The Old husband*, who hath the wife in subjection, *The body of death*, and the like. Which affectionate termes (sought for the nonce) doe fearefully lay forth this corruption, to be that which men little think for. For why? What a tame, still, close, and harmelesse thing seemes this sinne, being yet, if once stirred, a raging Tyger, and wilde Monster? What doe these termes imply, save that, this sinne is the *Doe-all* in the soule: as she will, so it must be; and in a word, she is all sinne both the length and depth of it: all that is in sinne is in her. And therefore except the Lord Iesus had beene *made sinne* (note the word 2 *Cor.* 5.21.) *for us*, as well as sinfull, he had never satisfied: his expiation being chiefly for sinne in her nature, and for the acts by Consequence: in which respect he is truly called the *second Adam*, made the sinne of nature by imputation, that hee might by his nature of Righteousnesse and suffring, both satisfie for it, (the losse of Gods Image) and then restore it. Looke upon these Texts; and meditate of them. 1 By the termes *Rom.* 7.1.2. *Rom.* 7.7. *Rom.* 7.23. 24.25. *Gal.* 5.17. *Rom.* 8.2.

Secondly, by comparison. For when the soule hath had the view of actuall sinnes before, as most irksome, and now comes to *see greater abomination than these*, as the Lord tells *Ezekiel*, Chapter 8.15. Oh how *out of measure sinfull* seemes it to the soule? how doth she cry out, miserable man! for marke; thus she speakes, Although actuall sinnes were enough to sinke me into misery, yet I see they were but evill in respect of their part: but now I see a body of all parts and members, a King 2 By Comparison.

in his throne. I see now my selfe curled double and treble. No sooner doe I get out of one actuall sinne, or set good duties against bad with some hope of ease that way, but the Lord beats me downe by my inward nature of sinne! yea when I would faine comfort my selfe in my duties, and suffring and prayers; Loe then my very *clothes*, this venomed shirt upon my skin, defiles me, and turnes all hony into the gall of Aspes; Indeed God hath freed me from being a worldling, whose hope is below, from a covetous mizer, whose *God is his Mammon*: I am free from open uncleanesse, and inward hypocrisie, and profaneness of heart: but oh Lord, the nature of these things dogges me: sometimes the wooff of my nature makes me feele small difference betweene my selfe and these vices! The nature of *loving pleasures more than God*, the nature and savour of a proud vaine heart, of distrust, of worshipping God unsavourily and for forme, of selfe-love and ends, doth so dogge me, that its worse ten fold than the breaches themselves. Yea, and the more I seeme to affect the contrary, the more Satan dogges me with them; thoughts, desires and endeavors after them, (if it be so, be glad) yea, and selfe-love with them so blind-foldes me, that often they seeme to please me, and make me be as I would be, and by the suddainenesse of the darts and assaults, prevent my armour, and so foile me, and leade me captive. So that we see the sting of nature, if duely weighed, is farre greater than of actions.

Iob 9. 31.

Phil. 3. 18.

2 Tim. 3. 4.

Q. *Proceed to the third, How doth the Law present the properties of Originall sinne to the soule?*

A. By ripping up the body of this death, and shewing it *what is lust, Rom. 7. 7. &c.*

3 By her Properties, *Rom. 7. 7.*

Eminently sinfull.

First, Shewing it to be sinne in an eminency of being. Its more sinne then other sinnes; whatsoever is in any of them, is here more notoriously; whatsoever filth and base qualitie may be spied in all sinne, or any, as impudency, vanitie, pride, resolution, disdaine, is here more singularly, as light and heate is in our fire, or the ayre, or the Moone, but eminently in the Sun, the first subject and seate of it. That wherein a qualitie is first, that is eminently most. As the chiefe coldnesse, dryesse heate, and moysture in the Elements. So when a Iudge is unjust, in the place of equitie, hee is eminently, unjust. Even so here, All ill qualities are first planted here: and its sinne in the

Spirit,

Spirit, in the place of excellency, even of Gods Image. That whereby another thing is qualified so or so, that it selfe is much more so qualified. As wee say, Those wofull, desperate Traytors in the Gun-powder treason, were so and so desperate, rebellious, cruell, fierce: but by whom were they made so? by their father *Garnet* and grandfather the Pope: *Garnet* and the Pope then must be much more so. So, all the poyson of actuall evils is seaed in the originall, after whose copy they write; and therefore originall is greatest: as the seed, which in her power containes thirtie-fold.

2. Predominantly.

Secondly, The predominancy of this sinne: both in matter of fulnesse and force: for fulnesse, it hath all sinne under it, and in it, as the perfect body hath all the members: so this dead rotten body, containes fully all dead members of hypocrisie, uncleanneſſe, &c. in it. As the word used by Divines prooves: they call it the Fewell, meaning of the fire of sinfull acts. Great farmes keepe great fires, because of the plentie of wood they have to nourish them. This is the fewell that maintaines all fires in the soule, in hall, kitchin, and parlour, sinnes of pride, sinnes of common formalitie, sinnes of base lust: all are kept upon the altar burning with this fewell, which is set on fire it selfe by hell. So, of forcibleneſſe also: therefore *Paul* cals it a Law. Princes rule strongly by their lawes, they are as a soule wholly in all and in each part. Nothing so forcible: there is a necessitie in a law. It breakes downe and carries before it all opposites, word, threats, dangers, all counsell, perswasion, cannot heare, is incorrigible, unchangeable as the Law of the *Medes* and *Persians*. It carries the soule to her trade with courage, force, resolution, and irresistableneſſe; being the pillar of Satans Kingdome, ruling as a strong man in sinners, and keeping all in deepe peace.

1. For fulnes.

2. For force.

Dan. 6. 15.

Luk. 11. 21.

3. Perpetuall.

Thirdly, It is perpetuall. We say, The King hath a perpetuall patrimony that is not alienable; so hath a sinner by his originall sinne. He may fayle in his spending money, as in his policie, and strength, and industry to oppresse, to defile his body: but his stocke and patrimony never fayles. If it be so in the best of Gods servants, (*Luther* himselfe little molested with covetousneſſe, yet he had this stocke still within) how much more is it true of each sinner?

4. Over-flowing, and naturall.

Fourthly, Its an over-flowing sinne, and most naturall. Fire

Fire and water are ill Masters, but they burne and over-flow naturally: even so here. As in breaches of the Sea, we see tops of Steeples, and of Towers under water: so, this over-flowes all the Image of God in us. This sinne goes in the haire and streame of nature, and therefore its called *Concupiscence and Lust.* *Iam.* 4. 5. *The spirit that is in us, lusts to envie*: it pleases us, because it is naturall, and hath a selfe-loving perswasion which carries it smoothly, and unsuspiciously, and by priviledge: It is my nature to smite when I am angry: its my nature to be soone hot: its therefore the more dangerous and cursed. Its like bread of deceit, and *stollen waters, which are sweet*: And this appeares, if it be crossed, it rages and frets: As *Rachel, Give me children, or I dye*: so here, give this old lust, children, and store of ill fruit, or else she is madde: for shee is a fruitfull harlot, above all other.

Iam. 4. 5.

Gen. 30. 1.

5. In the bondage of it.

Fifthly, The Bondage of it. It bindes up the soule in death, hardnesse, insensibleness, incapableness of any good, averseness to all meanes of Grace. As we say of sleepe, it chaynes up all the sences: so this, all the powers and members in utter feebleness and unableness to make towards God; Minde, Iudgement, Will, Affections, allare asleepe. *Ephe.* 5. 14. *Awake thou that sleepest.* Its the sleepe of all other parts, and the Nurse that rockes them also, and the Cradle they all sleepe in: yea brings in an utter disabilitie, languor and decay of all parts, loth to stirre, and counting the anguish of their bondage (by custome) another Heaven. As the *Israelites* cared for no Saviour, because so saped in slavery.

Ephes. 5. 14.

6. The unlimitednesse.

And lastly, Not onely an utter impotency to any present obedience urged by the Law: but so rooted a languor, as rejects whatsoever GOD might impose: in which respect, even the unableness to beleeve, is chargeable upon originall sinne, in respect of that opposite contradiction of it to all, not actuall charges lying upon the creature by Law onely, but possible to be imposed by the Gospell. And this for a briefe view of the Lawes discovery of originall sinne, especially in her properties.

Vse 1. *Branch* 1.

Q. *What use is there to be made of this former worke?*

A. Manifold. First, Touching the sinne of Ignorance: blesse God, that hath freed us from the darkeness and corruption of Popery, whose principles do for ever keepe soules farre from the possibilitie of sound knowledge of their naturall estate, by

by either actuall or originall sinne: Their rotten grounds (of which before) are direct against it.

Secondly, Beware of nouzeling thy selfe in places under ignorance, or to abide ignorant under the use of meanes: bring not God a Sacrifice, that wants this eye of knowledge of thy sinne. Else no conviction, no terror, no need of Christ can follow. Beware of foule sinnes, lusts of ignorance, resolution to hold them: lest God smite out the eye of knowledge. *Had they knowne the Lord of life, they would never have crucified him.* Ignorance is a necessitie of Misery. *If thou kneweſt the gift of God, &c. Ioh. 4. 10. Oh, that thou hast knowne the things of thy peace!* But, alas, hidden! Thinke not by ignorance to sleepe sweetly under all terrors! Such a sleepe will have a sad waking. *Psal. 58. 4. 5. Be not as the deafe Adder. Psal. 32. 9. Be not as the Horse and Mule.* Beware lest God leave thee to thy selfe. He that is ignorant, let him be so still. Remember, although knowledge is not conviction, yet conviction cannot be without it. *Branch 2.* 1 Cor. 2. 8. Ioh. 4. 10. Luk. 19. 42. Psal. 58. 4. 5. Psal. 32. 9.

Admonition to all sinners to goe to worke aright, to get sound knowledge of their estate. Consult not with dead teachers: goe not to blinde guides, to such as thy selfe, to deceivers: consult not with thy wits and carnall wisdome, thy corrupt hopes, blind devotions: Refuse no informations, for feare of losing thy libertie in sinne. *Esay 8. 19. Should men goe from the living to the dead?* Oh yee silly ones, goe to the law and the testimony! The Lord that made the Law, hath put this gift into it, to be a Schoolemaster, to send yee by the sight of sinne to Christ. Refuse not the Lords discipline in this kinde, else never seeke further! Oh, how many poore wretches *know not the right hand from the left*; if they knew sinne, what it were to breake a Sabbath, to play the drunkards, &c. How glad would they be? Oh! shalt thou neglect the meanes thou hast, and stand up to the chin in waters, and dye of thirst? If *without knowledge the heart be naught:* what is it when men will not come to the light, lest they should see it? and shun the net, lest they be taken? Oh! beware both of Pharisaicall making more sinnes than God ever made, or cutting off those which hee hath made, from his roll and Law! Oh! Its now come to this passe, that, except the Lord put some bitter reall rods of afflicton upon *Vse 2.* Esay 8. 19. Ionas 4. ult. Prov. 19. 2. Ioh. 3. 20.

upon men, the Law is made as a Scarecrow in a field, to the birds, out of the nose whereof they will picke strawes! But know it; no affliction without the Law can discover sinne: though men be never so sensesse without it.

Vse 3. Exhortation to all that would be kindly convicted; to come to the light for sound information of sinne. The want of this will be a flaw for ever in thy Religion: they who *Psal.119.18.* never knew themselves, never were humbled ones, nor beleevers. I discourage none for measure: That light which makes all manifest, is enough, be it never so little, if sound: *Act.2.37.* Reade *Act.2.37.* Those *Iewes* had pierced Christ upon the Crosse, but saw nothing amisse, till *Peters* Sermon (that was above all Crosse or Crucifix,) had truly enlightned and convin- *Zach.12.10.* ced them; *Zach.12.10.* God hath blessed his Law with better light than the Pope can blesse all his *Agnus Deis*, or graines, or the like, to gage and search the conscience: Oh! doe not kicke against it, but *Speake Lord, for thy servant heares!* Let this light of God be attended, yea dressed by thee morning and evening, that no sinne may escape thee! This *Aquila* (as meane as it seemes, I meane this Law of God) must teach great ones, *Apolloes*, learned Doctors, and all sorts, to *become* *Act.18.26.* *fooles, that they may be wise.* Especially be able to say with *Paul* *1 Cor.3.18.* in holy prayse to God, *I had never knowne lust, had not Gods* *Rom 7.7.* *Law sayd. Thou shalt not lust.* Oh! let hypocrites curse it to the pit of hell for a Puritane Law: but know, except they be *Psal.149.8.* her Disciples, hell must be their portion: for she hath *chaynes to binde* the proudest despisers! Oh! blesse God that ever so cleared the coast and the troubled waters of thy owne conscience, that thou camest to see this Nature of thine to the bottome; For the want whereof, I dare say, thousands build upon the sand of selfe-love: never comming to know what an enemy she is to conviction, and to faith:

Vse.4. Fouthly, That every one who seekes the true end of this first part of the Catechisme, doe willingly open himselfe and the doore of his conscience to the light of this Law, comming into it. As I have sayd, no one of the former five Articles can be knowne to a man save by the Word, and especially the Law, so to yeeld up the soule to the cleare displaying of this ordinance. For although nothing can be hid from it, yet it may still be hid to us, if we stop our owne conscience, and keepe

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some beloved lust in a cloyster, which will see no light. Let the Law have her honour in our hearts, that we doe truely and savingly see whatsoever the former five Articles said of sinne: consenting to all that they are true. Chap. 1.24. Saint *Iames* saith, *A foole seeing his face, goeth and forgetteth himselfe.* Beware wee doe not so: but if ever we would come to the mirrour of the Gospell, in which we behold the face of God plainely, let us make way to it by Saint *Iames* his *Glasse*: Divide not the things which God hath put together. Although the Law have no Christ in it, yet the Maker of it uses it as a Schoole-dame to him: Let her then poynt at every letter in the Crosse-row, and rip up every errour, and distemper: doe not abuse the rule, nor crook it wilfully as Pharisees, to mistake the sence, to hide, to descant upon, and to diminish or excuse any evill, but let it be the Lords light set up for the ends that follow. Detaine not this part of the Word in unrighteousnesse, lest thou never come to the next step but perish in a twilight for want of a cleere discovery. We are loth to be informed of that, which when we know, wee are loth to renounce: Grace begins at the roote of enlightning. Examine thy selfe in thy uprightnesse herein. Iam. 1.24. Gal. 3.10.

Sixthly, It layeth open the unspeakeable justice of God in suffering such darkenesse to spread over the world for so many ages, and still in many Nations, who sit in the valley of darkenesse. Wee have many travellers into those *Indian* parts who in the beholding of the faces of Savages, should tremble to thinke that the Lord for so long should not regard their ignorance, when yet he suffered a great part of the other, *Asia*, *Affricke*, and all *Europe*, to see light. Oh poore wretches! What can the dimme light of common conscience helpe to discover darkenesse? how merry are they in assured destruction? and how should it yerne the hearts of Christians to behold them? As for the state of thousands under the governement of Protestant Kings, who having Baptisme and the Bible in English, yet never had the blessing of a searching Ordinance, what shall we ascribe it to, save the wrath of GOD, upon a wofull Nation kept, and content to be kept in darkenesse, because their workes are evill? Both the leaders and the led must fall into the ditch. The Lord end this plague of soule destruction. *Vse 6.*

The next vse thereof may bee instruction to teach us how deepe a blindnesse is cast upon the soule in point of discer- *Vse 7.*

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ning her owne sinne and danger. Nothing is further off, than the reflex of our owne corruption upon conscience: nothing more tedious than to be informed of sin in the kind. He that comes to tell us what we are, is our deadly *Enemy*: and many professors have gone many miles to get them a Preacher, whom they have persecuted, when he hath taught them the mistery of iniquity in themselves, their privie pride, hypocrisie, spirituall wickednes of unbeleefe, ignorance and love of the world, but especially their old *Adam*, plucking their mufflers from them, and laying them naked, and awake to their owne conscience. Oh! it is the joy of the unregenerate man, when he can make himself beleeve he is not the man he yet knowes (or may) that he is. Alas! sin lies deep, and *Who can gage the deceit of the heart*, save onely the Lord, and the spirit of the Law which divides betweene the spirit and the soule? yea the woe is, that at this day Congregations which have long enjoyed convincing Ministers, rejoyce and dance before Idols and hugge them, because they may goe unbitten!

Iere. 17 9.

Vse 8. Lastly, How should this teach us both Ministers, and people, to loath all generalities, and to learne the Law in the true sence and the through-enlightning of it? It is a fooliſh speech of some who desire that they might fall into some grosse sinne, to humble them by. But (howsoever the Lord awakens some by the the lowd cry of their foule sinnes, as drunkennesse, blasphemy or the like) surely that which is likest to prevaile with the civill and morall sort, is the enlightning of the tenth Commandement. For they can wash off actuall sinne, with colours as fast as they offend, laying good against evill: but when the spring of their cursed nature appeares, which runneth upon them continually, I say then, this body of death will doe it.

Rom. 7. 24.

Q. *What is the second worke of the Law?*

The 2. worke of the Law convincing two-fold. 1. The judgment.

A. This conviction (which I call the second worke of the Law) is twofold: partly concerning the judgement, and partly the soule or whole man: the former I call simple conviction, the latter conviction with terror. Touching the difference whereof note well. When once the soule is throughly enlightned, if the Law proceed in her worke, shee comes to apply her light to this convincing of the soule: and first, by causing the conscience to joyne against it selfe, and to say; *Thou art*

2 Sam. 12. 6.

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the man: this differs from light, bee it never so particular, because it is light with application to the soules selfe in speciall. Againe, having beene thus convinced in conscience, I am this sinner, if the Law still worke, it proceeds to the second degree of convincing, Which is not onely an application of sinne to her selfe, but a due yeelding of the soule to lye under the bondage and feare of punishment belonging to such a sinners wofull estate. A man may heare, and not so much as be enlightned. He may have great light, and yet never be convinced in conscience. He may be convinced, and yet never be duly held under any true bondage, as wee see in *Saul* and others. But the Law workes all, if duely applyed in her severall workes.

Q. *What then is this worke of Conviction by the Law, which you call, of the judgement?*

A. It is the second worke of the Ministery of the Law, by the efficacy whereof, the soule beleeves her selfe to bee that which shee knowes, to wit this sinfull and cursed one. A most powerfull worke! yet no other than the poore Minister of GOD enabled by the authority of the Law may and doth performe. For why? When the poore soule sees that the Lord hath reacht her out the Key of light to see the wonders of his Law, to no idle ends, but that hereby shee might goe further, and apply it to her selfe, confessing her selfe to bee the partie: what hath shee to doe, save to let all other guiltie ones passe, and to passe sentence upon her self, confessing she is this miserable sinner? Neither can any thing hinder this proceeding, except it bee a lewd heart that is unwilling to put her neck in the coller, and so detaines the truth and light of the Law in unrighteousnesse. But if the Law can prevaile, this light shall proove beleeving and conviction, See *Ephes.* 5. 13. where the Apostle saith, *The light doth argue or convince.* For that disputes thus, That soule which is thus sinfull and cursed, is truly miserable, and so abides of her selfe. But I am thus sinfull and cursed, Therefore, &c. The assumption is conviction. The conclusion is terror. Conviction argues so strongly against her selfe, that shee reflects the light of the Law upon her conscience, making it her accuser and Iudge, and stopping the mouth of the heart from gainsaying, or kicking against the pricks. Thus was it with *Paul*, *Act.* 9. hearing that voice, *I am Iesus whom thou persecutest*; he fell downe and asked, *True, Lord, what wilt thou have.*

What this worke is.

Ephes. 5. 13.

Act. 9. 5.

Act. 2.38. *have me to doe?* Thus the murtherers of Christ were convinced by *Peter, They were pricked in their hearts.* This followed the beleeving the fact, Surely we have pierced the Lord of life, This was tipyfied in the handling of the Leper, after the due view of *Levit.* 13.45. the Priest, *Levit.* 13.45. he was to lay it to his heart, and cry out, *Vncleane, uncleane.* To this purpose, *Paul* speaketh, 1 *Cor.* 1 *Cor.* 14.28. 14. 28. But if yee speake in a knowne tongue, *if an Idiot come in, he is convinced of all, and cryes out God is in you of a truth,* I am a woefull wretch. Thus *Peter* was in speciall convinced of *Luk.* 5.8. his baseneſſe, *Luke* 5. 8. *Lord depart from mee, a sinfull man,*! And *David* by *Nathan*, 2 *Sam.* 12.13. *I have sinned.* So 2 *Sam.* 12.13 1 *Cor.* 4.2,4. 1 *Cor.* 4.2,4. *Wee manifest our selves to the consciences of all men:* that is, preach so that we may convince you of the truth. So *Ioh.* 16.8. The Spirit, (meaning in the Ministers of the Law) *Ioh.* 16.8. *shall convince the world of sin*: their conscience shall not be able to resist the truth of it.

Q. *How doth the Law effect this conviction?*

A. As in the former worke it remooved darkneſſe: so in this How the Law convinces. it remooves three lets, especially: First, Deadneſſe of spirit. Secondly, Sloth and ease. Thirdly, subtiltie and hollowneſſe: And contrarily puts a quickning, and a diligent, and plaine consent to the light, into the soule. These it doth by a further power of the ordinance: by the benefit of the key of light, grappling with the spirit of the mind, and wrestling with it to unlocke the barre of it and set it wide open, that it may confesse her selfe to be this partie. 1. By remooving Lets.

Q. *What causeth this deadneſſe and hardneſſe in the spirit, to be convinced?*

A. Love of lusts and custome therein with delight, doth defile 1 Deadneſſe. and besot the powers of the mind, that as one busie in his game, doth not listen to a sad tale: so neither doth this minde the end of the Law in enlightning. That which our Saviour, *Iohn* 3.19.20. speakes of evill workes, that *They will not come at the light*: may be as truely sayd of this also. They will not suffer the light to come at them, in the reflexe, application, and seasure of Conscience. It is as if an unhappy boy, while one is grafting a tree, should throw a little pebble between the clift, that the syen and the stocke might warpe asunder. So here: corrupt lusts by the sweetneſſe doe let the Word (although clearely knowne) from closing with the conscience, so that the Law and the soule

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are two, and come not home one to the other.

Q. *What is sloth and ease?*

A. Loose incogitancy and careleseneſſe, by which men runne up and downe with light, as the dog with his chaine broken loose. So doth a slothfull heart even cut its owne throat; as *Solomon* sayth, *Ease slayeth the foole.* To this purpose Saint *James* sayth, *Hee is as a foole, that beholds his naturall face in the Glasse,* and the spots of it, *but forgets that they are his spots.* If he did minde them, hee would be afraid to shew them: and would goe wash them off. The obedience to this hard convincing Master, is harsh: men are content to forget it: at least, that goeth out of minde alone, through lothneſſe to fall to it, and then comes the Devill, and puts in buſineſſe that must be done, pleasures, company, when yet the heart sayth, There is a better worke would be done; and indeede, if it were pleasing to the flesh, it would plead to be done. But now ease and libertie plead against it, and put it off, saying, One day I will be serious, but the heart is daily worse and worse to it. For why? All other worke should be set aside, to follow this, while the heart is upon kindling of thoughts and desires to it: lest the quenching of this spirit doe make the heart utterly unsavoury to it. Thus *Matth.*13.7. *Cares of the world, and pleasures choke the Word* that it dyes. Oh, men say, They cannot dwell upon a thing so long! But it is your giddineſſe and vanitie, which sees not what a Iewell they forgoe for a shadow, which after will sting them without remedie. As the Prophet sayd to him who let his prisoner go which was to be kept, excusing it, That *while he was talking of this and that, he slipt from him. Thy life shall goe for his*: So I say, This vanitie and ease will slay the foole.

2. Sloth. Pro. 1. 32. Iam. 1. 24. Mat. 13. 7. 1 King. 20. 40.

Q. *What is subtiltie and slyneſſe?*

A. The worse of the three, viz. when men pretend that they have received the light to beleeve it: but they lye, and their false hearts *are defiled* with some secret *roote of bitterneſſe*, which will not suffer them to be plaine. Examples are plentifull. When *Balaam* would needes goe with the men, against Gods charge, the Lord set his Asse to convince his folly: and againe the *Angell stopt his way*, so that hee *dasht his foote against the wall.* And thirdly, the Lord opposed him: but hee was so set upon his wages, that hee an-

3. Slyneſſe. Heb. 12. 15. Num. 22. 23.

swered his very Asse, and smote her. What was the cause, but a false heart, pretending to doe no other than God bad him, but in truth meaning nothing lesse? The like estate are all hypocrites in, who have their pangs and devotions, oft promising that they will doe as the light calls for: but in secret keepe a false measure, and sooth up themselves, as they are, wanting truth to doe it. And there is nothing more perilous than this, to dally with sinne under pretext of religion and zeale, when yet the heart is utterly loth to take the point of this knife into it.

Q. *How doth the Ministery of the Law grapple with these?*

How the Law grapples with these?

A. By jogging the soule, and not suffering her to be any of these, but being more forcible in setting the Word home to the soule, and breaking open that locke which will not shoot of her selfe. Some view of this briefly I will give to the Reader, and so come to the use. Thus then: the Lord doth ayme at this (where he will convince) not to suffer the soule to lye in her halfe convincings, but beats her off from all her subtill shifts, washes off her colours, and puts her to silence, that shee hath no more to gainesay: and this he doth many wayes.

1. Way.

First, By entring into a solemne judiciall course with the soule, and applying the light to her by particular evidence giving in against her, that shee is this childe of death. Take an example. While the Thiefe heares the Iudge give his charge to the Country, and enlighten the Country in the Law of the Land, hee gives way to all, but is no whit troubled, because its not brought home to himselfe, but in generall spoken against all theeves, murtherers, &c. But when the Iayle is delivered, this Thiefe called and examined, how then? will his pleading not guiltie, serve the turne? No, The Iudge cals the witnesse, reades the confession, sends out the Iury, who bring in a verdict against him. And how then? Oh! then he is convinced and cannot deny, but grants, I stole it, my Lord, I brake the house, I shed bloud. Thus the Lord deales here: will not let the sinner alone, but dogs him with his light: doest not thou remember the time, the place, the odiousnesse of such a villany? Canst thou deny it? Speake truth and shame the Devill! I know thou hast no power to deny: confesse it then and discharge

charge thy conscience, give God the Glory, Oh! when the Lord meanes to goe throughly to worke, hee will suffer no lust, no sloth or falshood to keepe off the soule from her light: But (will she, nill she,) she shall not onely, almost, but altogether be convinced. Now, to bring the light and the soule close together, is the great wisdome of the Spirit in the Ministery of the Law. Sometimes hee first insinuates into the heart, by slight and cunning, and traps the soule ere it be aware, in his net. Thus *Nathan* comes upon *David* with a parable of another matter, that hee might the more freely speake his minde: and having so wound in, fals upon him unavoydably, *Thou art the man.* *Severall convincements.* 1

Secondly, Sometimes hee takes the soule napping in the midst and heate of her sinne, while the sent is fresh: Thus hee dealt with *Saul*: would not suffer him to lye three or foure times over. First, *I have obeyed.* Secondly, *These were reserved for sacrifice, the rest slaine.* Thirdly, *I feared the people, &c.* None of his tricks would serve, *What then meanes the bleating of Sheepe, and lowing of Oxen?* Can dead Cattell bleat and low? He tooke him in the manner. 2 1 Sam. 15.

So thirdly, By contesting with conscience, and urging her to speake truth upon her experience, *Rom. 6. 21. What fruit had yee of those things, whereof yee are now ashamed, &c.* Now, in all these insinuations, the life of the convincing Law is unspeakeably forcible, especially the Lord presenting himselfe, and speaking to a soule willing to learne 3

Secondly, A second course is Violence and Necessitie, when no other course will serve. This the Lord doth by his Threats apart, and sometimes by the Addition of some workes convince. Thus when *Saul* would hardly yeeld to *Samuels* words, hee falls upon him thus, *The Lord hath rent thy Kingdome from thee, &c.* this rent him from his base colours! So that sometime the subtilleſt hypocrite must cry out, God hath gone beyond him! Thus *Iosh. 7.* No way to get out the sacriledgious thiefe, but violence. The Lord therefore causes the lot to be cast; and first finds out *the Tribe* that hee was of. This would not search him. Next, he casts a second for the *Family* in grosse: neither could this prevaile. The third time hee knockes at his *Fathers doore*; that would not serve. The last lot lights upon *Achans* necke. And then, *My* 2. Way. See 1 Sam. 15. Iosh. 7. 19.

Iosh. 7. 19. *sonne confesse, &c.* But before, there was no convincing him. So the Lord is faine to cast a direct lot upon mens consciences, and so closely to sting them, that they are forced to cry out, and can forbeare no longer: I am the man: the lot is Luk. 14. falne upon mee! Thus was it with him who was pulled out Math. 22. 12. from his fellowes, for want of his *wedding garment*. Thus God dealt with the crazy consciences of those brethren of *Ioseph*: they were faine to be arrested upon hiew and cry as theeves, bound and cast into prison, threatned as spies, ere they were meet to be convinced for selling *Ioseph*: and then Gen 42. 21. they could say, *This is, because we heard the voyce of our brother in the pit, and would not pittie him.* Thirdly, the Lord sometimes is faine to circumvent a sinner in his owne course, and to bring forth the long-concealed markes of his sinne to Gen. 38. 29. his face: bidding him deny if he dare. Thus *Tamar* dealt with *Iuda* in his hypocriticall severitie: If I must needs be burnt, sayth shee, then *goe carry him these tokens, his Cloake, Staffe, and Signet*, asking, *whose they are*? and then, Oh, *shee is more righteous than I*! I instance not in these as if they were close examples of this kinde: but to shadow out the truth, So also, sometimes by crosses. Thus *Manasseh* is said to *be taken* 2. Chron. 33. 11. *in the bushes*: meaning, that when God hampered him with sorrow and affliction, hee began to come home to himselfe. So the prodigall. And truly without such helpe, the Word workes but little in these dayes, in which the Spirit of Grace and mourning is streightned. And lastly, sometime Luk. 15. 22. by patience and long-suffering, strange deliverances, great Iere. 31. 18. blessings (even in the worst estate) the Lord workes some convincement, as *Rom.* 2. 3. 4. And thus *Saul* (in a pang) was 1 Sam. 24. 19. convinced by *Davids* innocency: Come againe! Who will meet his enemy, and let him goe? And that poore blinde wretch, Vers. 17. 25. 27. *Iohn* 9. by his cure, when yet he felt no mercy. These I give as a taste, to shew how the Lord pierces the dead lazy and subtill heart of such as having knowledge, yet, else, would vanish away in their owne misery. By these, aime at the rest.

Q. *What use make ye of this second worke?*

A. Very weighty.

Vse 1. First, of sad mourning for the daies wee are in, in which this spirit of the law seemes to be lost: even as the Arke, and

and Ephod were in the daies of the second Temple. Oh! It is heavy to ponder, how few consciences are rowzed up and gastred from their dregs, under Ministeries of 7. 10. 20. yeares continuance! But still the same men, and change no colour. Wee dreame that wee shall one day meet with it, as if it were some others error, not ours, that our hearts are so lockt up! But alas! we are closely imbarkt in a secure ease, as that woman, who notwithstanding her vile life, yet scorned and flouted away the convincing of Christ, till he pierced her to the quicke. *Ioh. 4. 10.* Oh, let us looke to it in time, in Gods feare! Tremble to thinke how thicke conviction is sowne, and how thin it comes up! Doubtlesse if conviction must be the picklock, the body of people are fast locked up in their sinnes! Men give good words, as *Nephtali*: but as light and feathery as ever! When Oh Lord, (should'st thou say) shall that showre come, that shall fetch up the graine of my light, from under my dry clod? Alas! dayes of Law conviction are past long agoe, we are for nothing but promises! If we should goe onely by sence, we might cease preaching! And sure, a good Minister should tremble to preach many promises, (as some doe seeing so little conviction,) least hee should deceive them. *Gen. 49. 21.*

Admonition both to Ministers and people. First, to Ministers; that they pray and strive for the Spirit of conviction. Its Gods gift. And one chiefe part is, to be Ministers of the Spirit, not the letter: The manner of our dispensation is more than our voyce, and as much as our matter. Wee should labour to be so honest in our way, sincere, loving, faithfull, tender to soules; denying our selves, and sealing the truth by our sufferings, not pulling downe that wee have seemed to set up: bearing the privy marke of that wee Preach, in the authority of our words, and the stampe of conviction in our selves, that wee might not wrong the Word we teach. It is not the roling of speech, our lowd words, but *sincerity and simplenesse of our scope*, that must prevaile, as *Paul* saith, 2 *Cor.* 4. 2. 3. Oh, tell men, *If any heare the words of this Law, and blesse themselves with peace, Gods wrath shall smoake against such!* Doe not blanch, doe not dawbe with bad morter, sow no pillowes: but rather plucke off mens mufflers and vizors, and cry as those *Boanerges* did, Awake oh dead, slothfull, subtill heart! *Vse. 2. Branch 1.* *2 Cor. 4. 2.* *Deut. 29.*

Be not beaten off from this, by the peoples unthankfulnesse, and repining; plow we with Gods Heifer, and hee shall teach our tongues this Logicke. Studie we our selves first, then the Scriptures, and the Spirit of convincement shall follow us, which the world shall not resist. *Wee shall be a sweet savour to God in all: both who are saved, and who perish,* if we doe thus: else, wee shall pay for their bloud. Suffer no Sycophant to dissuade us, as he did *Michaia.* Though the wicked will say, Wee are informed, and have plowed with other mens heyfers: and wee never speake well to them; yet in the end, faithfull witnesses shall be honoured.

Exec. 33. 3. 4. 2 King. 22.

Branch 2. Psal. 141. 5. 1 Sam. 25. A fourth Let to be added to the former viz. Selfe-love.

Secondly, See, the people must be warned to shake off their lets of conviction. *Let the righteous smite you: it shall bee as balme.* Thus *Abigail* was welcome to *Dauid.* The poore man, whose impostume was let out by an enemy, fared better by him, than by all his Physitians. Hunt out those three enemies before, and adde a fourth of selfe-love. It is an Adder, which will not heare the voyce of the charmer. The sweetnesse of usury, pleasures, lawfull liberties, ease, will be a *Dalila,* to keepe off the least conviction of the Law: How can I want such a sinne! Who can prove such a gainful lust to be so sinfull? Surely hee will sting thee with it, as *Dalila* did *Sampson,* (when the sweet is past) who now so enchants thee; and then most of all, when thou cryest, *The bitternesse of death is past.* Againe, thinke not each pang, or glimse of light, or holding of a truth to be conviction: For so the Devill will betray thee, if ever thou be called to suffer. Nay, in thy ordinary course, thou wilt confesse a Christ, but deny him before a Papist: Thou wilt say, Thy soule is more worth than the World, but stake it for a groat: Conviction is no opinion, but the ouer powring of the Conscience. If the truth be no stronger than the Soules resistance, there is no Conviction; The Martyrs gave their blood for Transubstantiation: Which they had never done, had they not seene and beene convinced of the issue of it.

Vse. 3. Thirdly, Examine thy selfe about this weighty worke of the Law, that thou mayst hope to goe on more safely. Try it by these markes. First, By the love of a convincing Ministery, and loathing of the contrary. Secondly, A cleering of God, and the righteousnesse of his Law: call thy selfe the

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2.

slave

slave *sold under sinne.* As hee to *Achan, Give glory to* GOD! Hug the Chirurgion that lanched thee. Thirdly, *Shame and confusion for sinne, Dan.9.* The *Publican durst not looke up.* *Peter* bids Christ *depart, for hee was utterly confounded* at the power of Christ. Thus they in *Ezra* 10. under the raine of Heaven, so thou under this showre, *Rom. 6. 21. What fruit had yee of those things?* Fourthly, By thy thankes to GOD, (1 *Cor.* 14.25. *God is in you of a truth,*) for this mercifull worke. Fifthly, Be thou *under thy confusion, till God raise thee up,* *Habac.* 3. let rottennesse enter into thy bones, that peace may be in the day of trouble. Crust not over thy sore: waxe not weary of this worke of God, as most doe. A man once throughly shamed and confessing, is hardly after defiled. Lastly, let it end in true consternation of soule, and terror for thy sinne: of which we are to speake. Thus farre of Conviction of judgement.

Ioſh.7.28. 3 *Dan.9.5.6.* *Ezra.10.* 4 *1 Cor.14.25.* 5 *Hab.3.16.* 6

Q. *What is the second worke of conviction?*

A. The second is of the whole soule called terror and bondage. For when the former worke of conviction hath prevailed: it workes thus, that such a soule is as under an arrest, and seeing it selfe this sinner, this cursed one: hee is thereby killed, and the spirit brought into terror and bondage. And this the Lord sees meet to add to the former, for else as a dog with his chaine loose, so the conscience runnes riot with the worke of bare knowledge of sinne. But if the dogge be fastned to his chaine, hee is vnder custody. And this is that which is so oft spoken of in *Rom.7* when *Paul* saith, *When the Law came, I dyed.* Meaning in spirit and in Conscience. That selfe of jollitie, ease and securitie which sinne afforded, was nipt and quaslit; and in stead of it, a sad item given to the soule, taking away the taste of her morsels, mixing the gall of Aspes with her drinke, and stinging her as an Adder, and stabbing her to the heart as a sword, for her convinced villanies; yea and none more than this body of death, which still dogges her and wounds her as fast as she licks her selfe whole with all her duties, or abstinences, and workes, and shifts, prooving her a slave sold under misery, and shewing her a nature, a world of sinne and woe, to beare downe all her morallitie and hypocrisie. An heart under this bondage cannot be stild with Rattles: the Spring comes so fast,

2. Part of Conviction: in soule and spirit. What it is. *Rom.7.9.*

that there is no stopping it by the wit of man, till a stronger streame turne it backe. The like speech is that, *Sinne by the Law slew mee.* Hee meanes not any mortification, but hee touches upon that point of the jollinesse of a sinner, who (that sinne might be out of measure sinfull) prides himselfe in his estate. This pride the law resists, lets out the rankenesse of it, and abases it with terror of hell and wrath. And that in so great measure of times, that when God leaves them from hope they wickedly bereave themselves of life. And yet this terrour is not grace: but in the elect a seed of it: without which the Lord were no more fit to treat with them about salvation, than a Smith to meddle with a wilde horse: but when he hath cast him, hee can handle him at pleasure. This worke in Scripture is called the *Spirit of feare, or Bondage*: not bondage to sinne, but by it: whereby, as they who are prisoners under chaines, doe lie in sorrow and horror without escape or hope, so doe these. Their spirit is enslaved to feare, their conscience to guilt, accusation, to the whip of wrath and justice, yea crusht downe to Hell by the torment of such a spirit, as cannot sustaine it selfe for the restlesse anguish thereof, but abides and hangs betweene earth and Hell.

Rom. 7. 10.

Rom. 8. 20.

Q. *Seeing this poynt of legall terrour is one of the maine poynts of this first part, tell me how many things make for the understanding of it?*

Explication of Terror, by three things.

A. Three things especially. First, the difference. Secondly, The nature, the effects, and end of it. Thirdly, The extremities or abuse of it.

Q. *What is the difference of it from the former legall workes?*

1. By differencing it from the former conviction.

A. The worke of enlightning casts out ignorance: the worke of convincing, resists deadnesse and insensiblenesse. But this third of consternation or terrour, resists that pride and jollitie of a sinner, overbearing himselfe and lifting up himselfe in his sinne without checke or remorse. And this latter is of all other the most proper worke of the Law, to tame and beate downe the lofty heart of man, setting up a Law to it selfe to walke as it listeth without Law, or feare: it is as *Leviathan* pulling downe all children of pride.

Q. *What is the nature of it?*

2. A. It is a presenting (more or lesse) of the wrath and penalties

penalties due to sinne, unto the whole man, by the conscience, for the casting of it downe at the feete of God. Marke these heads. First, Its a presenting: for the dead bare letter of the ten Commandements cannot doe this by any magicall power: No, its the worke of the powerfull Ministery of the Law, which can doe it. The Lord, who put the former gift of conviction into it, puts this also of subduing and casting downe, into this Law Ministery. Although in appearance it be weake, yet God setting it on worke with the authoritie of his Spirit, with power to carry his errand into the soule, it shall be able without feare or flattery to doe it, and to doe that which no Law of Princes can effect, even to flait and gaster the conscience. Lawes of men are absent; but this Law is presented by God to the soule. From him it first came, and by him it was given in terror and earth-quakes by strong Angels, to master the proud heart of man: and is still pronounced and presented to the same, upon the mount *Ebal* of the legall Ministery in the open assembly: as it came therefore from God, so it is supported in her power by God, and serves for his use: in all places to arrest and cast downe all sinners, and carry them to prison under sentence, at the Iudges pleasure.

2 By the nature of it. The parts of the description. 1.

Secondly, It doth present the wrath and penalties of sinne especially. Till these come, sinne is at peace: Even as the fellon while the Iudge is reading his commission, or giving his charge, or calling a Iury, or hearing the crime debated: but when the thiefe sees more, that hee hath power to give oath, take evidence and verdict, and pronounce sentence of death, presenting the messengers of it to the eye, the knife, the hatchet, the fire, the halter; then his courage comes downe. The Law in her *Ministry is this voyce of God, and Iudge of a sinner*: therefore called *the Ministery of the letter*, the messenger of wrath, *the law of sinne and death, Rom. 8. 2.* Not of the wrath of a man against a man, but of God against a sinner; not able to kill the body, but to cast body and soule into hell. This law curseth from Gods mouth every stale sinner, soked in his lees: *Cursed be every one that abides not in all things to doe them*: cursed from God be every lyar, swearer, adulterer, hypocrite, worldling: desolation, and destruction, tribulation and anguish be upon every soule that sinnes, high and low, without bayle or mainprise: and

2. Poynt. *Rom. 4. 15.* *Rom. 8. 2.* *Gal. 3. 9.*

if

if God curse, cursed they are, and who shall blesse them? It is no curse of a sinner upon a sinner, no Popes curse with booke, bell and candle, (which yet made Kings to tremble & made them as blacke as soote, in the opinion of fooles) no not the curse of a Father, (which may turne to a blessing, as *Iacobs* did to *Simeon* and *Levi*) *Deut.33.* but the curse of the eternall God, whose wrath is the messenger of death, and blasteth indeed whersoever it lighteth, and whatsoever resists it. This wrath, I say (marke well) in the penalties of it, temporall, spirituall, and eternall, the Law presents to a sinfull soule. Temporall in this life, reade *Deut.* 29. setting God *Deut.29.* against the soule in all her course, *walking contrary to her, because* *Lev.26.24.* *shee hath walked so to him*, vexing her with all adversity, and suf- *2 Chro.15.6.* fering nothing to goe currant (either in one kinde or other) marriage crossed, children cursed, untoward, successe naught, God against me in all. Spirituall, and farre worse penalties in the soule, deserting it and leaving it to her impenitency, security, hardnesse, obstinacy, which is Gods curse under seale, *Lam.3.* *Lam.3.65.* 65. as a Bayliffe holding under arrest, even till hell: eternall at death, even a separation from the presence of God, and a tormenting of it for ever in hell, in the fulnesse of this wrath, which inded is the dying the death, and yet never dead, without hope, ease, or remedy.

Thirdly, Seazing upon the whole man, by the conscience: *The 3. point.* for as the Law is the worker, so the conscience is the immediate object of this warth. God hath made it the lawes object: created it with a marvailous power of sensiblenesse (above all parts) to record and to apprehend all sinne and wrath for it: if God had not so ordained, it could never receive into it selfe so infinite wrath of Gods Iustice, as now it can: It exceeds the apprehension of any the tendrest part, when its stung with an Adder, scalded with water or boyling Oyle, burnt with fire, cut with a sword: the sence of conscience seazed with this wrath of God, is unspeakeable, and cannot be uttered by man; it cannot enter into man that feeles it not, to conceive the sting and vexation of conscience, being thus wounded for sinne, in which its differenced from all other consciences, either, first, Ignorant, erroneous and superstitious conscience, not fearing, or fearing amisse. Secondly, defiled conscience, dallying with God, halfe convinced, and halfe whole, hypocritically feeling God in some of his Law,

but

but prevailing by subtilty against the rest, that so it might shunne the dint thereof. Thirdly, Seared, and hardned conscience, which by long rebellion and resistance of the Law, hath got the mastery of the Law, and is waxen senslesse and useleſſe, forgetting her Offices. I say, these are cursed, neither shall they avoide the dint of this Law, at the length, earlier or later their dog shall awake one day, and how ever they sleepe, yet, 2 *Pet.* 2. 6. *Their damnation sleepes not.* Only this conscience (of which *Solomon* speakes) *Who can beare the load of it? This wounded conscience differs from all these*, and is the object of the Law, thus presenting wrath to it; that by how much the more it seemes in worse case than the other three: yet by this feeling of God, shee might in due time prove better than the best of them. And I say, conscience is so the next object, that yet the whole man thereby partakes of this wrath: As *Iob* speakes of himselfe; *Thy feares are upon me day and night: The arrowes of the Almightie sticke fast in me; Thou scarest me with dreames and visions, no rest is in my flesh for thee.* And chap. 33. *My bones clatter, and sticke out, all daintie meate is loathsome, and hee is chastned with paine in the multitude of his bones, his life abhorres bread, his flesh is consumed, his soule drawes neere the grave*, v. 19, 20, 21, 22. Oh, thus body and soule by sympathy must stoop under wrath, when God frownes; all parts have sinned, all must smart! *Psal.* 39. 11. When thou art angry for sinne, man is made as a garment moth-eaten! The Lord Iesus himselfe could not escape it, *his soule was heavie to death, hee sweat drops of blood, hee thought God quite gone from him!* And yet this (at the worst) is better than any other of the three I spake of. And this wee have seene and daily doe in men (in spite of these hardned times) the Lord breakes in upon some, and sets the sinnes of youth and age before them: Oh, that wee could see the fruit of it after! To this I adde, the Lord doth this more or lesse in the soule. I purposely say so, because God is not tyed in his course to any set measure, he can restraine or enlarge as hee pleases. Many under a good Ministery or teaching, have little felt this way of God, doubt of their humiliation: but if they can proove that the Lord hath hidden the violence of terror by long and frequent trayning, that here and there the LORD hath revealed himselfe more or lesse

2 *Pet.* 2. 6. *Prov.* 18. 14. *Iob.* 6. 4. *Iob.* 33. 19. *Psal.* 39. 11.

to

to them, with fruit to be desired, let it not trouble them. More usually the Lord deales thus with soked sinners, that they might vomit the morsels which they have long taken in: that by this course, their change might bee more apparant, and for ever these markes of God might abide in their flesh to awe and bridle them; yet I say, God is not tyed: I have noted greater terrors in the choisest educations (as the case hath stood) than in openest Prophaneness.

The fourth point.

Fourthly, and lastly, I say the act of this Law, is in all this, to cast downe the soule at the feet of God. For as I sayd, there is in nature an intollerable bearing up of a mans selfe in his estate, a priding of himselfe, boldnesse, boasting of his sinne: he is so farre from being ashamed, that till the Law come home to him thus; *hee is alive*, reade *Rom.* 7. 9. that is jolly, jocant, merry; as the foole that casts arrowes, darts, and saith, *Am I not in sport?* A sinners Crowne is not his bare sinne, in corners and by stealth: that is his woe, his law: but his crowne is his liberty of spirit in it, to doe what he list, to runne, ride, talke practise, to drinke sweare, lye and cozen and no man may controll him: This is to be alive, (note the phrase) and to say, my selfe am my owne, my tongue my owne, *I am bound to none*, (see *Ioh.* 8. *ver.* 33.) a freeman to go and doe as I list: as he said, liberty is to live as a man list. The crown of a drunkard, or adulterer is, to revel and tosse and defile himselfe without feare: as the Pope, who may carry innumerable soules to hell with him, and who shall say, What dost thou? Now I say this jollity and boldnes and pride in sin, the Lord in his ministery of the law, resists, and that he doth when by all I have spoken hee pulles downe this sinner upon his knees, casts his crowne in the dirt, dismounts him as hee did *Saul* from his palfrey, *Act.* 9. and the desperate Iaylour in his profanenesse and cruelty, and those killers of Christ, *Act.* 2. saying Lord what wilt thou have mee to doe? Oh, then hath wrath seased upon the soule when it hath killed this jollitie, and let out this pleurisie out of it! And hence its cald the sacrificing knife, sharper than any two edged sword, the killing letter, that which *slew Paul*, not by mortification, but by shedding the bloud and bowells of sinnes jollitie to the ground! Oh, when God comes into the conscience, loe all is turned upside downe, now I feel the vilenesse of my pride, now the wrath of God is upon me, for my coveteousnesse: now I feele this fire in my bones, this sting

Rom. 7. 9.

Ioh. 8. 33.

Act. 9. 5.

Act. 16. 17.

Rom. 7. 11.

sting of a serpent: now I feele what it is to dare heaven, and to live like a masterlesse hound in the world! Oh when that is verified which *Micaiah* told *Zedekiah, Thou shalt be glad in that day to runne from chamber to chamber to hide thee: then thy pushing hornes thy scorne and pride shall be farre from thee*: When the Lord shall make him that durst act his parts upon any stage, now not to know what ground to stand upon, to become as if a mans body should hang in the ayre, unsustained and restlesse in it selfe, not to be able to weild himselfe for the anguish, confusion and agonies of a wounded spirit! Oh, then the Law hath done her part indeed, and tamed former liberty, and jollity in evill: Examples are not wanting hereof in all places, where this great Minister the Law hath become. But in the use I shall apply it. 2 *Kin.* 22. 25.

Q. *And what secondly are the effects hereof usually?*

A. Among others these three apparantly. First, Stoppage of a course in evill openly. Secondly, Inward unsettling of a rotten peace. Thirdly, Holding downe the soule under bondage. The effects of Terror three.

The first, stopping in a course of evill. This differs from that effect of Providence, whereby the Lord doth limit the number and measure of sinne in the wicked, for the preservation of peace and civill societie: for though that be a divine worke yet its not the immediate worke of the Law: but either providence without a word, or else by the generall power of the word restraining sin: but this is a speciall kind of restraint, issuing from the worke of the Law for the good of the soule so restrained. And it is a lothsomnesse of the soule, finding no joy in old courses, beholding them with repenting and irking of thoughts, wishing them undone, and abhorring to returne to them through the terrour of conscience, being under this whip of the Law. When horror lay upon *Saul Act. 9.* his letters in his pocket, and commission from the Priests, and trade it selfe of Pursivantship was bitter: no more of that for the present. As the ague stirring the diseased humors, makes that stomacke loath a Partridge, which before could have eaten rusty bacon: so here, this terror makes the sweetest sinne loathed, which before devoured all. And although this be not grace, yet the Lord is laying a beginning thereof hereby in the soule, which in due season may come to somewhat. I remember a pretty speech of an Heathen in one of his *Epistles* saying: who being sick dare do, as while: 1. Stopping in evill. What it is not, and what it is. *Act. 9.* &c.

while he is well? who then guzzles, or is uncleane, or railes or is covetous? That is much truer of this soule-sickneſſe: in which the ſtomacke hath more liſt to vomit then to eat! Now the reaſon of this worke is, becauſe while the ſoule is in her hurry, ſhee hath no care to heare God ſpeaking to her: ſhe is ſo buſie with her trade, that all is ſpoken as it were in her caſt. Beſides the Lord loaths to worke upon a ſoule, in the heat of her luſt: firſt he will frame her to his diſcipline, ere he beſtow any grace upon her. And rarely doth the Lord honour any bold revolting ſinner, during his courſe, till firſt hee have ſtopt him ſome time from it. So then, terror firſt turnes edge, and gets within and over-goes a ſinner in his way, as *Zara* over-takes *Pharez* in his haſtie iſſue out of the wombe.

Vſe. 1. The uſe briefly (that ſo I may be ſhort in the main uſe when I come to it) is, firſt not to imagine all reſtraints from evill to be grace; try them firſt: God entends them for good, but they are as farre from mortification, as a trembling or Lyon-couchant is from a dead one: The vileſt Harlot (that *Roſamund* in her vault) was actually kept from her uncleanneſſe as well as chaſt matrones: but her heart was as before, her principle was uncleane ſtill. Not the love of good, but loathing of evill reſtraines legally. For the time *Iudas* was ſo farre from his peeces, that he chuſes to hang himſelfe rather then to fall to his trade. And therefore reſtraint onely is not to be reſted in: howbeit God, where he meanes to proceed ſavingly, doth reſtraine wholeſomely, if wee could judge: but ſeeing this is a ſecret, truſt not our ſelves or others herein, till the Lord hath by this ſtep trained us further. Rejoyce for the leaſt degree (as I confeſſe in ſuch a looſe debaucht age, reſtraint of ſome yong drunkards would ſeeme high Religion) its better to have halfe the loafe then no bread: but follow the Lord, in the favour of his Law, to a ſetting a true principle of pureneſſe and grace, and love, to renue and change thee, and to forſake ſinne, with a true abhorring, as hell. *Rom.* 12. 9.

Q. *What is the ſecond effect of this legall conſternation?*

2. Effect. Shaking of a rotten peace.

A. Vnſettling and ſhaking the priſon-walls of rotten peace, in a ſinfull ſoule: I ſay, falſe, ſecure peace, which it takes to her ſelfe, and pleaſes her ſelfe in it, when God debarres her of all ſound peace, *Eſay* 57 *ult.* This is a fertile field to walke in, but I will bee ſhort. A ſinners life is his rotten peace, both without a *Eſa.* 57. *ult.* What rotten peace is.

law

law, (by reason of his hurrying on from sinne to sinne, without leisure to call himselfe backe, and selfe-love, pleasing himselfe in the sight of his eyes, and the joy of his heart) and with, or under a law by sundry practises and colours. 1. By nouzling himselfe under flattering meanes, such as are quiet and safe, and sowing pillowes, threatning no disturbance. 2. Withdrawing from stirring ones, and resisting them, and expelling them as *Ahab* did *Elija* and *Michaiah* his two enemies that never spake good to him. 3. If conviction assault, yet holding it off with obstinate errour or profaneness, and colouring with halfe yeelding; and shew of consent, the heart being rotten. The Law of God fights against all these, (having once the soule upon the hip and vantage of terror) and doth cleare the deluded bribed judgement, stabbes the heart for her long rottennesse and rest in it, rends off and sweeps down with the hand & besome of the Law, all the paper-walles and copweb devices shee had spunne; and utters it selfe both to her selfe and others, in deepe detestation against them. All that league of a rotten heart with sinne, selfe, hell and danger, *Esa.* 28. 18. the Lord batters against the hard stones of terror, that it may be dasht in peeces. And so for the time it holds (except the soule shake it off) and therefore at the worst is infinitely better than all old peace. A just warre is to bee preferred to unjust peace alway: and the hardest day of terror to a mans conscience for all his old rex, is better than the sweetest he ever had in evill, and the pleasures of it. Oh, his companions, his excuses, colours and deceits are revealed to be hellish! the curtaine now is opened, and he sees them all meere Paint of an Harlot to keepe him in a spirituall fornication. Hee is now so farre from peace, that hee sees hell gaping upon him to devoure him for his sweete pleasures! Let the use bee treble.

Markes of it. 1 2 1 *Kin.* 22. 3. 3. *Esay* 28. 18.

First, Iudge thy selfe, if thou bee not yet come thus farre, that thy false peace is broken off by the Law, thou art in wofull case, and the man thou wert wont. Oh, how few other doe we meet with, in our Ministery! Men wil do much to be well thought of by other men, but take no paines for the Ministery of Gods Law to hunt out their soothing and hollow love of themselves: Alas, why doe yee spend time to nouzle your selves in selfe-love, which tenne times might bee better spent in bringing yee:

Vses of this Branch. 1.

yee out of conceit with your selves, and abhorring your rotten league that so the Lord might begin to thinke well of yee? But men cannot abide to be thought ill of: what doe ye thinke amisse of them? Even as the life of bankerouts is, to set a good face on it, and borrow what they can get and brace it out with their wealth, and goe brave in apparell, till ruine come: so here men occupy with a stock that is none of theirs, and yet scorne to have their states suspected, but are as good as the best of all others! Oh, false peace will bring yee to ruine at last! That yee would catch at, yee shall never get: but that yee do so shun, ye shall for ever meet with; utter shame with God and men, and destruction to your selves.

Vse 2. Secondly, Labour for this worke of the Law, to pull yee down and bewray your false peace: try your selves by this, that now yee cry out of all dawbers with untempered morter, false Prophets, and preachers of peace, together with that Arch-false Prophet of selfe-love: and cling to the faithfull, and count their wounds Balme: as for your owne vanities, they have caused yee to forsake mercy.

Vse 3. Lastly, Let not this be enough that ye are brought thus farre; till Christ have wholly *expelled that strong man*, who rules and lockes up the house in peace; and till he bring in a true bottome of peace into yee, by sprinkling yee with his blood *that speakes better things than that of Abel*. When this Sheriffe comes, hee will fetch out all dwellers in the house, and breake open all: happy are they to whom the Law brings this writ of ejection: especially if the other Sheriffe of the Gospell bring in a new and a sound peace, for an eternall guest.

Q. *What is the third effect of the Law?*

The 3. Effect. Spirit of bondage. *Rom.* 8. 15. *Heb* 2. 15. *Heb.* 12. 25.

A, The Spirit of bondage, of which see *Rom.* 8. 15. *Heb.* 2. 15. and *Heb.* 12. 25. *Ye are not come to mount Sinai*, to those terrors and smoke, *which made Moses himselfe to say, I quake for feare*: hee speakes of the first condition under the Law: they were past a Taskemaster and Schoolemaster, and were come to mount *Sion*, and to the libertie of the first borne, &c. But here hee intimates how they came by it. Now this differs as much from meere feare, as a passage differs from an act.

What God aymes at in it.

The Lord ayming by this to hold and keepe the soule whom he will save, from all revolt to former lust and liberties. The spirit of bondage is the frame of a fearefull heart, held under slavery

slavery and chaynes of the Law, from all escaping. As wee say, such a man hath the spirit of mirth, or covetousnesse in which hee is rooted. So in one place a woman is sayd to have a spirit of infirmitie, when her disease had so prevailed over her, that she was crazed by habit. So the *spirit of bondage, Gal.* 4.7. is to be as one sold to it, that cannot get out. It might be wondred at, that the Lord should use such a course to doe the soule good: but considering our cursed base heart (which is like the slave, no longer to be in worke, than the whip is upon the backe:) it is no marvaile. Take a similitude. We know it is one thing to be rankt in the forlorne band which goes against the Cannon mouth: another to be beleaguered in a Cittie a long siege. The one looke at present danger, which when its over, they are past it: but in the Citie men are held under continuall feare: they see the image of Death before their face ten wayes; by famine, pestilence, sword; here one wall beaten downe, there another; here one slaine, there another; some dye of famine, and threaten the rest to follow: so here: to be under bondage, is to lye under chaynes, as *Peter*, under many keepers: by which meanes, frequent terrors assault daily more or lesse: and the soule is held to it, as poore *Israel* under bricke and clay. Never was this Taskemaster of more use than in these dayes, wherein men shunne legall feares, as Toades or Serpents, or if any come nigh them, they shake them off with violence. Its irksome to the flesh to be under the whip long: some way of breaking out of this house of Correction they devise, thinking themselves never well, till they be at their old libertie out of the hands of so hard a Master. But as it is with the breaker of the house of Correction or prison, his end is commonly to be hanged: so is it with such as despise this remedy of a licentious heart,

Gal. 4.7.

Act. 12.6.

Q. *What use is to be made thereof?*

A. First, Admonition, to beware that we rest not in this servile state. Whatsoever the Lord meanes to doe by it in time, when hee offers the Gospell to the soule, sure it is, this is no state to rest in. For why? It differs, from true feare as much as from true libertie. True feare, is the Loadstone to attract the soule to God, and to acquaint it with God; this rather (of it selfe) drives it away from God, especially if it be in any excesse. Secondly, This feare hath a respect

First use of this point.

Differences of Legall terror and filiall feare.

to sinne onely as an occasion, to punishment as a cause. As wee see in the Slave who lookes not at his sloth, but the whip, But the true filiall feare lookes at sinne as the proper
3 cause of feare, but a punishment as the occasion. Thirdly, True feare softens: this rather hardens and imbitters the heart: As wee see both in the examples of *Iosiah*, who melted; and *Ahab*, who hardned his heart by his feare, and returned to his prankes. The feare of a condemned man is an hardner of him, but hee that heares of a pardon, relents at it
4 presently. Fourthly, It hath excesse in it, both for the constant assault of it without intermission, in all places, duties, and occasions: and also for the dangerous inconvenience it brings after it oft times: Hinders all fitnesse of spirit, both to dutie, and in dutie, to calling, worship, libertie, solitarinesse: defiles all, and is a speciall sparke to light upon the sad and melancholike temper of the body, (which the Devill seldome fayles in) to make it flash up and blow up the whole frame of nature! yea even in the godly themselves often its a maine enemy
5 to faith, hope, or other graces or duties. Fifthly, And the truth is, looke how the feare of her that played the harlot, differs from the loyall wifes, so doth this from the feare of the regenerate: the one feares danger and hurt from her husband; the other reverences him from love. *Saul* feared *David*, because he lookt for danger from him, no otherwise. Well sayd *Paul*, *We have not the spirit of feare.*

Vse. 2. And secondly, Let none here stumble at my description of it: for although it be no better in it selfe, yet the Lord can moderate, qualifie, and correct it so, that it shall be a speciall medicine to prepare the heart for that which lightnesse and giddinesse would disable it from attayning. Pray therefore for a moderation of it, and a directing it to the end which God intends it for: and the lesse good is in it, of it selfe, the more adore his wisedome who uses it to good, both in the restraint of evill, and the preparing of the heart to more stayednesse and sobrietie. Other uses shall follow of the whole doctrine in due place.

Q. *What is the end of God in this worke of the Law?*

Gods end in setting his Law on worke.

A. To make way for a sinners reconciliation, which otherwise were not possible to worke. As soone catch an Hare with a Taber, as a wilde wilfull sinner by the charme

of

of the Gospell. That woman of *Samaria* scoffed at Christ telling him the *well was deepe, and there was no bucket.* But when hee had well tozed her, she changed her humour: See *Iob.* 33.23. If then, (after long terrors) *there be an interpreter one of a thousand, to declare to man his Reconciliation: he will be good to him, and be entreated, saying, Deliver him, I have accepted a ransome.* But how appeares this? Doubtlesse hitherto appeares no such things in all this tedious Law-course: no, as the Law is for her use, so is the Gospell for hers: neither intimating other, but opposite save in the intent of the ordeiner. But if we looke thereat, we shall in sundry respects confesse this a most wise and fit way to bring on the remedie. *John* 4. *Iob* 33.23.

How this appeares.

First, by this meanes, God joynes all wholesome Doctrine together. For it is not his purpose to leave the soule in this case, to seeke out of her selfe after ease, seeing its not in her power: But he himselfe will have his Minister to joyne all Doctrines together in the order of Catechisme: both of remedy and misery, in their due order. Not because all that heare them, can for the present apply them, but that hereafter they might: and the whiles want nothing which might set them on worke. 1

Secondly, by this consternation, hee doth tyre and weary the spirits as in a Labyrinth, working them to an utter hopelesnesse in themselves to be better: that in such a case, the least inkling of mercy might be as newes out of a farre Country. 2

Thirdly, That by the heare-say of it, their hearts might be raysed up to make serious inquisition after it, and not to perish in their misery: When the prodigall was brought to huskes at the trough: then, and never till then, the notion of a father pierced him really. When those Lepers saw their lives past hope, they resolved thus; *If we sit here, wee are but dead men: and we can be no worse by the Aramites,* than by famine. So, they made into their Campe. Thus doth a cast-downe-troubled sinner resolve to doe. If there be a way of possible escape, the matter is not now whether I shall finde it: but, I know I shall surely perish without it: and sure I cannot bee worse than I am: I may be better: I will venture the tryall, and my selfe upon the Promise. 3 2 King. 7.

Vse of this in particular.

The use briefly is, First, To observe how God prevents a sinner by this wisedome. For what is all the complaint of a poore

poore soule when the promise is offred? Oh, its true, if I were loden, I doubt not of ease! Thou lyest against thy selfe, thou doest doubt of ease by the promise: for of the former thou canst not doubt, having beene enlightned, cast downe and convinced by the Law. That then which is the more easie to grant, the Lords workes first, as a part of the condition of Grace (for even legall bondage is the first part of it) that is, to be loden: that when the harder comes to be urged, that is, Faith, the Condition already wrought, might be ready to comfort the poore soule.

2 Secondly, Wonder therefore at this wisedome, which most fitly to the soules condition, doth even worke by contraries, life out of death, and order out of confusion, and descant not by carnall reason against it.

3 Thirdly and lastly, In all the Ministery of the Word, let the Minister and people of GOD, still fixe their eye upon the scope of GOD, mooving onwards with him; and going even pace with his ordinance, for the effecting of his owne ends, and the glory of his Grace, in our salvation. Let us both so teach, and so heare, that still the Starre may guide us, and then our journey shall not be tedious to us, how long so ever, because it is our way.

Q. *Conclude with the extremities and abuses of this legall worke.*

The 3. generall. The extremities. *A.* First, for the extremities, they are two, legall presumption, and finall despaire. Touching the first, I call it Legall, because there is another and more dangerous one by the Gospell. This presumption is two-fold. One this, when the sinner waxes bold and venturous to shake off this yoke of the Law, before his spirit bee convinced and cast downe. And this is that solemne Caveat, *Deut. 29.* *If any shall applaud himselfe* (hearing the curse) and say, *I shall have peace, adding drunkennesse to thirst: the wrath of GOD shall smoke against such a man.* Such there are then, yea surely: bondage is of it selfe irkesome, but when it meetes with a bold heart, and is not set home by the Law: commonly it provokes wearinesse; and then, seeing that GOD seconds not his Word alway with plagues and death, and curses indeede: the deferring of sentence, sets the heart on gog to evill, and perhaps worse than before. Thus *Psalme* 50. 19. the hypocrite growes,

2. 3. Presumption. The 1. kinde. Deut. 29. 19. Eccles. 8. Psal. 50. 19.

growes to thinke *God to be like himselfe.* This sinne made *Adam*, and all us cursed, even presumption against threats. Oh, when we thus fall to our old trade, the Devill falls to his, and *finding the soule thus swept, returnes with seven worse than himselfe.* Let us tremble at it, and learne to inure our selves to heare all threats with feare. Learne to beleeve this doctrine, which I have at large described. I speake not now of saving faith, but against presumptuous boldnesse against the Law. To credit the Word to be Gods, who cannot lye, may fall into a supernaturall conviction, although not yet saving. Matth. 12. 45

The second presumption is, When the consternation of the Law, seazing without the addition of the Gospell, causes the soule to waxe confident of it owne welfare, because it hath beene humbled, and perhaps holds some impression of it still, not daring to resist her light. But this is rare, and where it is, dangerous: for its a signe that the heart is secretly false: Rest in no checkes of conscience, where conscience her selfe is not first purged, both to checke and also to excuse and comfort the soule in the satisfaction of Christ. The second kinde.

Q. *What is Desperation?*

A. The other contrary, offending as much on the left hand, through the excesse of terror. Thus *Saul* and *Iudas*. And it commonly growes from the first: Satan never seeking more to poyson with presumption, and dalliance with the Law, than where hee meanes to snare with the contrary of despaire. How oft was *Saul* convinced of his malice and persecution? But returning to his vomit, brought soule and body to a desperate end. So *Cain* and *Iudas* by their hideous sinnes brought themselves to this, that mercy and Christ were not able to doe them good: their sinnes were growne beyond forgivenesse! A wofull fruit of boldnesse! And yet just: for hee who will undervalue grace in the worth thereof, is justly left to overvalue sinne in the merit of it. Hee that never can finde season to beleeve the Word being offered, is justly left to seeke it with violence when the season is over. And so, either its never time with them (as hee spake of marriage) or else past time. Many compare these sinnes each with other curiously: but the wiser way is to prevent both, and the latter in the former. Doubtlesse it is the sinne of the damned, to live in the perpetuall despaire of release; and in perswasion The second extremitie is Despaire.

that Grace is unable to doe them good. Let us know, farre worse sinnes than these may destroy: let us never presume to venture, so farre as to dye by these.

Vse of this point. 1. And for use of the point, learne we daily to roote this cursed Roote of bitternesse out of us: by two things ensuing: First, A spirit of humilitie and feare to keepe our selves under the bondage of our Schoole-master, rather than to affect the libertie of presumers! and in so doing to beseech the Lord to proportion out our stripes according to our strength, and to keepe our despaire within the compasse of our selves, and any thing in us: but to be farre from the least thought of enlarging our basenesse, above the infiniteneſse of mercy.

2. Secondly, To nourish in our hearts above all, those Meditations of Mercy and Grace in Christ, which may set us upon a Rocke above our selves, and all fearefull distrust, and carry us in the streame thereof with holy irresistableneſse. Frequent, holy and loving thoughts of God, are the surest remedies against this hideous monster!

Q. *What, lastly, is the abuse of this worke of the Law?*

A. Double, each contrary to the other.

The Abuse of it. 1. First, On the right hand many (not of the worst) abuse it, when they nourish themselves in a needlesse bondage, whereas they know that they are in case to hearken after the remedy, and will not: pretending they have not yet beene cast downe or troubled enough. What madnesse is this to nourish a disease against Physicke? or to thinke that our trouble pleaseth God? or to thinke that to be of substance of Grace, which onely is for preparation unto it? And yet many sullen and Melancholicke ones, are thus abused by Satan, to thinke their Babel and captivitie, yea their Hell, another Heaven! Let them rather haste themselves out of it, when God cals them, and know the Lord loves a cheerefull giver. So farre should they be from censuring others, who welter not (as themselves) under their bondage. He is cast downe enough, who is in case to heare of raising up, so hee deceive not himselfe in the soundnesse of it.

2. Secondly, on the left hand, those doe farre worse abuse this doctrine, who being weary of terror and bondage, as soone as they fall into it, cast with themselves, how they may shake it off, pretending that this is no estate to serve

God

God in: And so, they returne some to their sport and pastimes, some their pleasures, some their profits, some their old companions, some proove more desperate worldlings; and others with *Cain* to build them Cities, and while out their time here with singing sad thoughts away: Let these know, that the course they take, is violent, and much like to them, who to stop the cry of their Infants, put into the brazen belly of *Moloc*, did oppresse their own eares with the noise of Pipes and Tabrets. As their childrens cry prevailed to bring an heavy plague upon them, which no Pipes could still; so when the sleepe of these Epicures is over, they shall awake with such sad confusion, that all the noise of their Rattles shall not be able to still them. And so much be spoken of this poynt of Consternation, and of the three acts of the Law, and the uses in speciall.

Q. *Before wee adde the use of Terror in generall, one objection offers it selfe*, viz. *that* Paul, *Rom. 7. 7. sayth*; When the Law came sinne revived: *how then is Terror the Lawes worke?* *Object.*

A. Both may stand together in one unregenerate man, according to divers parts. For when the Law had slaine conscience, *then concupiscence revived.* And wee must distinguish betweene the naturall worke of the Law and the accidentall: Terror is the proper worke of it, and when its wrought, it is as it ought to be. But when rebellion ariseth, its otherwise than ought to be. When the Sunne reviveth, and sweetens the earth, it workes properly: when it drawes up the noysome stench of a dunghill to poyson the ayre, its accidentall, comming from the loathsomnesse of the dunghill. So, when sinne rebels, shee doth her kinde: for shee doth as the Devill when he went out, hee foamed and raged and tyrannized first. It proceeds from the fulnesse of the stomacke of sinne, lothe and disdaining to yeeld to a new guest. But however sinne doe her kind, yet if the Law doe set her selfe to doe hers, this rebellion shall not hinder the killing power of it: It shall rather encrease it: For when the soule comes to see, how lothsom sinne hath made her, that even when the Law by her righteous good nature seekes to destroy sinne, then shee most covets it, cleaves to it, and rushes her selfe upon it to justle it aside: this makes her conclude her selfe out of measure wofull by sinne, and out of measure sinfull. And *Answ.* Explication of it.

when rebellion begins to be tamed, the heart growes more and more under feare: Although nothing hinder why both may not at one time be together. Onely in the bad, commonly it encreaseth, till it have cast out all terrour, and so causes the soule to waxe worse for the Lawes inlightning, because the sweet of sinne hath so prevailed, that with an high hand of rebellion it strengthens the jollitie of sinne, and so reviveth. In the godly, in whom God will use the Law as a seed of regeneration, and a way to a remedy, the Lord will enlarge terror and conviction so farre, that rebellion shall not stand it out, but stoop with confusion under the power of it. But its certaine, many perish at this second rocke of rebellion, having shot the gulfe of ignorance.

Q. *Cleare this Objection more fully.*

Further cleering of the Text.

A. To this end, first wee must cleare the Text. Secondly, lay downe the objection, and answere it. First, For clearing, note, That *Paul* by *Sinne* meanes, Originall sinne, body and members. *By himselfe* (I dyed) hee meanes the powers of soule and body: these must be well distinguished. Secondly, obserue that *Paul* compares, *Sinne and himselfe* in this point, *viz.*, The time before, and the time after the Lawes powerfull comming by conviction and terror. Before the comming of it thus, *Sinne was dead, and Paul alive.* What's that? Sinne was dead in poynt of her stilnesse, peace and quietnesse without any distemper: Why? because either no Law came at all, or else came not in her power. Againe, *Paul was alive.* What is that? Merry, jolly, lusty, secure, without any feare. Why? Because there was none to oppose. The death then of sinne ere the Law, was no true death, for still her poyson remained as the Snakes in her cold hole. The life also of *Paul* was no true life, (for he was dead in point of misery, a dead carrion to the life of God) but alive onely in the matter of his jollitie and lustinesse. Thirdly, note, Sinnes death, and *Pauls* life, caused this deepe consent betweene them both: I say, her quietnesse and his jollitie made them as close as buckle and thong: for why? sinne was glad to see *Paul* lustie: and *Paul* was as glad to see her quiet. Thus it was betweene them ere the Law came. But how since? Oh, quite contrary. Sinne revived, *Paul* dyed. How? sinne perceiving

ving the Law resolved not to give over, till it had divided her and *Paul*, (who had so long lived at peace together, and traded with gaine and pleasure each by other) and to scoure her house of her guests, whom she so corrupted (the minde, the will, affections, conscience and members of *Paul*, being the creation of God) begins to revive, to be no longer quiet as before, when her trade prospered: but to fret, rage, and be unquiet. On the other side; *Paul* also seeing the Law resolved to gaster him out of his wicked haunt, what doth he? dyes, is all amort, forsakes his old mistresse Concupiscence, and begins to be weary of his trade.

A Similitude to illustrate it.

I cannot open it better than by a Similitude. There is some lewd hufwife in an end-way of a Towne, that keepes a base Suckling house: and there be many lewd drunkards her companions that sucke her. Marke: Ere the Constable come, shee is still and quiet, utters no distaste at all, followes her trade at ease, and puts up her wicked gaines: and the more quiet shee is, the more merry her guests be, thtowing all out at windowes, and so, both consent most inwardly: yea, and perhaps while this league lasts, although the Officer come, yet at first shee keepes her quiet, and they their jollitie, and both out-face the Law. But marke: The Officer comes the second time upon them, and they understand hee is fully bent to execute the Law, to pull downe the Ale-house, and to divide the keeper and the guests from each other: how then? Then the guests all turne jollitie into feare, they are all a-mort, well is hee that can betake him first to his heeles, out goes one at one posterne, another at another, and leave their hostesse! What doth shee? Alas, shee is the house-keeper, shee must bide by it, shee hath forgone her trade, therefore shee mutters and rages, and gives threatning speeches, they will undoe a poore woman, &c. And if shee can by any meanes toll in her flayted guests, shee will, and tels them, Shee must not be so forsaken, they must sticke to her better than so. Howbeit the Officer is diligent, and tells these guests, I am resolved to breake your knot! yee shall no more rout here, it shall cost yee all yee are worth to your skinne, rather, and if there be Law to be had, I will breake your meetings. As for this base hufwife, shee doth her kinde: I never looke to

see

see her honest: I will watch her as well as I can: but as for reforming her, I never looke for that: I may bind her to good behaviour, fyne and yoke her, and hold her downe as I can: but her ill will I looke alway to have, and care not for it, and I know (as shee can) shee will play her pranks. But as for you of whom I have more hope, let me perswade yee to refraine. What comes of this? The base woman frets still, and malignes the Law: but the guests being overpowerd with authoritie, leave their trade: and the more the woman rages, the more they are ashamed: not onely by the feare of the Officer, but by the rebellion of their old hostesse, they grow more to lothe their old trade. This for the first, to wit, the clearing of the Text.

Q. *Now how cleare you the doubt?*

The conclusion. A. Easily. For what is it against *Pauls* dying, that sinne reviveth? what is it against the guests shame and dying to their trade, that their old hostesse rages? Rebellion is in her, not in them: they are shamed and flayted, though shee will know no Law: conscience and concupiscence are two things.

Q. *I understand plainly: but now because the point of sinnes rebellion in one whose conscience terrified, is somewhat unusually taught, speake a little of it: shew what it is, and so with a little use conclude all.*

Three sorts of Rebellion A. Thus then we may conceive what this sin-reviving in the soule cast downe, meaneth, if we distinguish the sorts of Rebellion in generall. Its three-fold: First, Naturall or corrupt. Second, Penall; and the third, Mixt.

1. Naturall. What it is. The first kind is, when the Word or Law comes so to the corrupt soule, that as yet it carries no power or authority over the soule with it, but still the soule holds her owne: for then so close is sinne and the soule, they so consent, that to be parted from their filthy fellowship, is even death to them both, sinne incorporating her selfe into the soule, that she is as one with them, though in truth there is as great oddes betweene them, as betweene the creation of God, and the confusion of the Devill: howbeit, so it is by their neerenesse and Inmateship, the one so defiles another, that it is as easie for *Sampson* to part with his *Delila*, as for these to be sundred. Here therefore as both band in evill: so both doe conspire in rebellion against all the Lawes of God; all his Knight-Marshals,

shals, Constables, and Officers: its as easie to rob a Beare of her whelpes, as these of their sinfull pleasures: and when any thing is done by the law against them, Oh, what a livery doe they give it, and Gods Officer for it? Oh, hee comes to make uproare and bring in confusion among neighbours, that lived before at one; Oh! say they, its pittie that ever such were suffered, to breake the love and liking that was before! Oh, how they combine to cast him out, that they might roll backe to their old mire! The Minister is to such as the Marshall in *London* is to Harlots! an eye-sore, a reproach, and common wonderment! Their gaine, their sweet trade, their shrines for *Diana* are stopped: therefore now they cry out more then ever, *Great is Diana*: their drinking, their lusts, pride, and covetousnesse, were never so sweet to them, as now the opposition of the Word makes them bitter. The good, and holy Law of God, makes them worse and worse, they rush their crazie soules against the pillar of Gods truth, and split themselves at it, and become more out of measure sinnefull. This is the first rebellion in the unconvinced: the most ordinary and common rebellion to bee seene now a dayes, where the Word comes powerfully upon ignorant Consciences, snorting in prophaneneſſe, This is not here meant.

2. The Penall What it is. *Esay* 28.22.

The second is Penall, a fruit of this, onely encreased by the just wrath of GOD upon the former rebells: whose chaynes the Lord makes stronger, *Esay* 28.22. by how much the more they kicke against the prickes: I say, when the Lord penally smites them, and suffers them to encrease and fulfill the measure of their lusts, to grow frozen in these dregs, desperate in their lusts: to scorne, pursue, deface the meanes, and waxe impenitent in their rebellion, so that they finde no place of repenting. See these Texts, *Mat.* 23.32.34. *Act.* 14.19. *Act.* 28.27. and the like: neither is this meant here.

Mat. 23.32. *Act.* 14.19.

3. Kinde Mixt. What it is.

The third is Mixt: When rebellion is allayed with terror of conscience, and not permitted to her selfe: as wee know a theefe in hold, is one thing: and at libertie, is another: Now this mixt terror is the accidentall worke of the Law (in a convicted and troubled conscience) working corruption to a rebellion and resistance, that sinne might be odious, and the soule more humbled. So that by this it appeares, that this reviving or rebelling is no act of conscience,

ence, or the soule: for its planted in another subject, to wit, sinne. Conscience all this while is oppressed with thraldome by the Law, and held downe: the rebellion which is, comes from the principle of lust, which cannot endure separation. To apply then the distinction, I answere, This objection hinders not this truth: That the proper worke of the Law, is to cast downe and embondage the guiltie soule.

Q. *Well; the chiefe doubt remaining, is: How a troubled Conscience, privie to much reviving of corruption, may discerne, that it commeth not from her selfe, but from sinne?*

A speciall Caveat to be noted.

A. This may be discerned easily by many markes. First, from the worke of the Law that hath separated her from sinne, and that amitie, which once was betweene her and it. This is no hard matter to prove, if once the soule can say, her old lusts and she are divided by the Lawes terror: How can shee then thinke that she should rebell against the good Law, for working that which she is glad of?

1 *Marke.*

2 *Marke.*

Secondly, It will appeare by this, that whereas true rebellion must come from a free will and principle of the agent: but that cannot be conscience, nor her selfe, because shee is convinced by an over-ruling Law, which hath killed her freedome; therefore this Rebellion is from sinne.

3 *Marke.*

Thirdly, By this, that rebellion where it is unconvinced, doth not onely fret in respect of somewhat shee is denied, but also at that which crosseth her for it selfe. But in this legall rebellion, when the soule is in chaynes, the scope of this is as much in respect of that which is denied, as at the Law simply. Take an instance, *Act.* 19. 25. When *Demetrius* made an uprore against *Paul*, the *Iewes* also tooke occasion to oppose him: but how? *Demetrius* looked at his gaines: and if hee might have had them, hee was quiet: hee opposed not *Paul* in his preaching. But the *Iewes* lookt at *Paul*, as *Paul* a Preacher of Christ, and in no by-espect: Even so, when the soule lyes under the horror of the Law, sinne rebells because shee wants her old factor and agent, that is, Conscience, with which shee was wont to consent, fretting onely because old commerce and traffique in evill is cut off, and would be well pacified, if shee could recover that againe: But ere conviction seaz'd upon the Conscience, the Conscience and sinne both equally joyned in

Act. 19. 25.

opposing

oppoſing the Law, as it is a pure and holy Law reſiſting ſin ſimply, and therefore muſt needs be the ſtrongeſt rebellion. Force united (wee ſay) is ſtronger. Vnderſtand this wiſely. The ſumme is, when ſinne wants Conſcience to rebell with her, ſhe is not carried with ſo hatefull a rebellion againſt the holineſſe of the Law, as when conſcience was as ready to rebell as her ſelfe.

Fourthly, Try it by this, when rebellion comes from the ſoule, it encreaſes ordinarily: but when from ſinne it decreaſes: becauſe the Lord more and more weakens her by terror of Conſcience. Theſe and the like may ſerve for Anſwer. 4. *Marke*

Q. *Now finiſh with ſome Vſes, what are they?*

A. Firſt, Let us from hence conceive the woefull ſtate of a wretch, ere the Law comes in terror to him, he and his ſinne are in a curſed league, and commit hideous villany together. To thinke of this time of ignorance, might alone breake any heart, except as hard as a ſtone. They were (as *Iob* ſpeakes of his fleſh, and the wormes) even two ſiſters. As *Simeon* and *Levi* ſworne *brethren*. The curſed pranks which they plaid in *Shechem*, are not ſo odious as thoſe which ſinne and conſcience did in ſecret ere the Law came. They are not to bee named. All was then locked up in peace, and there was little cauſe of rebellion. Yea perhaps when the Law came, ere it could convince the ſoule, much naturall rebellion encreaſed. Oh that the thought of ſuch cheats would gaſter men! making them ſay, My ſoule, come no more into her counſell and conſent! How much better is the Lawes little-eaſe, than ſuch libertie of hell? Vſes of the point. *Vſe* 1. *Iob* 17. 14.

Secondly, Let this teach Gods Miniſters of the Law to ply their tooles. God hath put a weapon into their hand, able (if well urged) to ſeperate even ſinne and the ſoule: Doe not ſuffer this law to periſh for lacke of execution: Thou complain'ſt that good Iuſtices and Iudges are ſo rare, there can bee no Law gotten againſt lewd houſes: Beware, wee, leaſt wee ſuffer a worſe Inmateſhip, and ſpy it not out, I meane privy ſin and conſcience. Though we preach all our dayes againſt morall offences, drinking and the like, yet we ſhall never doe good, if we urge not the Law upon theſe two, and put a ſeparation betweene Gods Creature and the brood of Satan. Ply it therefore. *Vſe* 2.

Thirdly, It confutes the worlds aſperſion upon the power- *Vſe* 3.

full

full Ministery of the Law: they call it debate, and raising up strife (as I said:) but oh yee lyars! wee doe not envie your neighbourly peace, nor lawfull consent: but your close league in your lusts: Wee would divide you and your concupiscence that God might rule by that division, whom yee barred out by your consent. I remember *Ioabs* speech to the woman of *Abel*, who accused him for robbing the City of her Inhabitants: No (saith he) no such thing; God forbid onely there is one *Sheba* a traytor here, and if yee *cast his head over the walles*, loe I leave all the rest to their libertie! Oh, that our Apologie for our innocency might speed no worse than his! Oh, that the head of sin might goe off!

2 Sam. 29. 21

Vse. 4. Fourthly, Beware all such as nourish rebellion against the Law in the point of her holy pureneſſe! If this rebellion here bee odious, under terror, what is rebellion of sinne and conscience joyntly, I meane willfull and wicked? Beseech the Lord to use any means, rather than such rebellion should bee nourished in thee! Oh, beg of God, rather hee would divide thy sinne and thee, by the hardest courses, than thou shouldst rebell against the Word for doing her office. Cleere the Law, *and say its holy*: I am the slave that is *sold under sinne*. There is nothing more common now a-dayes than to fight against the officer of God, his holy Law. We know that it is counted a poore vantage to strike a Constable: such are faine to pay sweetly for it. Take heed the Lord leave not thy naturall rebellion to penall, which would faine relent and yet cannot, for smiting his officer.

Rom. 7.

Rom. 2. 3.

Vse. 5. Let it be exhortation to all such as God hath thus humbled, to blesse him that he hath chosen to tame the soule by terror, and stirring up of rebellion, rather than to leave it to it selfe. And let such be comforted in all their feares of their owne rebellious hearts against the Law of God, that the rebellions committed under terror, are none of hers, but sinnes-worke within her, which shee abhorres. Let her bee glad (even in her feares) to consider how God hath begun to separate her from sinne, and that so early, by the Law, making it to be an officer, to gaster her from it. Oh, if the Lord begin to doe it thus soone: What will he doe in time, when Christ shall set up his throne in her? Store up this experience.

Vse 6. Meane while, let all such comfort themselves in these rebellions

lions of sinne : they are markes of good, signes of the battering of Satans and sinnes kingdome ! Sinne would never so rage if shee were at as good peace as formerly ! Beware of closing the second time with this Harlot. Beseech the Lord to nourish terror : though it be not grace, yet it is a seed of it : pray him him rather for a time to quash rebellion, than to suffer rebellion to destroy it. And be of good cheere, the Lord doth all this for good. When he hath cooled and rooted out rebellion, hee will after a while roote out terror also, and in due time bring thy soule out of all her adversity, turning both into a sight of the promise, and hope of the remedy : onely now he is laying the first stone of the building, be patient, and he who begun shall also perfect. And this may serve for the use of this point, and Objection from Rebellion.

Q. *Now the doubt is taken away : proceed to the generall use of the former point of Terror, and so finish.*

A. Fifst it may teach us to esteeme duely of sin according to her foule nature. For must it not be a foule odious thing which should bring in such confusion, as to turne that Law of God which was given for comfort of conscience and rule of life, to become the greatest terror, and matter of vexation ? Who lookes upon the Officer with feare, save a malefactor ? Let us tremble to consider what a disorder sinne hath brought in ! *Vse 1.*

Q. *What else ?*

A. Secondly, To discover what sinne is in her kind, when shee may act her selfe upon her owne stage of ignorance. Shee is an hideous Monster. If that phrase of *Paul* (*I was alive ere the Law came*) were understood it would helpe us to know it. When *Ezekiel* was led to see those *Iewes* in their privy houses of Idols, *Tammuz* and the like, hee was astonished to see : Should not wee bee so if we saw a blind Idiot in his kind ? Hee is alive, That is, as the Wise-man saith of the foole, *He casteth firebrands and arrowes, and saith, Am not I in sport ?* The life of sinne is not onely the committing it, (for so it may be in stealth) but when he is at libertie to it, none to controll him : when hee may lye, cog and sweare, bee drunken, uncleane, leading others with him to Hell, and none say, What doest thou ? This is the crowne, the life, the jollitie of a sinner, to play his parts without rebuke, *Vse 2.*

or remorse. Ease, quiet, and securitie in evill, is Satans kingdome, both while hee can barre out all light of the Law from the soule: and when he can barre out the soule from it. Then he playes Rex in the soule, and keepeth the house shut, holds possession *in peace*. The comming of the Law into such a conscience is, as the approach of a Sheriffe with a writ of *Ejectio firmæ*: to drive a man quite out of his possession. And if we lived in place where, to see the wofull revell and ryot which the Devill keepes in men, who are alive in their sin, it might bee a sight little better than hell. And although the Word reformes not all where it is, yet if it bounded not men from their bold *jollitie in sinne*, there would be no living in a Common-wealth. And as the common proverbe saith, *If the Adder could heare, or the Snake see what mischiefe would come of it*; So if the Lord did not sometime enlarge this controllment of terror, to the reprobate as well as the Elect, what a world should wee live in? Whereas now, how doth God in secret cast chains upon sinners, so that the boundles mischiefe which some would doe by their malice against the godly and others by their wicked example, is limited. They cannot doe as they would, conscience yokes them and scares them: or else they say, Give us our scope in sinne, and take your liberty in religion. Surely, else the unbridledness of drunkards, swearers, and bad ones, would pull downe all fences. And where it is otherwise, that God restraines not the villany of men by conscience, the wicked grow immeasurable, and thinke they doe God good service in pursuing those that they love not. So that we should pray, Lord either put thy hooke into sinners nostrils, or let them have no subsisting: for they will marre Church and Common-wealth, blast all, and make religion hang downe the head, and die in a a whole Country, till the face of it be lamentable and unlike it selfe. While the wicked reigne, the people mourne, or should doe.

Vse 3. Note well these Vses as the scope of all this first part.

The third use, is the very scope of this first part. Even to all who would bee truely moulded by the truth thereof, in the feare of God, to looke to themselves, and take in kindly and readily this point of the sword into the bosome of their soule, that this speare may let out the water and bloud of it, I meane that quiet, jolly and secure heart in sinne which holdes it as with cordes, to be content to be slaine, and to goe into captivity.

tivity. For as it fared with *Iehoiakin*, *Ier. ult.* becauſe he was content to give up himſelfe to bondage, the Lord long after lifted him out and made him a Prince: ſo the way which the Lord takes with a ſinner to lift up his head, is to caſt him into this thraldome. Therefore I ſay, apply all theſe ſixe points home to thy heart, that the next part may prevaile the better, when this hath gone as farre as ſhee can. To none but to loſt ones (not in a wood or a Labyrinth) but in this Legall conviction; to none but to deſolate ones, forlorne, fatherleſſe, ſtript, and cut off from God and hope, plunged into utter ſelfe-deſpaire, can this next part of the Catechiſme bring comfort. Not for any worthineſſe in it, but becauſe a ſecure heart reſting in her peace and ſecurity, cannot ſavour it. Abhorre then firſt to ſtand out in rebellion: put up thy weapons, and fight not againſt God, whoſe naked arme is againſt thee. Abhorre ſecondly, a dead, blockiſh, ſenſuall heart, not affected or mooved with this voyce: aske thy ſoule, If the Cedars and hils ſhall tremble and melt, *Eſay*, 64.1. And thy hard heart ſhall ſtand ſtill inſenſible? Abhorre thirdly, a preſumptuous heart, which having heard of ſome hope, abuſes it to foreſtall the Lords work, and ſaith, *Deut.29.* yet *I ſhall have peace. The wrath of the Lord ſhall ſmoke againſt ſuch.* Abhorre fourthly, all meanes of Satan, which might turn off quite, & daſh or quench this work. Yeeld not to the impoſſibility of recovery, run not into deſpaire, take not thought for thy ſweet ſinne, God will make thee no looſer: diſpute not againſt the hardneſſe of yeelding, the length of it, the feare of deſtroying thy ſelfe, or that God will never reſtore thee. Let not melancholly ſurprize thee, and beſot thee: eſpecially beware leſt the returne of thy luſts, and the Devils creame in a Lordly diſh, doe not ſnare thee to runne out of Gods bleſſing into thy old warme ſunne, after three or foure yeares, to thy old drunkenneſſe, riot, Ale-houſe companions, ill counſell, former luſts: ſculke not into corners, to eaſe thy ſelfe of this yoke: let God that put it on, hold it on his time, till hee have tauely tamed thee: if it ſeeme long know there is a cauſe. But to bee weary of God, and to ſhake off his yoake in coole bloud, is to caſt him off quite and cleane: He will put on a yoke of iron upon ſuch: let I ſay this be Admonition againſt what ever might croſſe this worke.

Vſe.4. Exhortation.

Let it teach us to pittie the looſe and jollie in ſinne. Oh! they

they make either worke for hell, or (if God recall them) for the Law: for their chaines must be hereby encreased, and they shall meete with a Iaylor that will handle them accordingly. Oh heare counsell betimes, the counsell of Minister, husband, wife, parent, Master, friend, yea childe, or servant, to yeeld to God at the first, that so thy yoke may bee the easier. *Object.* But perhaps I may escape it, for all are not so yoked. *Answ.* Such as subtilly seeke to scape this net, except God let them goe quite, shall be most hampered. And yet wee tye not the Lord to one measure of dealing; many under constant meanes have waded more easily through this gulfe, and *Lydia* and *Zachee* were not so deepely wounded: because the Lord ment to make shorter worke: but under ordinary meanes, the Lord more or lesse holds his course. Furthermore, let the Lord try us in this point of our selfe-deniall.

The Lord may bee said to try us, and wee also in a sort with reverence be it spoken may be sayd to try him: and both in one thing. Hee tries us whether wee are fit for mercy, and whether we bee vnder the condition or no: And that by our denying our selves. As *Gideons* souldiers were tried by their lapping water, as a dog lappeth, so doth the Lord try us by our selfe-deniall. If we love the ordinary course of the world, the easiest way, that which is most naturall, ready and pleasing to our flesh, the Lord hath enough of us. But if we love the way which most resists flesh, ease, and selfe denying our base hearts in all, not lusts and liberties onely, but performances, duties, devotions, affections, ascribing all to free, naked, pure mercy, we are they who are likest to obtaine it. So doe we also try the Lord, that is, whither hee bee that indeed, which his word would make him to be or no. And that is, when we are lost to God, to hope, to comfort, to heaven, and are brought to such a sad point, and deadly desolation, by our sinne guilt and the wrath of God seazing vpon our soules for it, that (with Christ) wee are in the garden before our passion, wishing the cup might passe from us, and crying, O Lord, why hast thou forsaken me? Oh, the losse of thy favour, is as the losse of my life, and I seeme to lacke a subsisting, as one ready to drop into hell! Backe againe I must not go, and if I go forward I goe into hell: What shall I doe? What shall become of mee? As one wildred or lost in a wildernes, or a child bereft of father,

and

and mother friends and all, left to the desolate wide world, and to the mercy of strangers is glad to meete with a guide, with a friend, so must it be with us. Till wee be thus we seeke mercy to play with, to dally with for our owne ends, as one makes use of a bridge to keepe him from drowning, and there leaves it: But if thus forsaken and lost, the Lord is at hand to shew mercy. With thee the fatherlesse shall find mercy: Not those that have an hundred waies of evasion, and can subsist in any if mercy faile, in their witts, parts, learning, friends, wealth, hopes, devotions: but those who are lost to all, as *Paul Phil.* 3. who had made shipwracke and counted them all losse to him, in point of grace, knowing that none of them all could ease his sad and heavie heart, none of them all could helpe in the evill day, but leave him in the suddes. Such a man seemes to men and himselfe quite lost, but to God he is found. Such a one tries what is in the Lord and in mercy. He onely can put it to the venture as those Lepers did, because he cannot bee in worse case then he is, if he be in any better it is mercy, but hee is in hell already, lost and desolate and now he will try whether mercy be mercy or no: Truely this is the way, the narrow way, few finde it, but walke at a breadth; they will never venture upon a promise, so long as they can catch at any ragge to cover their shame withall. Onely Christ is precious to a lost soule, that can turne him no way. Pray therefore, Lord robbe mee of all my props, shew me what is in them, all or any: pull me off all my bottomes, and lay me upon the dunghill, with a potsherd to scrape me, if ever thou wilt do me good.

I end therfore thus with Exhortation. Bury not the worke of this Spirit under these clods of flesh: streighten not the Spirit of conviction. Beg of God, that by all these sixe staires thou mayst fall lower and lower, till thou art brought to the Earth. Here is no place for freewill, for civility, or the Religion of a Pharisee in almes, mercy to the poore, good nature, good duduties: all these lands vanish in Gods Map of misery, when God is pulling the conscience upon her knees. Happie thou, if when the Law seemes to have done working in the world, it beginnes to slay thee: so that by all these sixe steps, as *Eutichus from the Loft*, thou mayst be taken up as dead. Aske of thy selfe, When Lord, shall my laughter, light, frothy, merry, quiet heart be met with throughly? Not to say onely, True it is

there is small cause any of us should be proud (for so thou mayst) and be as proud still) but to meete with the Beare and Lyon indeed, and be afraid of devouring, There is difference betweene a face chalked over, and the palenes of one that hath lyen under a quartane a twelue-moneth. Lye under this worke, and suffer affliction: say, I see the Lord is in earnest, Hell is no painted fire, the ease of a sinfull course differs from that little ease of the Law: I am in a streight, I know not whither to turne me! No wealth, friends, credit, marriage, honour, eating, sleepe, play or Musicke, can helpe now. Away now all old companions: the Lord hath laid sorrow upon my soule, such as no tales or Iigs can put by: my meat is now mingled with gall: and God seemes to forsake me: wrath, Hell and horror are upon me, my nights are wearisome, my dayes miserable. As one in a Forrest lost, seeth twentie deaths before him, by wildring, by thirst, by wild beasts but no escape: so doe I fare, not knowing what weapon conscience will use to devoure mee. Chuse rather to be thus for the killing of thy flesh, than at libertie to the death of thy soule. And wait in this estate upon God, till he cause light to breake out: which in a word, I will adde in the next question, and so end this part. Thus much of the sixt Article.

ARTICLE

ARTICLE. VII.

Qu. *What is the seventh and last Article?*

A. THat the Soule brought thus farre, rest not here, but proceed on to a further step of calling and conversion, by the hope of the Gospell.

Q. *What avayleth the doctrine of the Law to Conversion?*

A. True: If God should so leave the soule. But here marke the Connexion of this to the second part following. The Lord, where he means to save, keeps not the soule alway in this anguish, but causes some upholding of his secret spirit to keepe up the soule of him whom hee will save, from utter extremitie. This hee doth, by shewing of them *a doore of hope* in the Wilderneſſe, as hee sayth in *Hosea* 2.15. causing some glimpse a farre off to appeare to them, as a crevis of light in a prison-wall: as to consider that God hath had a gracious meaning to thousands whom he hath thus humbled; that by Hell lyes the way to Heaven; that God delights not in this course, if the Rebellion of the heart did not require it: that God doth that which the soule shall not know till after, hee meanes to make Christ sweet, precious, and welcome, not as Hony to a full *Laodicean* stomacke; hee begins to lay some ground of mortification, which in the due time the Gospell shall perfect. See that in the 10. of *Ezra*, the second verse; *There is hope concerning this thing*: also *Iona* 3.9. *Who can tell whether God will repent?* So in *Act.* 2. How were those murtherers of Christ stayd by that the Apostle told them? And yet they had not felt the promise: But by such glimpse of the Gospell, which God requires to be joyned with the Law, the Lord keepes his from revolt to old base lusts (whatsoever come of them) from a despaire of mercy, and undoing themselves, or from a careleſſe dissoluteneſſe which end goeth forward. And having so upheld them by the chin from sinking for a time, hee doth let in light by such degrees as he sees them meetest

The Lord leaves not the soules of his in thraldome.

Hos. 2.15.

He worketh a secret hope.

Ezra. 10.2. *Ionah* 3.9. *Act.* 2.38.

to beare, and to keepe them low from waxing bold and venturous: till at length he settle them upon his promise, as in the next part shall appeare.

Q. *I partly conceive you: howbeit this close of the first part, being weightie, open it a little; and first, what reasons are there, why God useth this method?*

Explication. Reasons of this method of the Lord.

A. First, To keepe the soule from extremities of presuming or despairing (of which see in Article sixt) both being dangerous rockes, the one *separating the meanes, from the end*, running to their old liberties, and yet hoping to fare well: the other *separating the end from the meanes* after all their humblings, yet thinking *there is no mercy for them.* See *Ier.* 2.25. The Lord by this light at a crevis holds up the soule from both.

1

Ier. 2.25.

2 Secondly, He encourages such to beare the yoke of the Law, as other wise for the tediousnesse of it would shake it off.

3 Thirdly, He deales according to the capacitie of their weakenesse: becaus they cannot beare much terror, he eases them: and becaus they dare not hearken to much comfort at once, he gives them a little at once: in the former shewing himselfe a pittifull God, who delights not in the misery of any poore soule, under his lode, or to adde sorrow: In the latter, a wise GOD, to feede with a few crummes, when morsels will not goe downe, and to refresh with drops, when draughts cannot be digested.

Esay 63.9.

4 Fourthly, He doth it for the honour of his owne worke of calling: hee hath promised to call those whom hee hath chosen, which hee should not doe if hee left them in these briars. *Moses* tels the Lord, *If hee should leave his people in the Wildernesse, the Nations would say, Becaus hee could not bring them into Canaan, hee left them there.* So, this is a strong cause.

Numb. 14.15

5 And lastly, by this hope hee shewes them, that hee is as able to give them his full promise, and the effect thereof, sound peace, as he can stay them up from sinking, when they are at so low an ebbe of casting downe. Not to speake of the method that God takes with his, to begin early to reveale himselfe to them, in his smaller providence and sustainings, that they may learne to trust in him the better, for ever after, even in the greatest.

Q.

Q. *By what meanes doth he worke it?*

A. By presenting to them duly the sight of a possibilitie to get out of their terror. That hee deales not in afflicting his, as with the wicked. *Esay* 27.7,8. *Did he afflict them, as those who afflicted them? He will doe it in measure.* That he abhorres excesse in his terrors, *Esay* 64.12. *Wilt thou refraine thy selfe, and hold thy peace still, and afflict us very sore?* So Chap. 63.15. *Where are thy rollings, are they quite restrained?* Psal. 44. 22. 23. *Wilt thou alway bee angry? Forget to shew mercy?* No; hee answers himselfe, *Esay* 57. 16. *I will not contend for ever, nor be alwayes wroth: for the Spirit should fayle before mee, and the soules which I have made.* That hee barres none from him, who barre not themselves, 2 *Chron.* 15.2. That there is a necessitie of afflicting them with such tedious terrors, or else hee delights not in it: Reade Esay 57.17.18. *For the iniquitie of his covetousnesse, I smote him: he went on frowarly in the way of his heart,* (*viz.* till then:) I have seene his wayes, *and I will heale him, &c.* That he hath not done this to destroy, but to humble: for alas! if hee meant so, *What are the bushes to his consuming fire?* And all these hee doth cause them to digest and stay themselves by, and fasten upon in more or lesse measure to keepe them from extremitie: causing terror to decrease, and hope to succeede, as wee see in his course with *Iob*, as tedious as it was, *Iob* 32. 40. in sending *Elihu*, and Chap. 40. 1. 2. 3. in speaking himselfe: for the proportion, both doe agree.

Ezra 10.2. Reade the place. How the Lord workes this hope? *Esay* 27.7. *Esay* 64.12. & 63.15. *Psal.* 44.22. *Esay* 57.16. 2 *Chron.* 15.2. *Esay* 27.3.4. *Iob* 32.40. & 40.1.

Q. *Is this hope, grace, or can any such be said to beleeve it?*

A. No, hope is the fruit of faith: this hope goeth before faith. Yet it is such as the Lord enableth to uphold them betwene the horrours of the Law, and the grace of the Gospell: the LORD being as truly in his way with them, whom he will bring home, even in the first seede, and begining, as in the perfectings thereof, if wee knew assuredly who they were. See *Acts* 15. 18.

A doubt answered.

Q. *What are the markes of this hope?*

A. Such as these.

The markes of this hope. I.

First, In the entrance it is very weake and staggering, betweene feare, and hope, very doubtfull, *Ionas* 3. 9. *Who can tell?* Its a great hazard. Onely (as it is in Gold-weights, the least straw will cast them) so here it is, especially when the

Ionah 3.9.

hand of God casts it into the ballance of the thoughts.

2 Secondly, Yet this little hope keepes from the hardest and desperatest attempts. Who else should have thought that those *Ninivites*, being so put to for fortie dayes, would not have prevented so generall an horrour and calamitie, by destroying themselves? But God supported them in secret.

3 Thirdly, It rather bends the eye to the end why GOD troubleth the soule, than at the trouble it selfe in a plodding manner; *Who knoweth whether hee will asswage*, and shew mercy for all this?

4 Fourthly, Its weary of trouble rather by that ease which God. *Hab.3.16.* sheweth, than by tediousnesse. See *Hab.*3.16. Rottennesse entred, that I might have peace: As *Hagar*, when she saw the fountaine a farre off, ended her anguish. Every creature is naturally weary of trouble by meere time: but a soule under Gods hand, is not weary till God enclines it.

5 Fifthly, It weakely turnes the thoughts, to muse, What would follow upon it, if GOD should shew mercy? Oh, this is great newes to one that was so oppressed: As *Iob* saith, *When I looke for ease*, loe, *trouble is present*! And the Church, *Lam.*3.17. *Thou hast removed mee farre from prosperitie*: Oh, now therefore to swither up with thoughts of welfare, is a great change. *Ionah.3.9.* *Iob 3.26.* *Lam.3.17.*

6 Sixthly, When trouble decayes, and hope encreases, as that little oyle and meale wasted not till plentie came. And the like.

Q. *What uses are to be made of this doctrine?*

A. First, this point should strengthen the former Article: and the more earnestly presse the point of the Law convincing and holding downe the soule under the burden of sinne and wrath. A thing which is rare to finde, in these dayes: wherein the power of all Truth is so restrayned. But yet so many as can approve themselves in the former Article may take comfort to themselves in this. There is no hope of the Gospell, much lesse comfort from a promise, belonging to any save to such as are loden and tyred with the thoughts and horror of their cursed condition. Onely these may lay claime to it, and resolve that to them the promise of ease belongs: Onely to them who are pinched in spirit, in a streight, desolate, lost, forsaken, at a pludge, sick at heart, and fatherlesse; the promise belongs. These phrases the holy Ghost vseth to expresse the estate of a man who is at last cast, out of himselfe, and past

past hope, or remedy for ought he findes in himselfe. Those that have beene in such a case can speake by experience: others cannot: for it cannot be counterfeited. One who walkes light and easie, cannot conceive what it meanes to be loden with an intolerable burden, crushing him to the earth: a man going on in his way, cannot conceive, what it is to be lost in a wilderneſſe or Forreſt, or Wood: in which he is like to perish for lacke of a guide. A child having father and mother knowes not the preſſure of an Orphan. One that is at liberty, cannot tell what it is to be at the advantage, and courteſy of an adverſary, who hath got the day of him, and hath a power to ſtrip him of all he is worth. Therefore, deceive not thy ſelfe: diſſemble not with God, and thy ſoule: Hope and poſſiblity of pardon, cannot be the portion of any who cannot proove themſelves truly loden (by the ſix former Articles) with the burden of their eſtate. Therefore I ſay, let it be a ſpurre to the enforcing of the former point, proove thy ſelf truely loden, and I wil proove that the promiſe belongs to thee. Thou wilt aske how ſhould I proove that? I anſwer, Goe through the laſt Article, and try thy ſelfe thereby: for he who is truly convinced, is truly loaden. Yet for thy ſatisfaction I will branch out ſome markes of tryall. Examine thy ſelfe by them.

Firſt, A loaden ſoule looks back to her former liberty and eaſe in an evill courſe, with admiration and aſtoniſhment, how light and jolly ſhee was in her Element: how impudent, preſumptuous and ſenſleſſe ſhee was, and could be then; whereas now the ſence of one ſinne (being out of her place, and courſe) doth ſo extreamly annoy her! Oh! ſhee ſees and deteſts that infinite ſtupor and ſottiſhneſſe which lodges in a ſinfull ſoule, till the Lord ſettles her lode upon Conſcience.

Secondly, A loaden ſoule feeles her ſelf diſcharged from all thoſe falſe ſhoulders, which diſcharged Conſcience from feeling that to be any burden which yet was intolerable. As a ſtout fellow putting his ſtrength under a weight, which elſe would fall upon a weake body, keepes it off for a while: but if hee pull away his ſhoulders it muſt fall upon him that is weake and cruſh him. So it is here. The Law abandons all falſe ſupports of the ſoule, as eaſe, peace, ſecurity, pleaſures, profits, falſe opinions, worldly welfare, ſo that nothing can keepe the ſoule beſotted, when God will have it loaden: Then all contempt of Miniſter and reproofe, deadneſſe of heart, bad cuſtome, ill example, ſweetneſſe in evill, baſe

base gaynes by sinning, and the like, must leave the soule to her selfe, and then shee must needs sinke, and lye under her burden: and when in stead of her merry veine of evill, a veine of vengeance is let in, how should the soule subsist (of her selfe) any longer?

Thirdly, A loden soule is appalled with a thing above it selfe, and feeles it so. We have a saying, That when a thing exceeds all naturall sence, either it weakens it, as the Sun-beames doe the eye; or destroyes it, as the fire doth the body. Such is this effect to the soule: it over-powres weakenes and kills it. And the closer it comes, the more it oppresses.

Fourthly, A loden soule is past modesty, or biting it in. If one can conceale a burden and not complaine, its no true lode because there is a shift. *Men and brethren what shall wee doe?* as *Act.* 19. *Act.* 2. They could not hold in.

Fiftly, A loden soule, covets ease, cryes out for it, cannot dislike it, nor reject it, finally. It cries out, who shall rid me! joyes when it meetes with any such helper, it cavills not with the instrument, is not coy, but glad of it.

Sixtly A loaden soule confesses, God hath cause sufficient in justice to lode her: and besides, that hereby, shee is made, for ever after, more tame, tender and wary of sinne, then those that never feele this burden kindly: who commonly waxe loose, before they come to enjoy the fruit of Christ, in a settled manner.

Seventhly, A loden soule, feeles not onely a burden above strength, but a lode so nayled to her bones through the flesh, that shee cannot disburden her selfe. It stickes as a venomed dart in the soule, the more she struggles, the more her load settles.

Eightly, Other mens loades trouble her not as her own: Shee hath neither leasure, nor spirit to looke at others: shee hath so much upon her owne shoulders. And (for the time) shee feeles no other lode, but this: As one that is under deepe thirst, and famine, thinkes not of poverty, or debt, or losse of wife.

Ninthly, A loden soule, if eased, shall not readily returne to his old lusts, nor winde out of Gods fingers.

Tenthly, It shall not be a lode crushing a part, as a Legge, or Arme, but oppressing body and soule, even the whole man: a totall burden.

These and the like markes may direct for triall, and teach men

to

to come to a strict survey of themselves. If they can find that the Law hath thus setled a loade vpon conscience: then shee may conclude, that she is vnder a condition of ease, and hope of pardon. If thou feele then that the Lord hath thee at this infinite advantage, thou mayest conceive some comfort, in the middest of thy streight. And although thou mayest finde it hard (perhaps) to grapple with the Promise as thou wouldest: yet (as one who is under an execution) would choose to put himselfe vpon the mercy of his Adversary, rather then be quite vndone; (for why? If he will not shew him favour, yet hee is but as hee was, an undone man:) But perhaps his enemy may be mooved with compassion towards him: so here a poore soule may and ought to choose the hazard of a Promise (although hard to beleeve) rather then be desperate, and disdaine to come in to seeke reconciliation. Let all then who would be under hope, prove themselves to be under a streight. For no other are under any possibility of mercy: but lie under the absolute condition of wrath.

Secondly, Instruction to Gods Ministers to discerne wisely of the season of staying the troubled heart. For else they may spend much labour in vaine. It fares with an heavie heart as with the bleeding wound, and the deepe humor of melancholy: while the dint is, they refuse plaister and counsell. *Iobs friends sate seven dayes and seven nights by him, and said nothing,* because they saw the griefe was great. And againe when they see the season come, let them ply God his fittest Medicines, as *Esay* 50.4. *A word in season is as apples of Gold.* Sure it is that for lacke of counsell Gods people doe miscarry oftentimes; as appeares in their agonies and feares, that when their spirit is unable to sustaine it selfe; they are ready to faint and give over; yea some to lay violent hands upon themselves. Oh! in such a case, discerne of the state of such a poore soule, and pitty it! *Bee yee O yee Priests of the Lord, cloathed with salvation,* 2 Chron. 6.41. Doe not apply your selves harshly to an heart overloden already; *Rather give wine to such, that they may forget their sorrow, Prov.* 31. 6. Blessed is hee that considers wisely of such a condition! Let terrors serve for the desperate and refractory sinners that they may come vnder Gods chain; But such as are bound in it already, must not bee oppressed more, as if there were no succour for them, no Balme in *Gilead* But let this doore of hope at least stand upon the latch, ready to open

Vse. 2.

Iob. 2. 13.

Esay 50.4. *Prov.* 25. 11.

2 Chron. 6.41.

Prov. 31. 6.

unto

unto them; For *God will not be angry for ever, lest flesh should faile,*

Be wee wise then, to discerne; Both how farre its expedient still to hold them upon the hooke, least a giddy heart returne too soone, (to which corruption is most prone) and powre not out all Gods consolations at once, till they runne over, and forget all heavinesse at once; But put difference betweene some seeds of terror, and the spirit of bondage: yet on the other side, play not *Ionas* part, to bee more streight toward the distressed soule than God himselfe! But keepe a wise mediocrity. We are but servants for the good of the Elect: it is not in our power, to make Gods way a jot easier or harder than himself hath made it; Therefore according to the measure of his working, so apply wee our selves. The folly of Ministers is great in this: Either they are too forward to thrust this hope into the bosome of each Complainer; or else to hold it backe unmercifully from the truely loaden. The Lord who will have none to picke up their crummes too soone, yet will not have sorrow unseasonably added to sorrow.

Vse 3. Thirdly; Let such as are to receive their counsell, beware of being stout and obstinate by melancholly and sullennesse. Many people make their chaines heavier then God makes them, *Branch* 1. and will not suffer a thought of hope to enter through the anguish of bondage. So it is said of the *Israelites* in *Egypt.* when God sent them a delivery, *they looked not after it, Exod.6.9.* This *Exod.6.9.* is a sullen heart, to make prison to become libertie and our meat to bee as gall by ill custome, or a melancholicke spirit: The Lord delights not in it. These discourage Gods Ministers from helping them.

Branch 2. Thirdly, All such as, because they cannot feele so strong comforts as they fancy, therefore quarrell with God, and reject such as he offers them. No, let not God be tempted by thy frowardnesse, when he seekes to try thy humilitie. All Gods people are little ones, *Zachæs*: little things are welcome to them, till greater come, and every somewhat hath some savour with them. *They who are lesse than any the least blessing*, count each little great; as a pledge of better to come, they despise it not because there is a blessing in it. And let them not grieve Gods Ministers, in slighting of Counsell: but count it a great priviledge; for how many poore soules *perish for lacke of Counsell.* *Hos.4.6,*

Hos. 4. 6. and lay violent hands upon themselves? which rarely fals out where any Counsellors be. Oh, be base, and vile in thy owne eyes, thinke it a mercy that thou mayest tread upon the earth, (so the Publican thought, *Luk.* 18. 13.) but the honour of an Angell (for so it is 1 *Pet.* 1. 12.) to heare one Sermon of Christ. *Hos.* 4. 6. *Luk.* 18. 13. 1 *Pet.* 1. 12.

Fourthly, Its exhortation to all poore troubled soules. First, To get and pray for ready and willing hearts to heare and see Gods voyce and steppes for ease: and doe not devoure their owne flesh, *Prov.* 9. 12. Get *Abrahams* wisedome, *Gen.* 22. 13. Who although *Isaac* had the knife at his throat, yet had an eare to heare the Angell, an eye to see the Ramme caught in the bush, in stead of his sonne. So bee you apprehensive of the least sound or syllable of hope: and dispute for God and thy owne soule, as the prisoner at the barre for his life. Seeke out and bee wise for thy selfe, that's true wisedome, *Prov.* 1. 32. *Catch at a Word from God,* for so doe Captives and fearfull ones, 1 *King.* 20. 32. *Vse* 4. *Branch* 1. *Pro.* 9. 12. *Gen.* 22. 13. *Prov.* 1. 32. 1 *Kin.* 20. 32.

Secondly although your hope bee small, yet becaus your streight is great, consider whether it be not better to venture upon uncertaine hope, than upon assured woe. Thy case is as the Lepers, 2 *King.* 7. 4. *If wee sit here, wee dye: if we goe into the campe of Aram, we may dye, but perhaps we may live*: Howsoever wee are but dead men; And so they ventured, and the Lord was with their resolution. Doe thou so in the strength of God and prosper. It is a sweet signe that the promise is digested by the soule, and not suffered to passe away as a sound of waters, when thou canst not chuse but fasten upon it in some confused measure, when yet thou seest not any certaine escape. As a man in the waters strugling for life, though he be not sure to avoid drowning: yet in his confusion is able to lay both his hazards in the ballance, and resolve upon the lesse: On the one side he knowes the mercy of the waters is cruell: drowne he must without helpe: on the other side he sees a reed put towards him, which hee cannot tell whether he shall bee able to reach, or whether that will save him. What doth he; he chuseth an uncertaine hope before a certaine death: here I die, there I may live: If I might escape, how happie were I? The reed is offered me to save mee: I can but perish; If I perish, *I* perish; But I will surely make toward it, I will not perish wilfully. *Waite upon the Lord,* and *Branch* 2. 2 *King.* 7. 4.

let

let there be no crevis of light, but thou mayst spie it. For as the Lord would have loose hearts to be beaten from their holds, so he studies how to speake to a fainting heart, lest it faile, as I noted out of *Esay* 57. 18. *God hath comfort for thee and thy mourners:* yea for them a farte off, as well as the neere, if thou seeke not thy owne ends.

Lastly, To include all in one, let the last use be to such, that they suffer not bondage to swallow them up in their legall sorrow: that they thinke not their Hell, an heaven by custome, but as speedily as they can get out at this privie doore, blessing God for such a mitigation of misery, that in the discharge of the duties of their places, they might attend upon the further worke of GOD, abhorring to thinke themselves well, because the Law hath them under bondage, till the Gospell have comforted them.

Of which in the second Part following.

The End of the first Part.

THE

SECOND PART OF THE PRACTICALL CATECHISME.

The ground of the second part.

Titus 3.4,5,6. &c.

But after that the kindnesse and love of God our Saviour toward man appeared: Not by workes of righteousnesse, which we had done, but according to his mercy he saved us, through the washing of Regeneration, and renewing of the holy Ghost: Which he shed on us abundantly by Jesus Christ our Saviour.

Question.

THE connexion of this being opened before, what doth this text containe?

A. A cleare view of the doctrine of the second part of the Catechisme, I meane, of the deliverance of a sinner from this misery, together with the use of it to all that want it.

Q. *Open the parts thereof more fully.*

A. Generally the scope is, to oppose deliverance to misery, as appeares by the adverbe (*but*) q. d. Thus indeed it was with us by our own deservings, and Gods Justice: but yet the Lord could not find in his heart to let us lye thus in our wofull shiftlesse estate: but when he saw *none to save*, *himselfe saved us*, Esay. 63. as a man seeing a perishing creature in a ditch, and ready to despaire for lack of present helpe, himselfe stepped forth to helpe

it out: (he of duty, the Lord of meere goodnesse) but thus he did, found out a way to set man upon dry land againe, out of the gulfe and depth of misery, so that the one was not so hideous, as this is precious and gracious.

Q. *More particularly, what do they containe?*

A. A sweet view of the chiefe parts of this Redemption. First, the first hidden and secret eternall Workeman of this deliverance, and that is *God the Father*. In whose bosome this depth lay before all worlds, who fore-seeing this ruine and his endlesse Justice against sin, yet purposed not to abandon all grace out of his heart towards desolate man, but to retaine some still in the bottome of his wisedome and good pleasure. And note, that this appeared not at first, yet it was there then, and appeared after. This is the cause, why God the Father is heere called *our Saviour*, and why he is said *to save us*, in ver. 5. *viz.* as in 2 *Cor.* 5. 17. he is said to *Reconcile us*: not by meriting it, but by first and originall ordaining it as the first agent in the working of the Trinity, the deviser of this salvation, and of the Lord Jesus the meriter of it. Now marke this act of God is described by a double argument.

1. The first, is the impulsive cause, set down by three words, *Kindnesse, Love, Mercy*, Whereof the latter interprets the former *Kindnesse and Love*, noting the remainder of that goodnesse of Creation, as if the Apostle should say, The sin of man could not root out this goodnesse so, as to take it from God, but still he had a bottomlesse goodnesse and kindnesse left in himselfe. But the third word (*Mercy*) addes to them both, q. d. The Lord imparted himselfe to *Adam*, in this goodnesse of his, ere he was fallen, but he shewed him no mercy, for he needed none. But beeing become miserable; Lo, he addes mercy to goodnesse, and enlarges his first kindnesse and love by a second compassion and pity, respecting him now in his blood and misery, in which he exceedes the former as much as the Sun at noonetide doth the rising: mercy being the perfection of love.

2. The second argument is from the deniall of contraries, *Not by workes of righteousnesse &c.* The summe is, this eternall mercy was free in the conception of it. The Lord foresaw not who should in time embrace this mercy, nor left it in a middle doubtfull uncerteinty who should and who not, suspending his pleasure upon mans will; but he did out of the freedome of grace and mercy (when as yet no good in us was foreseene, much lesse actuall)

when

when no naturall or supernaturall goodnesse was to be seen in us even then he saved us, because he would so do.

Q. *What is the second branch of this description.*

A. The instrumentall meriting cause of this salvation, set forth in those wordes: when this *love appeared*: and againe, verse 6. *Which he shed abundantly through Iesus Christ our Saviour.* Note the sweet phrase which *Paul* delights in, to stile both the Father and Christ *our Saviour*, the latter flowing from the former. Now, in this point, note, first he sayth, *It appeared.* As we see the like word Chapter second, verse 11. The summe is, Whereas it had bin impossible for man or angell ever to have dived into the depth of this mercy; Lo, the Lord caused it to appeare in the fulnesse of time, and brake open this sealed fountaine of his bosome, by the manifesting thereof in his Sonne: for no man at *any time hath seene the Father, but the only begotten Sonne of God*, comming out of his bosome, *hath revealed* him.

And who is this Appearer, who made mercy appeare in himselfe *Iesus Christ our Saviour.* It must be so, that howsoever mercy was hidden in the Father, yet it could not appeare but by Jesus our Saviour: he truly God and man in obeying and suffering, must bring justice to kisse this mercy by appeasing that infinite anger of the Father for sinne, and performing such a righteousnes for man, as might afford a sufficient satisfaction to God in his uttermost justice: Christ, and none else could thus doe or suffer, none else may satisfy, he himselfe without all this, both obedience and bloud could not doe it: none of his love, or prayers or poverty, but Jesus our Saviour in this his full payment, as a surety and Sacrifice of bloud could save us?

Q. *All this is evident: but what else addeth the Apostle to make up this description of deliverance?*

A. The third point is the object upon whom this blessing is bestowed, intimated in these words, *Towards (man)* and *save (us)* and *shed on (us;) &c.* By which as he implieth that Man in his misery, the selfe same man that fell from God to hell, was the object of mercy: so the number of all those to whom the Lord doth savingly appeare in this mercy of his election in Christ, are the full object of mercy, and all that mercy can bestow. The Church of Christ is she, who is the sole and equall object of Christ: all he did and suffered, was, not for the reprobate, but the Elect: these he redeemed, *gave himselfe for, that he might make* Ephes. 5.

Ephes. 5. *them a peculiar spouse to himselfe without spot or wrinkle,* as he saith to the *Ephesians* in plainer termes.

Q. And what are those excellent things which Iesus our Saviour hath purchased? doth this Text mention them?

A. Yea, very fully: and that both in generall and speciall. For the first, he saith he *saved us*. Which is as if he had said, He restored and set us in as good an estate as we lost, and quit us as fully of all our misery, as ever old *Adam* did plunge us into it. If he lost us, Christ saved us: if he betrayed us to bondage, He redeemed us: if he brought us to utter hatred, He reconciled us: if he condemned us, Christ forgave us: he did deliver us (in a word) from all sinne and curse, and laid a plaster on us, full as broad as the sore. Yet this must be added, that *Not as the offence is, so is the gift.* For in *Adam* we were so made the Image of God, that we lost it presently: but the second *Adam* so saved us, pardoned and reconciled us, as never to be lost, never to be cursed, never condemned the second time.

And more yet, *Adam* was not created to any happinesse save immortality upon earth, in a created righteousnesse: We to an uncreated Union and Communion with God in Heaven, in the presence of God. This in generall. More particularly the words heere are three, *Saved us*, *Regenerated us*, *Renewed us*. By the first of them, understand the negative part of this deliverance, *viz.* from what he freed us: Sinne, Law, Satan, Wrath, death, Judgement. By the latter two, the positive good things purchased us. First, by Regeneration, he meanes all those graces, which concerne our estate in the grace of Justification; standing in somewhat out of our selves; the imputation of the righteousnesse of our Lord Jesus, removing our guilt, and bestowing on us pardon, acceptance to favour and right to eternall life, as adopted heires thereof. And in this respect we are regenerated and borne againe, by reconciliation. Secondly, by Renuing, he meanes somewhat within us, which is the Inherency of that Image of Christ, infused into us, and abiding in our nature, soule and body, and all the powers and faculties of both: purging out and killing old evils, and planting good anew in the stead thereof. In both these stands the new creature, renewed in Christ, to true righteousnesse and holinesse in this World, and hereafter to the glorious Image of God in perfection. And this latter concerneth our Renovation.

Q. Doth

Q. Doth the Text mention any more?

A. Yea, the instruments of applying these good things to us: And that both outward and inward. Outward, the Word and Sacraments. He nameth not the Word, but yet includeth it. For a seale is nothing without a covenant. He meanes then, that by the word of truth, the Covenant of Grace, offering us to be reconciled to God, preached freely, generally, without exception (to such as need it,) to all sorts, ages, sexes, conditions, the Lord (as by an externall ordinance) doth apply and convey these good things of Jesus Christ to his elect. And then having so done, he sealeth up and assureth them, by the answerable seale of Baptisme.

Then, the inward instrument of application, (without which the outward is barren) is the work of the Spirit of regeneration, which attends the Word and baptisme, and washeth the soule by the power thereof, even the spirit of Christ. To the which end, this Spirit doth ingender the grace of Faith in the soule, for the apprehending of our part, in our particular Salvation and Regeneration: Which grace of Faith, although it be not heere named, yet is implied sufficiently in this worke of the Spirit. For there is no other way for the Spirit, to settle these benefits upon us, but Faith only. And thus we see how the Apostle doth in this text most pithily contrive the chiefe heads of this Part, as in the Articles following appeares.

The first Article *of the second Part.*

Question.

What is the first Article *in this Second Part?*

A. That there is a deliverance, ordained and granted to miserable man out of this his thraldome. As the matter of *Adams* creation lay before the Lord, at his free choyse whether to create it, or not: so the object of Redemption (fallen man) lay at the Lords courtesie, whether or no he would deliver him. If man had been wholly left to himselfe, his mends had been in his own hands. In all outward miseries its otherwise: a man may be lost in a Forrest and perish: pursued by enemies, assaulted by diseases, oppressed by death, and perish without helpe. Heere not so: misery was the

furtheſt from meriting, but not occaſioning mercy: As in that type of Chriſt *Iſaac*, ſo in Chriſt himſelfe that was verified, in the mount will the Lord be ſeen; when no other way could be deviſed, then did God provide this ſacrifice by his ſpeciall providence. The Lord freely out of meere mercy, beheld miſery, and when there was none to ſave, he himſelfe did; yea, uſed this ruine as a meane of declaring himſelfe to man, the authour of a farre more excellent eſtate than he loſt by his fall. And this purpoſe of God the Father to permit the fall, that he might worke his own endes thereby, *viz.* the ſetting forth of the riches and treaſure of his grace of election in Chriſt, by the meanes of calling and the
1 Pet. 1, 12. Goſpell, is that which the Holy Ghoſt doth make the object of the admiration and aſtoniſhment of men and Angels: *Who pry into this miſery*, as the Cherubins into the Mercy ſeate. So that firſt note: In the moſt wofull ruine of man, there is a deliverance,
Eph. 2. 1. 1 Theſ. 1. ult. Luke 1. 74 Eſay 63. 5. See theſe texts, *Ephe.* 2. 1. 1. *Theſſ.* 1. *ult.* *Luke* 1. 74. *Eſay* 63. 5. And ſecondly, its appointed by the Lord out of the unſearchable treaſure of his wiſedome, uſing it as a meane to declare himſelfe to his Church in all thoſe excellencies of his attributes, eſpecially the conjunction of mercy and juſtice, which in the creation could not
Col. 1. 27. Epheſ. 2. 10. appeare. See *Col.* 1. 27. 27. *Eph.* 2. 10.

Q. *By what acts may it appeare, that God hath wrought this Deliverance.*

Acts of it two: *A.* Partly, by his eternall purpoſe within himſelfe, and partly by that expreſſion of himſelfe to his Church and to his elect. Both theſe, the intention of his heart toward them, and the declaration thereof to them in his word, doe ſhew that it was not the Will of God that man ſunke into the dungeon of woe, ſhould lye ſtill there and periſh, but recover out of it and live: and this he would have no ſecret in his own boſome, nor hidden from us, but known and revealed. By vertue of both which, he teſtifies, that he will not hold enmity againſt us, but be freely reconciled: yea and beſide that, will afford us all good things, and ſhew us both mercy to reſtore, and reunite us unto himſelfe: and alſo his Alſufficient grace to uphold and ſuſtain us, in himſelfe forever, ſo that nothing ſhall be wanting to us, in this pilgrimage of ours: Nay further, he will ſettle upon us, a farre other and more perfect eſtate, than ever *Adam* was capable of, and all this without forfeit or feare of loſſe, which *Adam* never had. Hee ſuffered not loſt man to periſh in his ſinne, nor a chaos of confuſion to co-

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ver the face of the world, but sayd within himselfe and uttered it by a Covenant, I will cull out to my selfe a Remnant, a peculiar, to whom I will be a God, and they shall be my people: yea, this I will doe by occasion of the sinne and curse of man; thence will I search matter of my infinite praise and glory.

Q. *Is there then no difference, betweene the Election and the Covenant of God? if there be, shew it.*

A. The difference is great and large. For the election of God is a secret within his own breast and bosome, hidden from us (till we believe) and so come to know it by the fruit. I say, it is altogether absolute, unrespective, unconditionall, the cause of every thing and the effect of nothing. But the Covenant is a publishing, and Proclayming from Heaven this his meaning, that so the Church might not lye in darknesse: as if the Lord could beteame to save her, and let her not know it. No. But he would speake to her very heart in his covenant, and discover his secret affection, by falling (as he did upon his brother *Benjamins*) upon her neck, and telling her his purpose. See *Ioh.* 3. 16. both together. Difference between them.

Q. *Although this Booke (Carse reach so farre, yet by this occasion, shew what both these* Acts *of God are about man fallen: and first what his Election is?*

A. Conceive it thus: From the beginning, all the acts and wales of God were known to himselfe in a cleere and present view, all at once without successiveneſse or disorder: And therefore I say, That the Lord from Eternity foreseeing wretched man rolled out of the sheet of his created integrity, into the dung and mire of corruption & curse; purposed within himselfe not to suffer him to fall finally, as he had permitted him to fall voluntarily: But intended with himselfe and actually so decreed, to exempt a Number (to himselfe known) out of this Destruction, and that for the expression of his rich and boundlesse grace, which he would have the world stand at wonder, to gaze at it, and magnifie it. And yet, out of his Justice, not to extend this Deliverance to all, but to passe them by (as not bound to rescue them) and leave them in their corruption still: and this to manifest his infinite Justice against sin; and in both these attributes to seeke to himselfe addition of honour, much greater than he had yet sought in that goodnesse of Creation. 1 Act. What Gods election is.

Q. *What then is the Covenant of grace?*

2 Act. What the Covenant is.

A. It is (as I said) the Promulgation and publishing of this his purpose, in and by his word: that is, by his Sonne, the eternall Word of the Father: (for the covenant of grace, is a conditionall thing founded upon the Mediation of a Surety, in whom it is established.) And (properly to speake) this Covenant reaches equally to election, and no further, (although the covenant in generall reacheth to all, as Baptisme also doth:) And the summe of it is, that God will be their God, to pardon, sanctify, protect and save them, will not be ashamed to be so called by them: nor of them to be his own beloved, but hold them in this everlasting Covenant of his, till he receive them to immediate fruition of himselfe: This Covenant by sundry steps and incklings hath been made known to the Church, first to *Adam*, then to *Noah*, and *Shem*, then to *Abraham*, *Moses*, the *Patriarkes* (yea in the Law at *Sinai* darkely, and so farre as might drive them from all other covenants,) and so downward to the Prophets, till at length it brake out in fulnesse and noon-tide of light and brightnesse, when the day of Christ came, in whom it was ratified.

What the generall Covenant is.

Q. *You spake of another covenant: what meane you by that?*

A. The generall covenant of ordinary calling by the offer of the Gospell, and the common badge of Baptisme: which is made to all without exception (who exclude not themselves) but differeth from the former, and is much lager than Election. For thereby the Lord doth not utter his secret will, but his revealed only: not telling men what he meaneth finally to doe with them; but what he would have done by them, to wit, that they believe, repent, and be saved. Now it behooved, that this offer be universall. 1. Because whom the Lord calles, he calles and culles out of the wicked world: Now, when his voice reacheth to all, none can except themselves out of his Call: Those who receive it, shew themselves elect; those who finally reject it, perish by their own unbeliefe, and shew themselves, to be none of Gods number. 2. His Ministers being his ordinary instruments, cannot put difference between the Elect, and the not elect: therefore they are to publish it generally to all, that so it may appeare whom the Lord will call. 3. If the covenant should be dispensed with restraint, this might strengthen the rebellious, in their cavilling against the decree, and fasten the cause of their perdition upon God which only is from themselves. This I heere adde to make some difference betweene the wayes of God manifesting himselfe. To

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these may be added; The promise of God, which is an encouragement annexed to the offer, and taken from the faithfulnesse of him that offereth to all that performe the condition of the Gospell, which is, to beleeve. Of the which in their due place, *Article* 3. for this whole second part is nothing else, save a declaring of this covenant in all the parts thereof.

Q. *But doth not the Scripture tell us* Heb. 8. 9. & 10. *that there was another old covenant under the Law, which is now abolished by this new one of the Gospell? what! hath God two Covenants?*

A. You doe well to mention this: and, it had bin well, if some of our first moderne Divines had answered this doubt. To proceede with more cleernes, I answer by a distinction, that if we looke at the substance of Gods Covenant with his elect, its but one, which is that he will be the God of his people reconciled first, then All-sufficient. But if you aske touching the expression, or the condition of it, its divers, yea contrary: the one requiring on our parts, obedience and doing: Doe this and live: the other fayth, beleeve this and live, which two are contrary.

Q. *How can that be? doth God speake contraries, and yet meane one and the same thing?*

A. He pleased first to make a covenant with *Adam*, of immortality and happines in paradise on condition, that he continued in his created integrity, whereof a marke was, his obeying the charge of onely eating of the Tree of life. But this covenant of workes (though he was then able to have kept it) yet he brake it and so forfeited life. Now his posterity standing hereby accursed, the Lord by sollemne voyce, renewed this covenant with the Church of *Israel*, at the mount *Sinai*, and often afterwards by *Moses*, strenghtning it by legall ordinances, ceremonies and sacrifices, all standing in the deed done, that if they fayled in doing the morall, yet they might be relieved and pardoned by doing the ceremoniall. And this is the first and old covenant. Now since this, he hath made another in Christ, with his Church, that he will give her life, upon the condition of believing only, these are contrary in their conditions: yet not in their scopes. for therein the covenant of workes is only subordinat to the latter covenant of grace.

Q. *How doth that appeare?*

A. By this, that first, notwithstanding the covenant of workes, yet

yet the Lord did both to *Adam*, and to *Abraham*, and after to the Prophets declare his other covenant of grace, that the seed of the woman should breake the Serpents head: and that in his seed, all the Nations of the Earth should be blessed: that is in Christ whose Father God promised to be, and of his seed, that is, all believers. By which it appeares that the Law of workes comming about 4000, yeeres after, could not infringe the first covenant of grace: And also, that the Lord did not expect any due performance of obedience to himselfe, through any strength of man, for why? he knew he had lost it, and that he was disabled thereto. But he enjoyned it to those blind and sturdy *Iewes*, to curbe their rebellions, and to drive them out of themselves to another, which was Christ. Adde hereto, that even the sacrifices, Sacraments, and ceremonies of the old covenant, although considered barely in themselves, they required no more then doing: yet, in their true scope, they lead the people out of themselves, to another, who by the sacrifice of himselfe, should grive pardon of sinne, true righteousnes and life to all that should trust in him. These things being seen into by men but darkely, were the lesse effectuall, and therefore men clave to that carnall way of doing, which they understood better, and so overthrew the way of God in the second covenant of grace in Christ. But so many as saw into the scope of these, renounced their Law righteousnesse, and the old covenant, and clave to the *Messia* to come to deliver them from their sinne and curse, which else they saw, they could not escape. All which shewes, that the Lord only aymed at one covenant finally, which was the covenant of grace, and the other was intended only as subordinate unto the latter.

Q. *Shew then breefly the differences of both?*

A. First, the old covenant at mount *Sinai* was given with great terror and astonishment: but, the New to *Adam*, and so to *Abraham* with exceeding mercy, and love. The first by *Moses*, the Mediator of it: the latter by Christ, the promised seed: the first was confirmed by the priest-hood of mortall weake *Aaron*, a man: the other by the priest-hood of *Melchisedec*, that is *Emanuel* God and man. The first by the blood of beasts often shed: the second by the blood of him, who was once for all, Priest and sacrifice: as also by his presenting of this his satisfaction to his Father in Heaven, whereby the Father was appeased and so made a covenant of grace with his Church (in which respect its

its called the new Testament in Christs blood) the first had only annexed to it, perfect obedience, as the condition of it: the latter only had the condition of Faith added to it. The former was weake, unprofitable, gendring to bondage, causing wrath, through our corruption. and inability to keepe it: the latter perfect, lively, and profitable every way to remove sinne and guilt. The one convinceth, condemneth, and strippeth man of all hope: the other reviveth, and quickneth him by the merit of another, and the acceptance of grace. The one admits of no mercy, but of righteousnesse deserving life: the latter doth wholy abolish that, establishing the soule upon free mercy alone. That was made to the old man: was before *Adam* himselfe: this to the new man, and came after the transgression. Read for the first, *Coloss.*3.10. *Eph.*4.24. *Rom.*2.14.15. For the second, *Ioh.*1.17. *Ioh.*5.46. *Heb.*4.2. *Luke* 1.41.& 2.67.&c.

Q. *Are there any more differences?*

A. Yes, for to speake shortly (as one saith) they differ. first, in kind, for, the first was a covenant of friendship with *Adam*: this of reconciliation with enemies. Secondly, In the efficient, for in the first God and man both covenant; in the latter God only, man being disabled. Thirdly, In the object: in the one all are covenanted with, in the latter, a few. Fourthly, in the principle: of the first God in his Sovereignty; of the 2. God in meere mercy. Fifthly, the ground-worke: the first in mans free will, the latter in Gods free grace. Sixtly, in the matter: of the first, the matter, was only life and immortality; of the latter, restitution, righteousnes, life in the presence of God. Seventhly, in the conditions, for the one required obedience as going before: the other, faith, and that following after, being Gods gift. Eightly, in the effect; the first requiring, the latter working righteousnesse. Ninthly, the one for a time; the other eternall.

Q. *Make some use of this point of Gods Covenant first before you come to the uses of the Article.*

A. It should teach us to adore the wisedome of God in this manner of manifesting himselfe. The Lord held in this covenant of his a long time, ere it could breake out cleerely: only suffered a dim light of a *Messias* to come, to be scattered among his people, (but from all the world beside kept it wholly) yea, he darkned it by a world of Ceremonies and Shadowes; and yet further *Use* 1.

ther by a Covenant of workes, which seemed quite contrary to a covenant of grace; and yet by implication, made a darke way to it, convincing men of their inability to keepe it, that so the other might be desired. The loving heart of the Lord was still one and the same to his Church, howbeit the expression of it was reserved to riper times, when the Lord Jesus brought the Spirit of the Covenant with him: Oh! Then how should we in these times, blesse God for making his league and covenant more evident, and not speaking in parables to us as to them? How should the Ministers of God now rejoyce, that the least of the kingdome of the Gospell is greater and more glorious, than the greatest was who lived in and under the ministration of the letter, and outward Covenant only? How should the people cry out and say, Why hast thou revealed thy selfe to us, and not to the World? Especially such as lye under the sence of misery (cut off from hope in themselves) how should they wonder and say: If God had not stooped to this course, what had become of us; where had our amends been, save in our own hands? How should it cause them to be well seen in this Charter of God? to scan and consider well of the parcels and particulars of it, never sinning till they be throughly informed of Gods meaning in it, and that to themselves? How should it cut off all our cavils and prepostorous exceptions, all carnall reason, bondage, and enmity against God?

Use. 2. Secondly, how should this Covenant of God be as an hiew and cry in the eares of all such as are in the heate of their flight from God, and in the pursuit of other objects, which they are in league with, their lusts, will, pleasures, profits, vanities, which bereave them of mercy? Poore wretch, whither in the Name of God, runnest thou, or flyest thou to seeke ease? or say, thou flyest from the angry brow of wrath; yet I say, why dost thou so? Looke back and hearken, Lo, heere is a covenant of mercy strengthened with the oath and seale of God that cannot lye, and all to perswade thee to breake off thy old league, and to embrace this new one, this eternall one, the sure mercies of *David*. There is hope (poore wretch) in a covenant, except thou be so saped in sinne or loden with bondage, that no hope of a delivery out of *Sion* (to save his people from all their iniquities) can savour with thee? If thy medicine be so unpleasant, how unwelcome should thy disease of being out of Covenant be unto thee? especially since that God who offers a Covenant to thee, hath power to be revenged of

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thee for such contempt, and to be revenged of thee for the quarrell of his covenant: that thou walkest contrary to him both in law and Gospell: how should he choose but walke contrary to thee? Shall thy league with lusts and hell fence thee from the revenge of God for this contempt? (See *Esay* 28.9.) No verily, for thou makest thy selfe equall to that arch-enemy of God, Satan himselfe, and debarrest thy selfe wilfully of that Covenant of grace offered, which he is excluded from finally: but thou excludest thy selfe. This for the point of Covenant.

Q. *What else may be said, to lay open this point of Gods finding out this deliverance?*

A. This may aggravate it, that the Lord God devised this out of the abundance of his love, and the riches of his mercy, which the holy Ghost useth to call in one word, the graciousnesse of God, of which more shall be spoken in the fourth Article.

Q. *Speake somewhat of these, what is the goodnesse of God, or his love, and mercy?*

A. It is that attribute of God, whereby he stands well affected to his creature, wishing it well, and desirous to communicate himselfe unto it, in all the meanes of the well-fare of it, for the perfection thereof. This goodnesse, or loving kindnesse first uttered it selfe in mans Creation: wherein such was Gods admirable goodnesse of nature that whereas he might have contented himselfe with the enjoying of himselfe in his own aboundant excellency, or in the angelicall natures and spirits which he framed at the first, as neerest to himselfe: he yet, would not, but caused his infinite fulnesse of goodnesse, to overflow and to communicate it selfe to Earth and dust: as it were to shew what he could doe, in so base and silly an object: Wherefore, of the Earth he framed his flesh, and of his own breath, his spirit: furnishing both with the perfection of his image. Now, when man had lost this goodnesse, yet God lost not his, but still held it out, and continued good to the lost creature.

Q. *How did he utter it?*

A. In a peculiar kind of goodnesse, that is the love of his mercy: which is the perfection of the other: whereby the Lord, when he might quite have destroyed man, yet would behold him with an eye of love and an heart of mercy as he was miserable, utterly sunke into a dungeon of woe. Then he beheld him with a better goodnesse, even a goodnesse, which imparted it

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selfe to a miserable one: finding in the bottome of his heart (though justly enraged against man for his transgression) a seed of mercy: which mercy was so rich, that, both it silenced the loud cry of justice and revenge; overcame it, exalted it selfe above it: and not only prevailed to the bare restitution of man, (for so he might have done, if he had created another *Adam*:) But to the restoring of him to an uncreated, unchangeable, and eternall happinesse, subsisting in Christ, unto finall perseverance: yea, devised meanes by this fall, how he might both declare all other his attributes in their full beauty, (which in the creation did not appeare) justice, wisedome, mercy and all in one way of deliverance: and also make man happier then ever. In the which two (besides other) stands the riches of this goodnesse and mercy of God to the lost nature of *Adam*, as in that of *Titus*, 3.3.4. hath bin before said in the preface.

Q. *What use may be made hereof?*

A. Surely this, first to teach us to esteeme this attribute of rich mercy and accept it thankfully according to the excellent and full nature thereof. A rich man may give what he will: no hurt to him. Secondly, not to rest in any inferior goodnesse, as being of lesse use now, in this our misery, then before, True it is, there is a relique of Gods first goodnes to be seen in the creature, and in providence, to support the poore being of man: the Lord in goodnes extends himselfe to man and beast, yea, to such as he never meanes to shew mercy unto: but this is only as the act of a Prince, granting to a traytor his life, and liberty of a prison, with meate and drinke for a while, that so he may bring him forth at last in open view to execute his just revenge upon, by condemning him to most bitter execution. Most men rest themselves satisfied with this generall goodnes to the Creature (which yet I grant hath generally mercy in it) but, that excellence of goodnes and love which stands in peculiar mercy, in compassion of a miserable lost creature, for the pardoning of it, reconciling of it to God, saving it, and settling it in such an estate as never shall decay, a better then ever *Adam* had, oh this, they have no joy to looke after! Any inferior degree of kindnesse, in life, health, wealth, marriage, posterity, filling belly and purse, clothing back, &c. will serve their turne, though they never equall the Lords best love of mercy by applying it! They care for no other goodnesse, save that which may leave them as cursed as it found them.

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The love of God differs not in substance from his mercy or grace, but in circumstance only: As our condition by nature, is one, that is corrupt, howbeit it admits many respects; so Gods goodnesse to us is one, yet it respects us diversly: as we are shiftlesse to helpe our selves; so he embraces us by free grace, when we never dreamt of it: as we are miserable and stript of all good and hope of it, so he embraces us with mercy and compassion: and as we were enemies, who having hurt the Lord, hated him traytor-like, and rebelled against him, so he embraces us with love and affection: shewing what a bottomlesse spirit he hath of goodnes and a fatherly heart, how neere love sits to his soule, that it is more deeply seated in it, then justice and displeasure. Teaching us, not only to gage our own spirits throughly, that we may find out the uttermost rancor and venom that lurkes in us against him; But to breake our hearts in the bosome of this love, and say, Who would so entreate his enemy (having him at so infinite advantage) as thou, Lord, hast entreated me? And more then so, to cast out all base enmity out of our spirits, which judges of God, by our own measure, musing of him as we use to others. Yea, shewing forth a placable, and forgiving heart even to our enemies, that we may shew our selves truely bred of the seed of mercy.

Q. *What other uses flow from the* Article *it selfe?*

A. Singular, and that many waies, first. That although Redemption be one undivided worke of the whole Trinity inseparably (as all workes are which are called, without:) yet even in this, there be severall and incommunicable workes of every person concurring: The Son merits and workes out the way of redemption: The Holy Ghost workes the perswasion of it in the Soule. But God the Father is the first moover and ordeyner of it, as the wel-spring whence the purpose and also manifestation thereof proceeded. Beware then, least either we confound these three actions, or yet exclude any of the persons from their own operations. But let us adore them all: the Spirit in the worke of applying of Christ, and the Father in the worke of giving Christ, and in that love of his from which both Christ and the Satisfaction came. We see that, *Titus* 3.3. the Father is called our Saviour, *Ephes.* 1.3. God the Father is the fountaine of all blessing both earthly and heavenly: and so in 2 *Pet.* 1,2,3. and in *Ephes.* 1.18. *Paul* prayes that God the Father *Use.* 1.

Father would *reveale the myſtery of Chriſt in the acknowledgement of him.* Therefore do not only learne to conceave aright of God in thy mind, but to direct thy ſoule aright in Prayer unto him: That as he is the Root of Redemption, and was in Chriſt, 2 *Cor.* 5, 16. 17. reconciling the world to himſelfe, and is the God of Chriſt and above him (as Mediator:) ſo he would graciouſly be the firſt mooving cauſe of thy effectuall Calling alſo. And yet let not this hinder thee from approaching this ſealed fountaine, in and by Chriſt, who onely hath revealed him; for elſe he is inacceſſible, yea, a gulfe and depth to devoure, but an open fountaine in him, as in *Zach.* 12. 10. Thus (I ſay) thou mayeſt come to the Father, beſeeching him to accept his Sonne, and ſend his Spirit into thy heart to draw thee, to convert thee, and to ſeale up his love unto thee, according to his firſt good pleaſure in chuſing of thee. That ſo thy ſprings being all in God, and thy hope in God, thy ſtreames alſo of thankesgiving and glory may all flow through Chriſt unto his Sea, againe; of which after.

Uſe. 2. Secondly, behold in the Father an infinite depth of love and mercy toward ſunken man, thus to repayre him: Let it be as a great depth unto thee paſt fadoming: ſay with *Paul*, Oh! The depth of the riches of the wiſedome and the love of God! how are his wayes paſt finding out! Aggravate it to thy ſelfe as the Scripture doth, *Mica.* 7. end. Who is a God like to our God, paſſing by, pardoning and ſubduing the ſinnes of his heritage! So *Rom.* 5. Doubtleſſe ſcarſe for a good man one would dye, but not for an unrighteous: but God even while we were yet enemies, gave his Sonne even as a patterne of bottomleſſe love: For who will ſave his enemy having him at vantage? So 1 *Ioh.* 3. Herein is love, not that we loved him firſt, but he loved us having nothing but odiouſneſſe in us, even that he might ſhew what was in his heart, and what he could doe. So *Eſay* 55. 7. For my wayes are not as your wayes, nor my thoughts as yours: but as much above them as the Heaven above the earth. You thinke that your enemy would not ſpare you, becauſe you know your own heart would not ſpare him. But God intended to deſtroy all enmity in Redeeming man.

Branch. 1. Therefore judge aright of this love firſt: And ſecondly, profit by the meditation of it. Judge of it, to be the very fulneſſe of all in all: to be a length, depth, height, and bredth, neither to be

be reached unto, searched into, comprehended or atteyned: but only by faith embraced and rested upon. The height of it was from all eternity, from the Love of the good pleasure of his will, past our reason, yea above the Angels, as much above our sence, as before all time. The depth of it, reaching lower than hell, beyond the possibility of devils and all the gates of Hell to reverse or disanull. The length of it extending to all eternity and enduring for ever without all repentance or shaddow of change. The bredth of it universall, even as wide as all the ends of the earth, as far as God hath any elect: and inclosing all sinne, guilt and curse within a circle, so that none of them can get beyond the compasse of the fulnesse and intent of it. Oh! What a meditation might it afford to the boundlesse, restles thoughts of man? Looke back into the text, *Tit.* 3. 3. what hath been sayd of the kind of this love: it was above the love of Creation, by which God (out of his perfection) would communicate somewhat of himselfe to a peece of earth: But by this love of mercy he would finde out further goodnesse to the distressed. This for our judgement.

For our benefit, let it comfort all poore soules that need it, both as concerning the Propensenesse of God to love them: and his constancy of love toward them whom he already loveth. If thou hadst procured this love, well mightst thou feare the losse of it; But if infinite goodnesse and a breadth incomprehensible were the fountaine of it (I speake to a poore soule under the condition, loden and lost) what doubt is there of his loving thee? If he freely first meant it, and cut off the way of justice, and the bridge of vengeance that he might not passe it over; why shouldst thou thinke that he should destroy his owne worke? Why should he not be willing to love thee, what soever thy sinne be? And having loved thee eternally, what shall or can enter into him to change this principle in him, or cause him to repent? *Branch* 2.

Moreover, this Doctrine serveth especially to stay the heart of a distressed wretch in the sight of his misery, by this light *and dore of hope*: Although farre from believing it, yet by hope to sustaine it selfe from utter sinking. Oh, blesse that fountaine which could not be dryed up by sinne! rather occasioned it selfe to mercy by misery. Wonder why Angels were left remedilesse, not we! Ponder it in our deepe feares, and *Use* 3.

remember the Gospell of deliverance is from God as well as the Law of terror: despaire not, the Lord cuts off none, who cut not off themselves.

Use 4. Againe, let it teach us to gather to our selves a strong bottome, against that slavish feare and enmity of our spirit against God. Why, Oh, man! If God were as thou frameſt him, where had thy hope been? Dost thou not see that the Lord Jesus himselfe came from the mercy of an enemy? Is then anger alone in God, who against the cry of infinite justice, had a deeper mercy in store? darest thou call him *an hard Master* or adversary, who of his own will and love cut off his owne plea, and devised a delivery, when no man or Angell could dreame of it? Is he like to reject a poore soule, who hath layd the foundation of his grace in such a foundation as *Emanuel?* Doest thou so requite him? Did he so love the World, and doest thou still deeme him so hatefull?

Use 5. Fifthly, let it teach the Ministers of the Gospell to looke to the order and substance of their teaching. The order, not to mismatch these two doctrines of the first and second part of the Catechisme, teaching this before the other be well grounded in the hearer. For the substance, taking heed least they defraud the soule of this point, when she is low brought: but to offer it to her as an upholder for a time, till more come.

Use 6. But especially, let this be a meane to carry a poore heart, that would faine believe, quite beyond and out of her selfe. The meditation of this freedome of Gods purpose first and especially for the glorifying of himselfe in all his attributes, should ravish the heart, and carry it out of the baseneſſe of selfe and selfe-ends, into the streame of this soveraigne will and glory of God. It should be above our own salvation. And it cannot be well conceived how those preparatives to faith should be wrought in the hearer savingly, and not slavishly, as endeavours of our own, except this streame of Gods Glory, and ayme at his own endes above ours, be set before our eyes, to abandon all selfe-respects in the matter of faith and salvation. Let us diligently try our own spirit from the true Spirit of Grace by this marke.

Further addition of the scope and purpose of this Article.

Q. What else doth this Article *containe?*

A. Besides this, that God hath not left man to sinke in his own misery, but hath in his deepe wisedome found out the

way

way of his deliverance: this Article aymes at a further end, *viz.* to make God the Father, the most free and soveraigne worker and applyer of this deliverance to the soule. For what else should it profit us that he hath devised such a way as Christ, and such meanes as the Gospell believed: except he tooke it upon him to possesse the soule of it also? And the Holy Ghost is frequent in Scripture, to proove God the Father to be the only free agent in this worke: calling him the *begetter of us, of his own free will*: the *Worker of both will and deed in us of his owne good pleasure*: the *faithfull beginner and finisher of his owne worke*. Especially that it is neither of the *willer or runner*: but meerely of his *mercy* that we be called effectually. *No man can come to Christ, except God draw him.* God is as soveraigne in his applying, as in the finding out of this way. And why? Surely, becausse as in the way, so in the working the soule to it, he seekes his own glory, and the deepe riches of his grace to be magnified, and himselfe to be adored in the joynt meeting of his justice, mercy, power and truth, in one: that *through Iesus Christ praise may be given to God the Father*; and that as *all things are from him, and by him*, so they all may *be to him* and to the prayse of his glory.

Iam. 1. 17. Phil. 2. 13. Heb. 10. 23. Rom. 9. 16. Ioh. 6. 44. Col. 3. 17. Rom. 11. 36.

This point well weighed, would lead us as by a thred through each branch or Article of this second part, with light and savour: when we conceive the Lord Jesus himselfe only as a Servant of this soveraigne Will of God: who is therefore called *Gods Christ*, reade 2 *Cor.* 3. *ult.* when we conceive the offer of Grace his; the benefits offered his: yea not only faith, but also the conditions of it, *an humble and hungering soule*; his gift, his preparations: and so throughout all this second part, looke upon God as that free principle, in whose meere will it is to enlarge or restreine the heart of a man, as he sees good. A point of speciall consequence, and properly belonging to this place, 2. *Cor.* 5. 17, 18. he being as the root of all, and *being in Christ, reconciling the World to himselfe, not imputing the sins*; till which great worke be effected, this deliverance is not effected in us. And therefore *Psal.* 32. 1. the Lord is said *to impute no sin*, and 2. *Cor.* 5. 21. *to make us his righteousnesse.*

1 Cor. 3. 11.

And, although I referre the point of imputation to the second Article of Christ, (as presupposing his merit of necessity) yet for the Worker, its properly a consequent of this Article,

God doing all his workes perfectly, and as I said freely, for the attaining of his own ends in us, that he who boasteth, might boast of the Lord.

Vse of this addition.

Q. *Doth this point tend to any use?*

Branch. 1.

A. Yea, and that such, as I wish every good hearer and reader of the points following, to lay it to heart: For first, this will teach us to conceive in what sence the Lord doth offer us his Christ, command us to believe, and promise to ease us if we hunger, mourne, be poore in spirit: To wit, that he is farre from intimating any power or will in us, to concurre with him in any the least of these, or to ascribe ought to him that *willeth or runneth.* But rather to shew what those excellent graces are, which he freely worketh in all whom he will save. He for his honour sake will effect all these meanes in whomsoever he hath appointed to the end it selfe of Redemption. Sweete is that place, 2 *Thess.* 1. 9. 10. *That he may be admired in all such as beleeve*, because they have received our word, *in that day.* He saith not that all they may be admired who have themselves believed: but he admired in them. For what? surely not for their working grace in themselves, but for the works sake of God that hath wrought it.

Branch 2.

Secondly, this will helpe us to judge, who those parties are, in all likelyhood, whom God will concurre with and assist in the use of meanes tending to deliverance. Such is the base slavery of man, that he distrusts him sooner in no one thing, than in that wherein God offers himselfe to the soule. As in *Manoa's* example and *Gedeons* appeares, *Judg.* 13. 22. and 6. 13. Oh, saith a fearefull heart! God is free; and neede not worke, save where he list, and therefore he is bound to none, and I feare he will worke in 100, ere he worke in me! Oh, poore wretch, Hath he not shewed his will, in whom he will worke? Even in those that seeke his end more than their own in the use of meanes. If thou knowing what God only aymes at in all his Redemption, *viz.* the glory of his rich grace, and all his holy Attributes (and not at thine or my salvation for our ends) shalt yet goe to worke heere thine own way, then know, God never did or will crosse his own end; nor blesse any such as set up other ends of their own against, with, or above his. But this followeth soundly; That all such as in meanes using, doe fixe their eye upon Gods purpose, and abase themselves in the sight of their

their own sillinesse, to reach such a thing as deliverance is: and adore his free soveraigne working, as the only able effecter hereof: all such I say, as thus worke with God, and under God, may know that the Lord will assist them: for why? he assists and seconds his own way in them who seeke his glory above their own salvation. And although he be so free, that he is tyed to none, yet I say (with reverence) he tyes himselfe graciously to such as doe seeke him, not themselves; for else should he contradict his own ends, which is blasphemous. And this point I desire to be marked. For who so they are who will not see this truth of Gods free working for his own glorious ends: I affirme its unavoidable, but either they must most murmuringly and repiningly reject the way of God to Heaven, as contrary to flesh, (which is the greatest signe of a castaway) or else mixe themselves, their wits, wisedome, policy, and devices in the getting of Heaven, with Gods grace and mercy, and so make Christ a Stalking horse to their own parts, and to serve themselves.

Thirdly, this point doth most lively instruct us how we may so goe to worke in the use of meanes, as our own Conscience may not accuse us, for taking Gods office of freedome and soveraignty out of his hands. It troubleth many (to instance in one particular) how they should so goe to worke in hearing, praying, and Sacraments, for the attayning of the Condition of Faith, that is, mourning and hunger, &c. that they might not seeke faith upon their own termes. They see the word full of promises of ease and comfort, to such as doe mourne: and they would gladly seeke Heaven in Gods way: only they cannot see how a condition to Faith can be urged of us, without our own labour and will be accessary (which if it be, what doth our doctrine of the condition differ from Popery, and her dispositions?) I answer, The reason of this darkenesse is, because men cannot be beaten from this, that in seeking these conditions, they must seeke, first their owne good and welfare! This is the maine ayme of most hearers, if they have Faith, they are sure to scape hell: and if they have the conditions of Faith wrought, Faith will follow: hence the condition is so layd at by people: even as men covet money or wares, for their use. But poore soule: tell me if this be thy ayme, wherein differest thou from a drunkard or swearer? *Branch 3.* Note and ponder well this use.

Is any man so forlorne, as not to desire *to dye the death of the righteous?*

Oh (say men) but drunkards use not the meanes, and we doe? I answer, Yes, (now all sorts use meanes, none are so vile, but they will be religious) but I will grant thee it. Is the question whether thou be lesse ill than such, or whether thy ayme be found in seeking the condition or no! If so, then I say, thou in ayming finally that it may goe well with thee, differest not in kinde from such an one! No, the honest soule sets up God in his own way of Christ, in his own ends, the glory of all his attributes (that he may be admired in working Faith in such a wretch) the freedome of his working, that in all these her own thoughts, affections and zeale, might stinke as *Peters* nets did, (when Christ so strangely had fished for him) and the truth is, her scope is as much to abhorre her selfe, and looke into an higher cause, as thine is to get Heaven for thy selfe. She seekes the glory of his wisedome, power, mercy, and freedome; who sought out such a deliverance, workes it in her, and all that concerne it, Faith and the conditions of it: the thought of the *Asses* is turned to the thought for the *Sonne*; she sees that divine purity and excellency in being Gods instrument to these ends, that she looses her selfe, and all in the meditation thereof, and suffers the Lord to save her, while her soule is set to adore him in his own ends, as most precious. And this setting ayme aside, her seeking the condition of Faith, is but as a morall worke with her, savoring of her selfe.

3 *Quest.* Some will alledge, Doe ye thinke every weake beginner to be so holy as to preferre Gods glory to his own Salvation? I an-

Answer. swer, No, not all, but I take them to be in forwardnesse to it, and not farre from it. And secondly I say, its one thing to aske such a question of a weake beginner (who would perhaps stagger at it) another thing to say what God works in such a one, although he know it not! For sure it is, such is Gods worke in his, as to convince them in experience, that all seeking of grace, for a mans own happinesse, is poore seeking (for the present, till God worke better:) and all seeking for selfe must be from selfe and by selfe. But when the boate is tyed to the Ship of Gods glory, she needs no more rowing of her selfe, than the boate doth: its enough for her, that she is set upon such a streame, and tyed to such a Ship, as can carry her of it selfe, and drown all her

own

own welfare in the Lord. Sweete was that speech of honest *Mephibosheth* of *Ziba* : *Yea, let him take all, forasmuch as my Lord the King is come home in peace* : The losse of his owne lands was forgot in *Davids* happinesse. The greater pitty that he should so requite an innocent : but however he fared at *Davids* hands, doe thou so, and try if the Lord can faile thee! Oh, say thus, Lord so farre am I from seeking the condition of Faith, for Faith and my selfe, that I desire to say, If Lord thou see that a broke heart, mourning, poverty of spirit, yea, faith it selfe may tend to thy glory of the working them in me: Oh, worke them. Else, Lord, what joy should I finde in them, as they come from my selfe? What were Heaven it selfe, if it were not to glorifie thee there! Lord, I would desire to have none, rather than in having all to want an heart to admire thee in thy wayes of mercy and truth, or cease to be ravisht with the sight of thy glory! For without this, its impossible but either I must mixt my stuffe with thine, or which is worse, fret and rage at the freedom of thy working. And this I desire may be weighed : and so much for this first *Article*. 2 Sam. 13. 30.

Article II.

Question.

What is the second Article of this second part?

A. That the only happy meane and instrument ordained by God for the foundation of election, and the purchasing or making good this his purpose of deliverance, was the Lord Jesus, the eternall word of the Father, made *Emanuel*, God with us, *No other name under Heaven is given to save us*, by way of mediation or instrument, but he, *Act.* 4. 12. And this Jesus eternally intended to the Church, the Lord in the fulnesse of time sent into the world, to make open declaration of this worke. *Rom.* 3. 25. God *set him forth as a Propitiation*, that all might see the Salvation of God.

The onely instrument of working out this deliverance, is the Lord Iesus. Eph. 1. 3. Acts 4. 12. Rom. 3. 35.

This Article fitly succeeds the former. For, as in that I have shewed the abundant love of God to lost man, in respect of Election and covenant : So, this second sheweth in and through

whom he intended that this covenant of his should be established. The Father of our Lord Jesus was content to part with his own Sonne, and to make him the worker of this deliverance: rather than it should faile in execution thereof. For in him the Lord purposed as in a Mirror to declare the infinite grace of his election: the freedome of the Offer, the efficacy of calling, of Faith, Sanctification and eternall life: all being established in him, and nothing toward salvation subsisting without him. Therefore at the end of each gift, Christ is mentioned as the gift of that gift. *Rom.*7.24,25. *Who shall deliver me? I thanke God through Iesus Christ.* So 1 *Tim.* 1.10. *Mercy and truth abounded*: In whom? *Christ Iesus.* 1 *Cor.* 15. *end.* *Thankes bee to GOD who hath given us victory.* Through whom? *Christ Jesus.* So, *Rom.*6. *ult. The gift of God is eternall life*! by whom? *by Christ Iesus our Lord.* All the whole frame of grace and godlinesse is founded and sustained by him: election it selfe, *Ephesians* 1.4. and all the linkes of this Chaine are fastened by him, as the Tabernacle with Taches and Sockets. No wonder therefore that the Scripture useth such words to expresse this act of God, and the effect of it, as being the most eminent, precious and free gift that ever was given to the Church: farre above that perfection of *Adam.* Sometime that he gave Christ, *Iohn* 3. 12. *God so loved the World that he gave his onely Beloved Sonne, &c.* Sometimes he is said to commend his love unto us in this, *Rom.*5.8. So 1 *Iohn.*4. 10. Herein is love, that God sent his Sonne for us. So *Gal.*4.4. In the fulnesse of time, God sent his Sonne. In which respect Christ is sayd to obey and come, *Heb.*10, 7. *Ioh.*3. 19. So he is sayd to be set forth, and brought forth (as he had long been shaddowed) *Rom.* 3. 25. where both the eternall and temporall gift of Christ is mentioned: and so *Heb.* 1. 6. in which the royalnesse of the Lord Jesus his gift is described. So that he gave him freely, undesired, unsought, unexpected, undeserved. The whole world then lying in profaneneſſe; yea he is as old a gift as sin was a transgression.

And although it be needelesse for us to descant whether the Lord out of his deepe Wisedome could have found out any other way, but this to save us: yet this we may say, that seeing this is the Lords way, it behooves us to thinke it the best. Nay seeing we cannot conceive any other way in congruity, how an infinite offended majesty could be satisfied save by an equall

Esay 63. 4.

person

person and payment to his justice, it were an infinite derogation to his Wisedom and predestination, to thinke, that this was not the only way, not only which is, but which could be devised to this end. For seeing a greater and fuller could not be, what injustice were it for God to put that upon his Sonne, which might have been put upon an inferior mediator? Therefore the Scripture runnes upon it as the only necessary and full way, as *Rom.* 8. 3. *When through the infirmity of flesh, the Law could not save, God sent his Sonne, &c.* Now as he was that only full, necessary way: so yet he could not effect it without satisfied justice cryed for revenge, and called upon power and wrath to execute vengeance upon all transgressors. Till this was satisfied fully by a surety undertaking a full ransome and price: the Lord could not (without denying of himselfe in his Attributes) hold a sinner guiltlesse. Therefore when the Lord intended a free and mercifull exemption of some from that perdition they were in: he did co-intend the Lord Jesus to be the Foundation of it, by saving his justice unimpeached, in a satisfaction. Not his incarnation or union only, not some reproaches, or some act of his offices, as Prophet, or King, or Priest; no not some effusion of blood, but such an one as the pouring out of his Soule to death, must effect it; because, till there was full content given to justice, mercy was locked up from discovering it selfe. *Esay* 35, 12. Rom. 8. 3.

Now as without this last and chiefe worke, nothing could helpe us, neither miracles, teares, preaching or praying; so, all these and all the acts and preparations of his life standing in order and respect to this Ransome of his, are joyntly meritorious and expiatory for our redemption; his obedience to parents, walking in calling, keeping company, temptings, fastings, preachings and the like.

Q. *Tell me what especiall heads may this whole worke of his meditation be referred to?*

A. Its a maine point to consider of for the stay of a poore soule; for seeing the scope of God and Christ was to give and receive so full a price of reconciliation, that Justice accepting it, the sinne and curse of the elect, might as fully be pardoned and removed, as if they had never sinned, or could themselves have sufficiently satisfied, it imports us to be well seen in the contents thereof. For looke how many heads there are thereof, so many wel-heads or springs the soule hath to revive and encourage

Note how materiall it is to be well grounded in satisfaction.

The parts of it two. Qualifying. Performing.

encourage it selfe by, in the approching to the Father. I answer then, this whole price of Christ stood partly in a qualification of his person; to be in case to satisfie; Partly in the actuall performance of the satisfaction it selfe.

Q. *Touching the Qualification of person, what doth it containe?*

A. Two parts, Union and Unction.

Q. *What meane you by Vnion?*

A view of all the welsprings of our Salvation in Christ. 1 Vnion hath 3 heads.

A. Three distinct things. First, The incarnation of flesh of Christ. Secondly, The Divinity of Christ. Thirdly, The joyning of these two natures into one person: or more truely, the assuming of the nature of flesh unto the second person of the Sonne of God, not to swallow it up, but to retaine still each his own distinct nature, yet within Union. Let the learned pardon my logique in this division.

Q. *Proceede on, and name the rest, that they may be under our view altogether, and then we will touch them briefely in severall: What meane you by Vnction?*

2 Vnction.

A. The calling or separation of the Lord Jesus being thus united in his natures, to be a meete Mediator: which was the Sanctification of him in time actually to the worke of a Mediator, to which before all time, God had deputed him.

Q. *Being thus qualified, what is the performance it selfe?*

A. It stands of two parts: either Meriting this price for all the elect, or actuall Applying it unto them.

Q. *What is the meriting part?*

3 Merit. 1 In active obedience. As a surety, not only an Arbiter.

A. Its a double performance, both of Actuall obedience to the Law, and suffering the curse required thereby and due to sinne.

Q. *And how performed he these two?*

A. By way of reall suretiship, and no otherwise: for taking upon him the person of a Mediator, to stand between wrath and us, not by Arbitrement (as in humane Sequestr. ships) but by payment for us: loe, he takes therefore our person upon him, becomes piacular, that is, first, seazed with our sinne by imputation, that by his righteousnesse he might deface it, and fulfill the Law broken by us: and secondly, seazed with our curse, that by his suffering death, he might quit us of the feare and punishment thereof. This ground is to be specially noted. Heb. 2. 15.

Q. *Touching the latter of these: his suffering or Passion, (because*

cause it hath the honour of a more immediatly essentiall obedience and merit) tell me how many parts hath it?

A. Two, the Sacrifice it selfe or Passion, and the conquest or victory ensuing it, whereby he gave the passion a full power to become, or rather to be declared satisfactory. 2 Passive 4 The Conquest.

Q. *To conclude, what is the Applying part?*

A. The act of his interceding Mediation heere on Earth, and especially in Heaven, serveth to settle the merit of redemption upon all the elect in the due season thereof. 5 Application of Merit.

Q. *You having given a briefe view of this maine Article; tell me, why you call them wel-springs of salvation, shew me the number of them, and then in order shew what each of them is, with the use thereof?*

A. I first call them so, because the holy Ghost, *Esay* 12. 3. termes them so, and because they are so many grounds of justifying Faith, at least meanes of warranting the soule to apply a promise if duely preached and heard. Their number is seaven. First, *Incarnation*. Secondly, *Divinity*. Thirdly, *Personall Union*, with *Annointing attending* it. Fourthly, *Actuall obedience*. Fifthly, *Passive*. Sixthly, *Conquest*. Seventhly, *Applying of all to the elect*. Some of which although some doe sever from the matter of merit, yet we will herein take liberty to differ from them, by the warrant of the Word. Why called wel-springs. Their number. 7.

Q. *What is the first?*

A. That by the power of the Holy Ghost sanctifying the flesh of the Virgin, and without any active principle of conveying sinne by man, the Lord Jesus being conceived in, and borne of the poore Virgin did submit himselfe to such unspeakeable abasement as to take upon him the nature of man. Not of *Abraham* or *Peter*, but of mankind; (the selfe-same nature, which sinned) in the generality thereof: That in and by it, he might obey and suffer those things which the Divine nature could not be capable of; and that being seen dwelling and conversing among men, he might put it out of question, that not for Angels, but for our nature, even man, fallen and cursed, he became a satisfaction to God. And that so he might bring this nature into an happy condition againe, and every one that needs it, might enjoy it without any doubt or distrust. See these texts. The first, Incarnation. Matth. 1. 18. Iohn. 1. 2. Gal. 4. 4. Heb. 2. 14. Luke 1. 35. Matth. 1. 20. Esay 7. 14.

Q. *What further things are to be observed in this point of the incarnation?*

A.

Explication of the point in 3. things. 1 Realneſſe.

A. Theſe three. 1. The realneſſe of the fleſh of the Lord Jeſus. 2. The differences of his incarnation from all others. 3. Reſolution of ſome doubts about it. Touching the firſt, by realneſſe I meane, that he tooke very fleſh of very fleſh, and not (as ſome heretiques taught). And ſome of the *Separatiſts* relapſed from their old tenents, among other deluſions of theirs, have written, *viz.* That Chriſt tooke not very fleſh of Mary, but only the nouriſhment of a fleſh already given to her by the Holy Ghoſt, thus overthrowing the very foundation. That he tooke only upon him a ſimilitude of fleſh, and a meere ſhaddow of it: (abuſing that text *Rom.* 8. 3. where ſimilitude is put for Samenes.) And that it was ſo, not only his own words proove, *Feele me and handle me, and ſee, for a ſpirit hath not fleſh and bones, as I have. Luke* 24. 39. but the circumſtances of his incarnation, as that it pleaſed the Father not to make him a grown man at the firſt, but to bring him through all the degrees of a man, to be begotten in the wombe of a ſinner, to be borne, to grow up, and to undergoe all abaſements of infancy, child-hood, education, ſubjection, converſation among men, that it might be beyond exception that he was truely man.

2 Differences 1. 2.

2. The differences of his incarnation were theſe. 1. In reſpect of his Father: He was not ordinarily begotten by man, but by the holy Ghoſt who fulfilled the worke of a Father: He overſhadowed her (to note the myſticalneſſe of this generation, farre above the power of man to declare) and 2. in regard of his mother a Virgin before, in and after his incarnation: not defiling him with her corruption becauſe ſeparated from her, nor he defiled by her wombe. A Virgin killed: and a Virgin is the meane of ſaving. Divines make theſe foure differences of generation. 1. When man is made man without Father or mother, as *Adam* in his creation: The 2, when man is made without a woman, as *Eve* was: The 3. when man is made both by man and woman, and ſo are all her poſterity made: The laſt when man is made without eyther man or woman, and ſo was the fleſh of Chriſt made. Thirdly, in regard of himſelfe thus borne, who was not as other men, ſubſiſting perſonally in themſelves as individualls: But he tooke our nature, the ſeede of *Adam* according to the Scriptures: and cauſed it to ſubſiſt in the 2 perſon of the God-head: which could not have beene if he had been a man in perſon, for then a perſon had been ſwal-

Rom. 2. 13.

lowed

lowed up in a person, or else there could not have been one person of the Mediator. But his flesh being a meere nature might easily be assumed into a person, and make up one and the same person of *Emanuel*.

The third point is the resolving of some doubts: which may be these three: the first is, Why it was necessary that our Lord Jesus should be flesh? I answere as before, that he might thereby be fitted and accommodated for the worke of suffering: which else could not be. Reade *Heb.* 10. 9. *Lo, I come, in the volume of thy booke it is written of me, that I should doe thy Will O God:* Sacrifice thou wouldest not (for their bloud could not satisfie in a shadow) but a body thou hast prepared for me, wherein I might performe the worke. No expiation of the Law could be done, save by bloud; but the expiation of the Gospell must be done, by better bloud. The God-head could not suffer: the man-hood could not merit infinitely: the God-head therefore must merit by a flesh that could suffer. 3. The doubts. 1. Heb. 9.

Secondly, why must the flesh of a man and his nature be taken to satisfie? I answere. The flesh of a person could have reached to a personall satisfaction only. But the flesh of our nature, or the nature of flesh, might satisfie for nature it selfe, and all persons contained under it. Not to speake of another cause, to wit, Christ tooke flesh of his Mother, not his Father, that he might avoyd the contagion; Contagion in the active principle of nature and the sinne of *Adam*. As we know that among the *Israelites* the *Males* only were circumcised, not because the females also might not (for we reade in story that sundry of the posterity of *Ismael*, circumcised their females also) but to typify this very thing. But to the question it selfe, I say further, The reason why the flesh of man must satisfie, is, because the threat of God to *Adam* was this, That when he ate of the *Tree* he should dye the death: now this must needs be suffered by himselfe, or by one in his nature; for as the soule that sinneth shall dye, so the nature that sinneth must dye. See *Hebrewes* 2. 14, 15. He tooke not the flesh of Angells; but seeing the children did partake of flesh and bloud, therefore it was meete also that he should take part with them. As if a man should build an house of Cedar, having pulled down an house of studds: so doth the Lord by this his device glorify his power and love, in raysing up a building of glorious immortality in Heaven, out of our 2. Quest.

own

own ruines, the flesh of *Adam*, &c. Secondly that so he might be a fit person to mediate and goe between two parties at oddes: for a mediator is not of one, *Gal.* 3.20. and therefore himselfe must partake of both, that he might reconcile both. Thirdly, our right of redemption must come from Christ as next of kinne to us, that he might rayse up seed to his dead kinsman old *Adam*, who dyed without issue of grace; and so by this meanes the inheritance (not the old, but a better) is settled upon our family. Lastly, hereby we are assured of our Resurrection; seeing the head of the body is risen, the body shall not be drowned in the water, nor abide in corruption: So saith *Paul* 1 *Cor.* 15.22. *As by man came death; so by man came the Resurrection:* Our flesh cannot chuse but arise with his (in her order) because his body is not compleat without us.

Ierem. 32. 8.

3 *Quest.* Thirdly, it is demanded, Why the second person in Trinity must take flesh? I answer, though it be curious, yet it is sensibly to be answered; first, because the word of Creation and first subsisting in created goodnesse, must also be the instrument of the uncreated. Secondly it behooved that as Christ is the engraven forme of his Fathers likenesse, and the brightnesse of his Person: therefore so, he should be the instrument to bring us to partake the same image after we had lost it: and the like proportion holds between him and us in point of service and Sonne-ship; it was fit that the righteous servant and naturall Sonne of God should make us his servants and adopted children.

Uses 1. First, I conclude with the uses, let none expect all uses which may flow from hence; I only ayme at the point as it is a welspring of Salvation; and as in this so in the rest, I only attend my scope. First, its confutation not only of old fantasticall heretickes, but of late Papists who destroy the realnes and truth of the body of our satisfier, and so of the satisfaction it selfe. Let us not thinke the quarrell of our Martyrs to be needlesse, who shed their bloud in the defence of the verity of flesh, against their ubiquity which destroyes the properties of the true body, and so, the body it selfe. While they seeme to extoll the flesh above it selfe, loe, they depresse the satisfaction farre under it selfe. As the Lord Jesus therefore sayd to one that diswaded his suffering, so doe we to these who disanull it, much more,

Matth. 16. 23. *Get thee behinde me Satan, thou savorest not the things of God,*

but

but of men. To answer their frivolous cavills is not for this place.

Secondly, its instruction, teaching us to magnifie this mystery of godlinesse. Jesus incarnate; 1 *Tim.* 3, *end.* Its true, that as those *Jewes* and *Gentiles* used the matter, the flesh of CHRIST was a stumbling block and foolishnesse, through his baseneſſe: But since the Gospell revealed this mystery, it became a Mirror, and indeed so it is, a glasse in which the view of religion is beheld cleerely. Take away this, and take away the doctrine of pardon, of sanctification, take away faith, hope, fellowship in Christs sufferings: take away adoption, glory, mortification of sinne, all these subsist in it. Its a modell of the unspeakeable justice, love, wisedome of God in one: a farre greater excellency is in it, then in the Creation. An infinite evidence of the humility and Selfe-deniall of our head, teaching us how to empty our selves, and be nothing for his sake: when we see he hath forsaken glory and the opinion of holinesse to be shame and sinne for us, that we might be grace and glory for ever. Its the uniting and reconciling into one, all the shattered parts of the Creation; heaven, earth and hell, (in a sort) are become at league with us: yea restored to themselves, their order, beauty, influence and obedience: without this flesh, the frame of all would perish. It was and is the song and wonderment of the Angels: It was then and still is that which brings Glory to God, peace to the earth, good will to men. It caused *Mary* to exult and magnifie God, the Shepheards to report it, the Wise men to travaile after it, *Herod* and Jerusalem to tremble, *Simeon* and *Anna* to rejoyce, blesse and embrace; and all the Church of God to triumph! and shall we hold our peace or want affections and admirations? Only it is the horror of divels, and the confusion of the gates of hell, and those that shall behold him whom they have pierced. But for them for whom he was pierced, he is their life, their breath, grace and glory! Oh, That we could so behold it, not onely carnally in twelve dayes of the yeare, but in a perpetuall jubilee of Spirit, yesterday, to day, and for ever. *Use 2.* Branch. 1.

Secondly, it should teach us to cast off all our base carnall reasons and distrusts, either touching our salvation or protection. Hereafter judge not God by outward appearances: in the fulnesse of 4000. yeares flesh came, which seemed to have quite bin forgotten, what then shall seem impossible? If the body of all Branch. 2.

Promises

Promises be come, how shall the branches be performed? It
Esay 7,14. was used by *Esay* as an answer from GOD of delivering his Church from *Ashur*, as a thing including all other Salvations: and shall we distrust him for any petit one, who hath granted the maine? Whatsoever our feares, streights, vexations, discontents be, let all vanish before the face of this eminent deliverance; hee that hath given us this, what can hee deny us?

Branch. 3. Thirdly, let us learne whither to goe when we want any preferment in priviledges; or any grace to furnish our hearts or lives, or to fit us for our places, duties and callings, or for use of ordinances: especially when we are under streights and bitter enemies, Oh! doe as the kindred of a favorite in Court would doe: they would confidently improove that favour which a brother, father, or kinsman of theirs hath with the Prince, and hope (as dwarfes upon Giants shoulders) to get above their adversarie, or to attaine some grant of their petitions: so let us be perswaded also. That our flesh glorified in Heaven, beares such stroke with the Father, that he will heare him in all he requests; yea let us remember that he therefore tooke flesh and felt all our ayles and infirmities, that he might pitty us, and be afflicted with us in all our afflictions and temptations, as *Esay* 63, 9. and will not let us lye under any streits which he can rid us of: For he counts ours his, and our selves his; will doe for us in this as in all other things, as for his own flesh, purge our flesh of our sinfulnesse, and heale us of our diseases, and sanctifie us, with his excellencies, that they may appeare in us, and he be admired in us both here and at his comming, and after his glory, to which he will not linne till he hath brought us farre above the reach of sinne, Satan and sorrow.

Use. 3. *Branch.* 1. Thirdly, let it exhort us to sundry duties: I will presse them by degrees. First, in the difficulty which we finde in the life of our Faith, let us draw neere to the flesh of our Mediator for influence and succour: Oh! how farre off doe promises seeme to be unto us? Christ is our peace in guilt of conscience, strength to susteine us with patience in our crosses: liberty from all bondage: sufficiency to enable us to walke with GOD, to crucifie corruption, to persever, to attaine the Resurrection of the dead. Why then are these and we no more familiar? Sure-

ly

ly unbeliefe makes them ſtrangers to us. Why ſo? Is the Lord Jeſus ſtrange? Is he ſo farre off that we ſhould neede to climbe up to Heaven for him, or digge to Hell for him? No, he is neere us, his fleſh is the ſame with us, bone of our bone: And ſhould it be ſo hard with us to apply him in theſe our wants, as if he and we were as farre diſtant as Heaven and Earth? No ſurely: his Word and promiſe are neere us, made yea and Amen by his fleſh, and by the ſameneſſe of nature with us: let us helpe our ſelves by his neereneſſe, and be ſtrengthned to believe, that theſe graces cannot be farre off, when the ſubject of them, our fleſh is ſo neere us?

Secondly, it ſhould encourage our faint, timorous hearts, (ſo many as are loden with our burdens) to come to the fleſh of this Mediator for eaſe. And heere note theſe ſteps following. *Branch* 2. Of ſome ſteps. 1. First, that we behold in this fleſh of Chriſt a generall fitneſſe in him to receive every one whoſe nature hee beareth: for in that nature each perſon is incloſed. And as at his birth all ſorts welcommed him, ſome idiots, ſome wiſe, ſome Citizens, ſome rude ſwaines, ſome noble, ſome meane, ſome poore, ſome rich: ſo it was a ſigne that he was a Chriſt for all ſorts ſave unbelievers: and as he was, ſo is he ſtill, ſo that none that neede him, ought to diſtruſt him. Secondly, we ſhould helpe our weakeneſſe in comming to God the Father, by comming by this fleſh of the Lord Jeſus. Learned men tell us that in old times thoſe that went farre jorneyes by Sea, as for example, when *Salomon* went to *Ophir*, he could not goe the direct way by mayne Seas: but was faine by the ſhore-ſide, to ſayle with long and ſafer journeys, for lack of experience. The like ayde ſhould this ſafe and eaſie ſhore of Chriſts fleſh, become to our unexperienced and untrayned ſpirits in the point of believing. The Father of himſelfe is a deepe Sea, yea there is a gulfe ſet between him and us: wee cannot come at him: but by this ſhore we may ſayle ſafely to him, without feare of being ſwallowed up. Thirdly, let us come and plead our part in the Lord Jeſus for our portion of forgiveneſſe and mercy: when thoſe trecherous ten tribes fell out with the two Tribes for *David*, their argument was, he was of their fleſh, yea they had ten parts in him, to their two. But the two tribes being neerer in kindred to *David* than they, overcame them in the eagerneſſe of their ſpirit. Such a difference there is betweene them that 2.

hold upon Christ: Some are of generall kinne to him, who will talke lustily, and beare themselves boldly upon him in words: Others are neerer a kinne and closer to Christ, such as doe pleade his flesh and kindred to be theirs, and will not be beaten from him, nor give over: Such should all truely poore soules be: they should pleade their part in the Sonne of God, and the fiercer their affections are towards him, the surer they shall be to speed of him. *David* was not so loving to the men of *Juda*, as Christ will be to thee, if thou canst claime kindred: he will not scorne thee for thy labour; as the rich doe the poore that clayme theirs.

Matth. 11. 11.

Branch 4. Esay 12. Psal. 110. 7. Fourthly, by Faith come and draw waters from this welspring of salvation. The Psalmist saith, that Christ dranke of the brooke (the grace of the Divinity) and therefore should lift up his head. Even so shouldst thou come and drinke of this Brooke (the merit and satisfaction of this flesh of Christ) In this flesh and the holinesse thereof, hath our head overcome all enemies, sin and Satan, wrath of God, hell and death, that so he might bring us to God; Yea, the Father bestowed upon him a body, and he submitted to accept it, and in the uttermost Abasement thereof in life and death, to worke out the Salvation of the elect. So that the Lord having taken all wayes for compassing the good of a poore soule; and having even in that flesh of ours (which is most corrupt and sinfull) merited mercy, and appeased justice: What a strong consolation is this wel-spring to all that fly for refuge from the Avenger of bloud to the hornes of this Altar, to take hold of his strength, to make peace with the Father, and by Faith to cast Anchor upon it for their own Reconciliation. So much for this first.

Heb. 6. 18. Esay 27. 4.

Q. *What is the second Branch?*

The 2. Godhead of Christ. *A.* That the Lord Jesus our Mediator was true GOD also, By which I meane not only, that it was the second person, and no other, who tooke flesh, but that it was a Divinity, which enabled an humanity to obey and suffer, that Gods justice might except against neither as insufficient. *Eli's* speech in 1 *Sam.* 2. 25. If a man sinne against his neighbour, man may accord it: But if a man sinne against God, who shall be his surety? Is answered thus: man may be his surety, if he be assisted with the power of God: Alas! although the flesh of Christ was most holy, yet (in it selfe) finite and mortall, no more able to equall Gods wrath

wrath by any act than a dwarfe can reach the talneſſe of a Giant. But the acts and ſufferings of Chriſt(as fleſh)reckoned to his Divinity, made an equall ſatisfaction to Gods offended Majeſty. The influence and valour of the divine nature aſſiſting the humane, for the fulfilling of the merit: for if the ſurety fayle in any point, his undertaking is uneffectuall. The Mediator then being to mediate between God and man, muſt be God, *Rom.*1.3. *Eph.*1.*laſt.* with other places.

Q. *This wel-ſpring is deepe: proove more fully, that our ſatiſfier muſt alſo be God.*

A. I have already ſaid, That an infinite Tranſgreſſion muſt coſt an infinite ſatisfier. But that our Lord Jeſus was ſo, many Scriptures and reaſons may evince. 1. The Name of Eſſence, Jehova is communicated to him. *Ier.*13. 16. *Hoſ.*1.7. This name is not given to him for honour, as to Princes (I ſaid yee are Gods) but properly for eſſence. *Phil.* 2.3. He compted it no robbery to be Equall with God, He was found in the forme of God, that is, his Subſtance. *Heb.*1.3. He was the brightneſſe of his glory, and the engraven forme of his perſon. So *Eſay* 9. 6. he is called, *The mighty God. Ioh.*1. 1. *That Word was God.* *Rom.*9.5. *Chriſt who is God over all.*1. *Tim.* 3.16. *God manifeſted in the fleſh;*1. *Ioh.*5.20. *The ſame is very God.* The Attributes of God are aſcribed unto him. 1 Being, in himſelfe. 1. *Ioh.* 1. 1. *He that was from the beginning.* So *Heb.*7.3. 20. *A Prieſt after the order of Melchiſedeck,* who was without beginning of dayes or end of life, without ſucceſſivenes of time, *Ioh.*8.38. *Heb.*13.8. *Ioh.*8.58. *Before Abraham was, I am.* Alway preſent without periods or diſcontinuance. He is the Lord of ſeaſons, and limits time, and ſupports it, and ſweares that *Time ſhall no more be. Dan.*12. His generation is eternall, the Father and the Son being correlatives. He is *the firſt being, Revel.* 1.8. *Alpha and Omega, which was, is, and is to come.* He is perfect, needing nothing. *Acts* 14. 25. *giving to all.* He is moſt holy and wiſe, immortall, inviſible. 1 *Tim.*1.17. He is incomprehenſible, *Epheſ.*1. *ult. fills all in all.* He is alway with his to the end. *Mat.* 28 end. So alſo unſpeakeable, *Eſay* 53. *Who ſhall declare his generation?* He gives being to all things. *Ioh.* 1. 2. *Without him nothing was made.* Workes not agreeing to any ſave to God, are given to him: forgiveneſſe of ſinnes, *Mat.* 9.6. To worke miracles of himſelfe *Ioh.*10.25. So divine honour. *Ioh.*14.2. So alſo the Propagation of the Goſpell, 1 *Tim.*3, 16. His power declared in his Saints, both doing, *Eph.*1, 20. 21. and ſuffering, as *Revel.*12.11.

Further explication of this point.

Reasons Why?
1.
2.
3.

And it was most absolutely necessary, that he should indeed be very God. For both those evills which he was to expiate, as sinne and uncleanneſſe; and those enemies he was to vanquish, as Satan, death, wrath; and those good things he was to purchase, Eternall Righteousneſſe, the Image of God, and Glory hereafter in the presence of God (farre above *Adams* happineſſe) I say these evils could never have been remooved, nor those enemies subdued, nor those good things purchased, save by him that was God: The infinite worthineſſe of the Lord our righteousneſſe could only compasse them.

Q. *But what necessity was there, that our Mediator must bee God?*

A. Beside what I have generally said, understand the necessity thereof in three grounds. First, by the remoovall of all other Mediators (who are not God) as insufficient. The divineſt creature is an Angell: who for two causes could not satisfie, First, Through their finitneſſe which hath no proportion to the offended Majesty being infinite. He found folly in his Angels (saith *Iob*) noting that they had need of establishing in their Condition, else they might have fallen as their fellowes. Again, if the Angels were able to redeeme, yet they are but Persons, they are no natures, and therefore they could redeeme but each of them a person. Now if the Angels cannot do it, how much leſſe the Saints in triumph? To which of the Saints wilt thou turne thee? Least of all can a righteous man upon the Earth, no nor all the righteous ones of it laid together, effect such a worke. None but Christ God can do it. These have Oyle little enough for themselves.

2. Ground, sin cannot be taken away till satisfaction be given, both to God, and to his Law thereby destroyed. Sinne is enmity to both. The least title of the Lawes purity, is better then Heaven and earth.

Touching the Law, it hath 2 parts; the Commanding part, and the forbidding. As we are Creatures, we owe both positive and negative obedience to both, and as we are sinners; we owe payment of our debt in Hell for ever. If we faile in the least point, we are held offenders against all. Among men, if a servant faile one dayes worke, he may satisfy by another. Not so heere. Now for this sinne we cannot satisfy. *Luke* 17.10. We are unprofitable servants; of our best obedience we may say as he did of his

axe-head

axe-head, Alas! Master it was but borrowed, and how should we pay debts with that which is not our own?

So for our suffering. Had we all gone to Hell, we had not bin able to satisfie: but alway lye there, and never have out our bond. Never could say, its finished. No Creature could ever reach so much love, as to satisfie for others, by enduring wrath, as *Rom.* 5. Perhaps for a good man one would dy, but not for a bad. *Paul* wisht to be Anathema for the Church, but not ever bereft of God. If *Adam* had no power to continue in active obedience, much lesse we in passive. Only God can do this.

The third ground. We cannot satisfie God in point of eyther the good, or the honour we have robb'd him of. His goods were the graces of Creation: which with the prodigall we wasted most dissolutely. If a man should go about to satisfie for the losse of our light or subjection, or beauty and order of affections and conversation; much more for abusing the grace of redemption. So then sinne destroyed much good, but can restore none. *Job.* 38.30. *Iob* 40.18. except we could make another World, another image of God, or covenant of grace: only Christ the Son of God can do this.

But, besides goods God hath lost honor, which is worse. If a begger should wrong a King in his goods, it were possible he might make him some amends: but not in his honor. Its the deerest thing to God of all, *Esay* 42.5. The husband will take no ransome if his bed be violated. Its hard to satisfie for this. By sinne we dishonor Gods sovereignty, cast a defect upon all his Attributes, we digge pits and forsake the Fountaine. Gods very being is struck at by sinne: a sinner would have no just revenging God, 1 *Ioh.* 1.13. What Creature then can make amends for it? The ends of God, are the Creatures, but the Creatures cannot reach Gods. Only Jesus Christ hath made amends for both; sinne had spoiled the Creature, Christ would repaire it, and to that end, spoile himselfe of all his reputation, and be emptied to death. This losse of Christs honor, equalled Gods lost honor, infinitely. So Jesus Christ can make a new Law, yea is the founder of it: Hee can restore and fulfill all obedience, and service. He did more service in 33. yeares, then all the Creatures could have done in all their life. In 7 houres upon the Crosse, he created more then in the 6 dayes of Creation. And judge whether he restored God his full honor or no in that; *Phil.* 2. he raysed him on high for

his worke, above all principalities and powers. Christ had as much honor to loose as his Father had to recover, he was equall to God, and counted it no robbery, he was his ingraven image, and brightneſſe of his glory, *Ioh.* 5. 23. All muſt know the Father, and honour him, but thats only through Christ God: Indeed, it was hidden, for if they had known him, they had not crucified the Lord of glory: but he was glorified even in his fleſh with the ſame glory his God-head (in meaſure) had bin. His glory is no reflexion of his Father, but his own, radicall and inherent in his perſon. If all the Starres had loſt their light, yet a new Sunne might reſtore all. So doth Christ. What an honor were this to a King, that another King, as great as he, ſhould goe out of his Kingdome, and of his own accord do homage to him, as if he were his vaſſall? Thus we ſee the abſolute neceſſity of Christs being God, to become a Mediator.

Q. What uſe is to be made hereof?

Vſe 1. *A.* Firſt, let this teach us to adore ſo this myſtery of the God-head of Christ, that we reſt in no inferior object whatſoever the world can afford us, no not in the Lord Jeſus himſelfe (as *Paul* ſpeakes) if he were heere in the fleſh, to reſt in him bodily for outward fleſhly ends, to heare his Miniſtery, prayers, counſells, to lye in his boſome, to eate, drinke or converſe with him, only: But to remember, he is God bleſſed above all, and hath merited by his glorious power a glorious deliverance for his Church, from death,

2 Cor. 5. 16.

2 Ioh. 5. 20. to eternall life. This is eternall life, that wee believe him to be very God, and thereby to have ſatisfied that wrath of God, which none elſe could. Till we have attayned this, let no other gifts, Complements or ſeeming graces content us. It was not needfull our Mediator ſhould be God for the purchaſing for us ſuch tranſitory contentments. But that he might truely by his Omnipotent power, ſave our Soules, turne our hearts to God, and put a divine ſavor of Faith, humility and repentance into us; which fleſh cannot attaine unto: Oh, Let not us, then fruſtrate him of all the coſt and labour which he hath taken for us, but concurre in ſpirit with him in ſetting him up in our ſoules, by believing and accepting his eternall Righteouſneſſe for our pardon and ſalvation. Whatſoever is under this, is under Christ God our Mediator, and under the purpoſe of the Father that ſent him, therefore let it alſo be under our endeavour and deſire.

Vſe 2. This point ſecondly, affordes us a notable worthy ground of under-

understanding a reall difference of the persons in Trinity. No other point affords a more convincing ground thereof, than this, God the Father sends God the Sonne into the world to save it by the power of God the Holy Ghost, conveying and sealing his merit to the soule of the elect. Now I aske, except there be admitted a reall distinction of the Persons in Trinity, how shall one and the same God for being, be the party satisfying and satisfied? It cannot be supposed, but there must be a confusion brought into the mind of man in the conceiving of this mystery. On the one side to affirme that Satisfaction could be made without the God-head, were false; and on the other, to conceive a double object of giving and taking this satisfaction (except in one being of God these persons were distinct) is impossible. Let this then be a ground unto us.

It is thirdly, exhortation to all who are loaden with their sin, desiring ease: to come to this second wel-spring of salvation, and drinke water of life freely from it, that is, believe it for themselves. Heere let me proceed by paces. And first, let this doctrine truly humble us in our selves. *Use 3.*

Especially, let this beate down selfe in us, in the matter of our conversion. Let us be beaten downe wholly in our selves, as *Peter* was in his Nets and fishing, when he beheld Gods power, Alas! What should we bring to God for our Redemption? Can we bring any light to this Sunne, any drop to this Ocean? No. Fall we down as nothing before the Lord both our maker when we were earth, and our satisfier, when we were sinne and curse. Let us take nothing from his God-head and Al-sufficiency of merit. Bring we nothing to him: All fulnesse is his, he must doe all for and in us, before and in conversion. Be we low, vile and base in our selves; The great worke of redemption is done to our hand, and that by God whose workes are all perfect, and no man could ever find out any thing after him: no deeds, affections, or concurrences of will with his grace, can adde to our stature the least cubite: But both will and deed is all his to worke: he hath left nothing for us, save to renounce our abilities, to bid him depart from us sinfull wretches, to set seale to his promise: He is God Omnipotent, it were a dishonour to him to joyne us with himselfe in so great a worke. *Branch 1.* *Luke 5.*

Secondly, let us lay hold on this Jesus Christ God, who hath satisfied God, and taken away wrath. Reade *Esay* 63. 1. Christ is *Branch 2.*

described by his mightinesse to save. It was his God-head which brake through the host of enemies to rescue us captives, to fetch water of life for us. Therefore *Esay* 27. 3, 4 lay hold upon this strength of his, and make peace: for by this strength, anger is not in God, he is well satisfied: no more needed to appease God save God, by his infinite death and satisfaction. The Father will now require no second Attonement to be made: he is once satisfied by Christs once dying: let not thy foolish heart call for a second Satisfaction, because thy sinnes seem great to thee; but know this one will serve for all thy sinnes, were they sinnes of a thousand yeares: for he is God, to whom a thousand yeares are as one day: He is mighty to save: let Satan and unbeliefe seeme never so strong to destroy, he is mightier to save. A strong helper, an horne of salvation. With thee nothing seemes possible, but to him nothing is impossible. Let who so will lay ought to thy charge, yet seeing God hath discharged all, seeing it is God that justifieth, who shall condemne? Fetch all second comforts from this. Whatsoever thy wants are, thy God *Jehova Al-sufficient* can furnish thee, and hath given thee all pertaining to life and godlinesse through him. Let thine enemies, streights be what they will, lowre not at men, their malice, unthankefulnesse, unfaithfulnesse; thy Redeemer is the holy one of *Israel*, who hath power to deliver thee.

Branch. 3. Yea, let this give a beeing and bottome of Truth, to all the promises of God in our soules: Oh, Let our Faith be in God. Let all
1 Pet. 1. 21. the Promises of God be established as yea and Amen to us, because God hath settled them. No lesse than Gods bloud could wash out such a staine as sinnes was. No lesse than God could be in Christ reconciling the world to himselfe. 2 *Cor.* 5. 17. *Heb.* 7. 25.

Branch. 4. Oh! Therefore since all this was for us, if we need it, let us
Esay 27. 4. draw neere with confidence to the God of promises, let our weake hearts be strengthned (as to obedience) so to Faith in this promise made to us: And, comfort our heavy heart in the view of the hainous circumstances of her sinne, making it out of measure sinfull; as depth of continuance, odious greatnesse against knowledge, meanes of grace with an high hand. Be not dismaid: Hee that is thy surety, made not thy peace for small and some, but all and the greatest: so that thy thought must be how to receive this
Heb. 9. 14. fulnesse, not for the greatnesse of thy sinne. *The Lord Iesus offered himselfe up by his eternall Spirit*, that an eternall Majesty might be

be appeased for sinne of an eternall guilt and curse; and such is all sinne, but especially crying sinne: his merit is more out of measure deserving, than sinne is sinfull: and hath merited far more happinesse than *Adams* sinne forfeited. Get humblenesse and Faith, and then thy great sins shall be as dew to the Sunne, and as a spoonfull of water cast into the Ocean. *Iehova* thy Righteousnesse can disperse them as a mist.

Q. *What is the third thing considerable?*

A. Union of both natures into one *person*, by the unconceivable worke of the Spirit; Its much that a soule and body, but much more that flesh, and the Word should be really one person. I doe not say that the Divinity of Christ was a nature as the humanity: for Christ was so a nature, that yet a distinct subsisting person of himselfe. But the meaning is, that this person of the Word tooke the nature of his flesh into his person, therein to subsist. The flesh of Christ was no person, as *Abraham*, or *David*, but a nature only having no subsisting of it selfe at all, but as it dwelt in the God-head. See *Ioh.* 1. 1. *Mat.* 1. 23. The 3. The hypostase: or union of natures, into one person.

Q. *Why call you this Vnion of Christ, personall?*

A. To distinguish it both from other unions in Christ, and all unions whatsoever. Christ is a wel-spring of unions: yet there is no personall union in them. The union of Christs God-head with the Father and the Spirit, is reall, but it is essentiall. His union with his invisible Church, is true, yet only spirituall and mysticall. His union with water in *Baptisme* and with *Bread* and *Wine* in the Supper, is a true, but yet only a Sacramentall union. Secondly, by this name (personall,) we distinguish it from all other unions in the World, whether naturall, artificiall, or voluntary. In which the things united are one, either by bare notionall apprehension, as the thing understood by the fancy: or else one by Compounding, as when of three or foure drugges, is made one Medicine: or else by mixture and confusion, as when Water and Wine are made one substance; or else by divine Institution, as when man and wife are made one flesh. None of these are personall unions. But personall union is such an one as whereby both Natures so retaine their distinct properties unconfounded, that yet they remaine indissolubly united in the person without the least separation, no not at death or in the grave. Why it is called Personall?

Q. *What uses flow from this third wel-spring?*

A. Sundry. And first, Instruction, to teach us how to conceive

ceive aright both of God the Father, and the Holy Ghost: and also of the person of Christ, We must not forge to our selves any such conceit of God, as our flesh would frame: but we must come to God in and by the flesh of the Sonne, the second person: we must not presume of any Spirit of God, otherwise than by the Flesh of Christ, whose attendant the Holy Ghost is. As the high Priest durst not come into the Holy of Holies, save by bloud, and thereby hee carryed reconciliation to the people from God: so neither may nor can we come to God a consuming fire, save by the blessed qualifying of the flesh of Christ assumed into divine Union. Againe, it instructs us how to pray to, to worship, and to conceive of Christ; not in a separation of his flesh from the God-head, or of God from his flesh. But the equall Terme and object of our worship must be this personall union, that is, the man-hood of Christ must as truely be adored and prayed unto as the God-head. It is sinfull to conceive the Lord Jesus in any kinde save in this. And therefore its dangerous and sinnefull to please our selves in Pictures of Christ or Crucifixes, because they pull in sunder this union, and are not able to expresse it, beeing unexpressible by Pensill and Picture.

Use 2. Secondly, it teaches us a difference between the subsistence of Christs flesh, and all other subsistings. We subsist in the union of body and soule, which two make one and the same person. But the man-hood of Christ is no person or subsistence by union of soule and body: but by assuming that Nature of man into the person of the Sonne of God. So that the flesh hath no subsisting at all, save in the upholding power of the God-head. This a *W. P.* worthy Divine (whose labours, both in Preaching and forming of Preachers is worthy of eternall memory) expresseth by the Plant Misselto, which is a distinct bough and stock from any other Tree, yet hath no Roote to subsist in, save the Tree which it groweth out of, and draweth sappe and nourishment from, whether Apple-tree or other. Againe, in the Union of Persons in the God-head all three are equall in the excellency of their natures; but in Christs personall union, although there be no equality in the Natures united for their excellency, or eternity, yet there is an equalnesse in point of being, for it is as impossible to conceive of Christ without the union of flesh to God, as of God to flesh.

Use 3. But the chiefe use is, To encourage the soule that is affraid

to

to draw neere to God for reconciliation and mercy in Christ, becauſe of the eſtrangement of it ſelfe from God by loſſe of his Image. Lo, the Lord is willing to unite himſelfe unto thee (poore ſoule) in his Sonne, by vertue of his union with thy fearefull and fraile nature. Nay, hereof he hath given aſſurance in and by this perſonall union. For by this union he hath purchaſed a Spirituall union between himſelfe and the ſinfull Soule. There is no benefit of Chriſt, which can be conveyed to it, neither juſtification, adoption, regeneration, or the like, till union goe before. How ſingular an encouragement then ſhould this be to a poore ſoule to faſten upon the promiſe, when he ſees it aſſiſted by this *All-ſufficient* merit, iſſuing from the union of both natures, both ſuffering & meriting? What holy, yet reverend boldneſſe ſhould this doctrine put into the ſoule? The Lord beeing willing to beſtow himſelfe upon it, wholly by union, before he vouchſafe any ſpeciall Grace of Sanctification upon it? He that gives himſelfe to thee, what can he deny thee? Perſonall union derives the properties of God to the man-hood, and the properties of it to the God-head. In ſo much that it is ſaid, that we were redeemed by the bloud of God &c. And why? Save to aſſure us that heereby the Lord will communicate to a poore ſoule his own bleſſed properties of mercy and holineſſe, by the union of his Spirit? Let us therefore come and drinke of this wel-ſpring alſo with confidence: and ſay, Sithence the God-head and man-hood were united in the worke of ſuffering and meriting, what queſtion is there of the Sufficiency thereof to the ſoule which believes?

Laſtly, is this doctrine moſt ſweet to all broken ſoules, in their approach to the Throne of grace. What is ſo bottomleſſe and unſubſiſting a thing in it ſelfe, as a ſoule in the anguiſh of conſcience? Yet even then looke up to *Emanuel*, and he will unite thy poore empty, bottomleſſe ſpirit to his own perſon, that in him thou mayſt have a reall being and ſubſiſtence! Oh, poore ſoule, who thinkeſt thy ſelfe meerely loſt in this thy eſtate; In time thou ſhalt ſee it was mercy brought thee to be out of hope in thy ſelfe, that the hope of thy well being might be in him: for even the fleſh of Jeſus himſelfe had the like unableneſſe of ſubſiſting, except the ſecond perſon had taken it to himſelfe. *Uſe* 4.

Q. *What other uſe may be made of it?*

A. To ſay the truth, all the following points touching the Merit of the Lord Jeſus, his Unction, his obedience to the Law, his paſſion, death and buriall, Reſurrection, Aſcenſion, Interceſſion, depend

pend upon this: Neither is it possible that the use of any of them should reach to us, if the vertue of that Union whereby Christ, God and man is made one person, and our flesh, is assumed to subsist in the Divinity of Christ. Our happines purchased by our Lord Jesus, standes in union for ever with God: But how shall that become ours, save by this union? How shall there be any true union between our person of body and soule, with his person, save by this union of his God-head with our Nature? How shall the Word of God be able to become one with us? how shall it affect us with feare, reverence, or obedience, except the vertue of this Word of the Father, who first ordeyned it as the instrument of Faith and conversion, did not accommodate it to our apprehensions, and affections? If Christs flesh were not working in the Ministery, and conveighing the power of God into it by a promise, how should our shallownes be capable of it? How should the Lord Lesus be sacramentally united to Bread and Wine, save by the conveyance of his flesh? How is it possible, that he should be afflicted in all our afflictions, to succor us, how can it be, that we are kept from sinking under them, if he our head by his flesh did not susteyne us? How should wee clayme audience of our prayers by the vertue of his, how should we hope to conquer sinne, Hell, and death, how should wee looke one day to be where he is, to have all enemies put under our feet, to rise again from the dead and stand up at the Resurrection, if it were not for the union of our Lord Jesus, God and man? And so of all other benefits. Therefore hold Union, and hold all.

Q. What is the Vnction of Christ?

3. The Vnction. It is included in the Vnion as a Consequent upon it.

A. It is a consequent upon his personall union, whereby the God-head made the man-hood full of himselfe, and of all gifts and graces of the Spirit; meete to enable him to his worke of mediation, and by name, separated him from men to be excellent, as to be the *Prophet, Priest and King of his Church.* That this was from the wombe, appeares by sundry texts: and many glorious effects exceeding man; as that in *Luke* 2. at twelue yeares old. Yet especially his Baptisme was the anoynting of him to the entire and immediate execution of these Offices: for therein hee did more fully receive the *annoynting with the Oyle of gladnesse above his fellowes*, as was prophecied; *Psal.* 2. *Esay* 42. 1. and *Esay* 61. 1, 2, 3. Hee was

Baptisme of Christ his chiefe unction.

Psal. 2. Esay 42. 1. Esay 61 1, 3, 3. 1. 2. 3. 4. 5.

Priest

Priest to satisfie and pray for, Prophet to teach, and King to rule and deliver his people. Which three offices doe mutually serve each other. So then, in a word, this holy union of Natures in Christ, did sanctifie the flesh of Christ; made it full of the graces of the God-head, yea made it pure, holy, undefiled: and secondly infused all graces into it, for the worke of a Mediator.

Q. *This point of Vnction is of great weight, affoording much light to the next Article of the priviledges: therefore explane it a little: and first, What is the Vnction of Priest-hood? and what is to be considered in it?*

A. To the first part of the Question, I answer. That it is the chiefe part of the Unction of Christ; becauseby vertue of that office he performed the great worke of satisfaction: and therefore hee received from his Father the most abundant measure of the spirit, as we reade *Esay* 61. *verse* 1,2,3. To the second question, I answer. Two things are to bee considered in this Annoynting of Christ our Priest: first, the peculiarnesse: secondly, the furniture of gifts. For the first. Although there were many things in the ordinary Priest-hood of *Aaron* which resembled Christ both in his Person and performance, for the generall: yet becaus̄e, there were many things (in both respects) very different; therefore the Holy Ghost sets him forth to us by the type of *Melchisedecs* Priest-hood: For as he was without beginning and end (in his story) so was Christ, not as *Aaron*, mortall, mutable, sinfull. *Aaron* had need to offer Sacrifices for himselfe: *Aaron* slew other Sacrifices of Bulls, Goates, and Lambes: *Aaron* sacrificed often, becaus̄e he offered Creatures: *Aaron* had succes̄sors: *Aarons* Sacrifices purged the Ceremoniall conscience: *Aarons* Sacrifice and Priest-hood ceased. But the Lord Jesus offered only Sacrifice for others, not for himselfe: Christ offered up himselfe as a Sacrifice: Christ offered himselfe but once for all as most perfect: Christ is an eternall Priest abiding for ever; and of his Priest-hood there shall be no end: None shall abolish his Sacrifice, but it shall be as himselfe is, perpetuall to the end of the World: *Jesus Christ yesterday, and to day, and the same for ever.*

Explication of it.

1. What it is.

2. Wherein it consists?

1 In a peculiarnesse of it.

Heb. 5. and 7. &c.

The second thing is the furniture which this Unction filled the Lord Jesus our Priest withall, and that without measure.

The 2. Furniture of it.

For,

For, as the fulneſſe of the God-head dwelt in him bodily: ſo all the communicable gifts and excellencies thereof dwelt in him: Eminent wiſedome, righteouſneſſe, humility, unblameableneſſe, holineſſe, ſeparation from ſinners, and all other graces. But (as I take it) one fruit of his Unction was his peculiar fitneſſe to ſatisfie: That holy, free conſent of his to the will of his Father to doe, ſuffer and fulfill all righteouſneſſe; I ſay, this abſolute and unſtayned obedience, to goe through all difficulties, meekely, long ſufferingly, cheerefully, univerſally, and conſtantly, emptying himſelfe to the death of the Croſſe, was the maine effect of his Unction, and the bottome of that infinite Complacency which his Father had in him, ſaying, *This is my well beloved Sonne, in whom I am well pleaſed.*

Q. *This ſhall ſerve for the firſt Vnction of Prieſt-hood, becauſe this whole ſecond Part following ſhall treat only of it, and the uſe of it: Proceed to the other two, and firſt, What relation there is between the one and the other?*

Harmony of the 3. offices of Chriſt.

A. All the three offices of Chriſt doe conſpire moſt ſweetly together; The Prieſt-hood before the other two, becauſe elſe we can have no right to them. But then the prophecy and the Kingdome doe returne their ayde to the Prieſt-hood. Firſt, the Prophecy teaches what the Prieſt-hood is, and by what order and degrees the Lord ſettles reconciliation and peace upon a poore ſinner; opens the Doctrine of Faith, and is the revealer of the myſtery of Salvation: Then it teaches how to put on the Lord Jeſus our Prieſt dayly, to apply him continually for forgiveneſſe as our dayly Sacrifice, and how to live by Faith, and to be guided in our particular courſe and converſation according to knowledge (as in Part third, and Article third appeares.) Secondly, the Kingdome conveyes the power of the Prieſt-hood into the ſoule, and effects that which the Prophecie teaches; and then having ſo done, it ſets up a perpetuall rule in the ſoule, giving it power to obey both in doing and ſuffering, according to the truth revealed; ſuſteyning and preſerving the whole body of elect, in the Faith and obedience, and under the protection of the Lord Jeſus, til all uſe of theſe offices ſhall ceaſe, and the Kingdome ſhall be delivered up to the Father, that he may be all in all, after the whole worke of Mediatorſhip is accompliſhed.

Q. *You ſay well. Open a little the ſecond Vnction of Prophe-*

cy,

cy, shew what it is, and what fruite wee reape by it?

A. It is that infusion of divine light into the manhood of Christ, by vertue of which he did all at once habitually receive all that knowledge and wisedome of God whereof he was possibly capable, far above all that nature, Art, experience, or education could attaine to; yea far above all that (not Philosophers only and wise heathens, but) whatsoever Prophets, Apostles or any creature renued, yea Angels themselves could ever comprehend. Only those mysteries excepted which finit flesh could not conceive; as the day of judgment, &c. The fulnes of light did not swallow up his understanding, but endued it with such knowledge as it could reach; yet so as (according to our Nature) he still grew in knowledge in respect of the manifestation of light, by the capacity of his yeeres. The 2. office of Prophecy what. Luc. 2. ult.

Q. What gaine we hereby, such I meane as believe?

A. He is made unto us of the Father by vertue hereof true wisedome. Both in the purging of our corrupt minds from all blindeneſſe, and our judgments of all rashneſſe, error, headlong conceite, and our spirits from all misleading and misguiding of us in our conversations. So that neither the delusion of Satan, nor diceplay of men, nor other errour can carry us from the truth as it is in Jesus. And againe, it infuseth into our understandings a renewed light of knowledge of things in their lively and spirituall nature, restoring the principle of light in us which we lost in *Adam*; as the first part of Gods Image; causing us to search and dive into the secrets of truth, which of a naturall man cannot be conceived; To discerne of things that differ, and of Gods matters especially; laying aside prejudice, false opinions, carnall reason and the love of lusts which smites out the eyes of the soule. And this gift is partly tending to make us wise to Salvation, and to judge of our estate to be good by sound evidence, and grounds of the word, of which *Paul* speakes, 2 *Tim.* 3. 15. As also to direct our feete in the way of Peace, as *Luke* 2. 74. that is, to leade us from one part of life to another, so as Christ would have us walke, who therefore is called our leader, *Esay* 55. 3. And thence it is that the Spirit of annoynting doth issue from the oyle that floweth from the head of Christ, whereby we have right to know all things, and need no carnall teaching; whereby we judge all, and are judged of none. Whereby we are wise unto sobriety. This Spirit *Esay* calls, a voyce behind us, calling and saying, This is the way, walke Our gaine by it. Eph. 4. 12. 1 Cor. 2. Esay 30.

walke therein: Concerning which see more in the third Part, and second Article, of Conversation. In a word, although our occasions of life be manifold; yet by this Unction we are enabled to accommodate and apply our wisedome to speciall occasions of life, as company or solitarinesse, things necessary, indifferent and expedient; or otherwise, as recreations and liberties, our Tongue when to speake, and when to be silent; because it is a Fountaine whence we draw light for light. As the eye of the body being light, causeth the whole body to be light, so doth this cause the spirituall man to be.

The 3. office the Kingdom.

Q. *Let me heare you shew what the Vnction of Christs Kingdome is?*

What it is?

A. It is that influence of the God-head into the man-hood, by vertue whereof Christ Mediator is the Vice-roy of God the Father, deputed under him to governe the whole World, but especially his Church. Breefely, the end of it is, to support the Priesthood and Prophecy in their Vigor and efficacy; that he may be a Prince and Captaine of salvation to the elect, to bring them to God. *Psal.* 2. *Esay* 42. *Esay* 61. *Eph.* 1. 18. 1 *Pet.* 2. *Revel.* 1. God is sayd to annoynt his King, to give him the ends of the World for his possession; yea all things in Heaven and earth to be his, *Math.* 11. 27. Especially he hath set him upon mount *Zion*, and established him upon his Throne, and establisht him with justice and power, crowned him with glory and honour; that he might sway the Scepter of righteousnesse, and bring to passe all his purpose without contradiction.

Q. *But except the Kingdome of Christ do appeare more glorious, then in his flesh when he only rested in a shadow thereof, men will scarse beleeve it: discover it therefore.*

A. It may appeare to our sence. Kings have Dominions, Thrones and Regalities got by conqueſt, inheritance, or election: but Christ by all. Kings have weapons, warlike munition and Armies to support their dignity, so hath Christ both the Sword spirituall and temporall at command: as the weapons of the Word, and Ministry, ordinary administrations. 2 *Cor.* 12. 4. able to subdue and cast down all high thoughts and things to himselfe: and as weake as they are in shew, yet they have conquered the World to Christ. If the King of *France* should cause it to be proclaymed in *England*, that hee commands all the *English* freely to turne subjects to him, how ridiculous were it? But

Christ

Christ hath subdued the consciences of men at his bare Word to himselfe.

So againe, Princes have homage done, and tribute payd them by their subjects: shew me a penny, &c. So hath Christ the bodies and soules of all, especially his Church subject to him. All knees must bow. The very freest thoughts are tributaries to him, and nothing can prescribe against his prerogative, the very secret thoughts and inner man, the very spirit of the soule, and conscience stands to this barre.

Kings by their power protect their harmelesse and quiet people from the rage and wrong of their more injurious subjects. So doth Christ send out his Ministers and poore Sheepe among Wolves, Foxes, Lions and all sorts of wild beasts, to convince and condemne them by the word: now if he had not a stronger protection then man, how should his silly ones subsist, and not be torne in pieces?

Q. *Before we proceed, is there any use hereof?*

A. Yes, And first we must know, that till the time appointed of manifesting this Kingdome, it seemes a poore matter to the word, as Christs riding upon an Asse, to the *Pharises*: its unseene, unregarded, more spirituall then externall. As we see it foretold *Psal.* 2. As it was fulfilled when *Herods* Souldiers and *Pilate*, scorn'd him, whipt him, set a Crown of thornes upon his head, smote him and bid him prophecy. A sadde eclipse: and now just is it so, it appeares not, till his comming in his glory at the latter times, either what he is or what we are.

Secondly, yet be admonisht, whatsoever the World doth, let us adore him, put our hands under his Feete, let us kisse the Sonne, as our King, for he is great and will at last prevaile, and become that mighty Stone which shall tumble down and beat down the great Tree (as *Daniel* sayth) he shall laugh his enemies to scorne, and be annointed upon *Zion*. Let us so demean our selves as towards such an one, least he wax fierce, and teare us in pieces. Least he say to us. Those who would not have mee reigne over them, bring them hither, and slay them before my face. Let not his enemy who seekes thy ruine have thee at greater bay, then thy King who dyed, and overcame death for thee? Hate them who hate him, with a deadly hatred. Do to thy uttermost yea some singular thing, to approove thy loyalnesse to him. Dye in his quarrell. Trust his eternall strength, against

World, Lust, and all the infernall crue, Satan and his instruments. Do all in his strength, and know thine own is as *Samsons* cords and withes, not worth the trusting to.

Thirdly, pray, wait, bee patient till the comming of this Kingdome: believe *Esay* 26. 26. that thy prayers shall not die. He will come and bring healing in his Wings. Each day of delay hastens his comming: And then all his proud enemies, persecutors, blasphemers of his Name, and stoppers of his Kingdome, shall be sure to pay for it and licke the dust of his feete. Rejoyce in all thou sufferest for him; he that hath ledde captivity captive, will redeeme thee fully, *Mica.* 7. 8. 9. and tread them down as myre in the streets. Do not cry a league with his enemies, fear not their feares, but sanctify the Lord in thine heart, and let him be thy feare. He shall one day equall all incongruities, reconcile all differences, and pull down the *Babell* of hypocrites over their heads with confusion.

Q. *More particularly, how doth this Kingdome of Christ assist his Prophecy?*

How it assists the prophecy.

A. By sustayning and strengthening the meanes of Salvation, that his Gospell, Sacraments, Sabbaths and all his Ordinances, together with the Ministery thereof, not onely in being, but also in their full effectualnesse of working in the hearts of his people, with conviction, and authority. It is no small Power to preserve these Pillers of his Throne from ruine. For, how many enemies are risen up since his ascension, openly or secretly to persecute or undermine the truth? How hath Satan bestirred himselfe by those Lyon like Emperours in the first 300. yeares, and since by those wolvish Popes, and by heretikes and other instruments of the Divell, to raze the Scriptures, to deface the chiefe truth of God, the divinity, the humanity, the Union, the purity of Spirituall worship, the integrity of Sacraments, the Justification of a sinner by only Faith, the workes of the Spirit, the Resurrection of the body, and the whole power of godlinesse? To this very houre he worketh against all these. But in vaine: for this our King looketh down from his Throne and laugheth them to scorne, and destroyeth their Policies: No deluge or flood of his malice could ever prevaile against these: but still they continue as a brazen Pillar, and shall survive them all, till his second comming. And not only so, but still he supports these in their Authority and ableneſſe to over-

rule

rule the consciences of men (whom no other Lord can controll) to pierce, perswade, convince, convert, or condemne, whether they believe or despise them. And to settle upon the elect all the liberties of Redemption, Adoption, Holinesse and Glory. In which respect he is called the Lord that Spirit of liberty or Prerogatives. See 1 *Cor.* 3. *end.* This for a taste may serve.

Q. *And how doth he assist the Priest-hood by his Kingdome?*

A. By susteyning and holding up his believing servants, in that estate of grace, both Faith and sanctification in which he hath set them. For it is the Kingdom of Christ which giveth efficacy both to his satisfaction and intercession, for the keeping of all such as are given him by the Father, in his truth and name. He enables his sacrifice to forgive them and reconcile their persons: his holinesse to sanctifie them, to change their natures, to subdue their iniquities, to set up his Kingdom in their hearts; to make them spirituall Kings and Priests to God, in the mortifying of their lusts, and their living to God in the power of Faith and godlinesse. He makes them, *Eph.* 1.20. to partake that exceeding mighty power of his, whereby he raised Christ from the dead. He forsakes them not, till he have brought them to finall perseverance: and in the meane time makes them partners of the Divine Nature, 2 *Pet.* 1.2. Which is more than a Creation: Also he infuseth into them the fellowship of his sufferings, enabling them to endure the uttermost bitternesse of them, and all the circumstances thereof, till they partake his holinesse, and become more than conquerors.

How it assists the Kingdom.

Rev. 1.

Q. *What else doth Christ as our King?*

A. He subjecteth all his people to himselfe by the Lawes of his Kingdome. For, he rules not by tyranny, but by Law, and Command. Although he be absolute, yet righteousnesse is the Scepter by which he rules. And therefore in *Esay* 55.4. he is called the commander of his people. These Lawes he settles upon his Church, both in respect of conversation, and administration. For the former, he is the Law-giver of his Church, propounding all rules for obedience to himselfe and to others: writing them in the soules of his people. For the latter, he is the Lord upon whose foot-stoole all inferiour Lords and Magistrates doe hold and depend, both civill, in all their Lawes and Penalties to keepe men under subjection: and spirituall, to execute his own censures, admonitions, suspensions and excommu-

The Lawes of his Kingdome.

nications: and whatsoever Lawes he hath ordayned for the governing of his Church.

Q. *Doth he any thing else?*

His protection. *A.* Yea. He is the Lord of protection also, to cover the heads of all his in the day of battell: I meane to shield and shelter them against all enemies, ghostly and bodily: For he hath fought for his Kingdom valiantly, and got it as well by conquest as inheritance; having overcome Satan, death, hell, and nayled all against us, to his Crosse, triumphing upon it over them all. He sits at the right hand of Majesty, not still and idle, but active and watchfull, to manage his Churches affayres, peace, affliction, persecutions, temptations, and offences, so, that none of them all, nor the gates of Hell may prevayle against them. He will deliver his *Israel* out of all her troubles: and after long and tedious assaults by enemies, he will bring them to a *Canaan* of rest; as (God willing) in the point of redemption shall appeare in the next Article.

Psal. 25. ult.

Q. *Conclude all with short use.*

Use of the 3 offices and the Unction. *A.* All that I have said, is use of it selfe: and may easily apply it selfe to such as it concerneth. For what an happy estate is it for all true believers, to be Kings, Priests, and Prophets to God through this unction of Christ? The Beard of *Aaron*, and the skirt of his cloathing were not more fragrant with the over-flow of his oyle of Consecration: then the Persons and soules of the elect are precious and savory, and accepted of God in the Unction of Christ. Whither then shall we goe when we want Wisedome, righteousnesse, sanctification, or redemption, save to this Fountaine which is made to us of the Father to convey them unto us? But (to hold my selfe close to my scope) how should this point teach us to acknowledge Christ as an eminent Mediator, as having a calling from God, according to those three sorts of persons whom he resembled all in one by his Unction! How questionlesse should all the Acts and sufferings which he performed, become in our perswasion? The Lord hath made him whatsoever his Church needs, to the end that together with our Union with him wee might partake his Unction, and be so furnisht with his graces (according to our capacity) that in nothing we might be wanting, for substance and fundnesse of the same. Above all uses, this one I especially ayme at, That the loden soule come to the throne of mercy,

Psal. 133.

cy, for ease and pardon, as being confident thereof, from this well-spring of Unction? How can that satisfaction want fulnesse which proceeded from this Annoynting, and for whom doth it serve but for the soule that needs it?

Q. *Proceed to the fourth, the former part, to wit, the merit.*

A. This is yet more essentiall than the former. 3. The fourth then I say, is *Active obedience* of Christ. I doe not separate the active from the Passive, as if either alone could satisfie, or as if I ascribed the effects of either to the one without the other: but yet distinctly I speake of both for the use of each of them to the soule: Marke then what I have noted. The Lord Jesus became piacular for us: not only by bearing our punishment, but by the translating upon himselfe the reall imputation of our guilt; without the least measure of inherent guilt. This latter would have disabled his person, (for *he must be separated from sinners,*) yet the want of the former would have made his merit none of ours, and his death unjustly inflicted. Therefore *he was made sinne* originall and actuall: all the sins of the elect were charged upon him: that he by his perfect obedience might disanull them, and bring in & settle upon us perfect righteousnes. And as the misery of man stands in both sin (and guilt and staine,) aswell as in curse, so must our surety performe righteousnesse aswell as beare the curse. Now this righteousnes of Christ is both his Naturall and his actuall, opposite to this naturall and actuall unrighteousnesse of *Adam.* I say, both the purity of his humane nature, infused by Union, and also the obedience to the whole Morall Law to the uttermost extent thereof. And this is as true a part of the materiall cause of our justification, as the other of the Passive, though not to be disioyned.

The fourth. The Merit of Active obedience.

Heb. 7. 26.

Q. *Whereof doth this Article of obedience consist?*

A. Of the whole conversation of our Lord Jesus his life and death; but more specially of his latter part, from his Baptisme to his death: In both which (more or lesse) hee performed the worke of his Father, and fulfilled all, both generall and personall righteousnesse. His whole conversation toward God and man was holy: towards God, frequent in his Temple; worshipping, submitting himselfe to both Circumcision and baptisme, eating the Sacrament of his own body; oft in fasting, (yea whole nights) and prayer to God: most holy in his family government, most frequent in doing good. *Acts* 2. 22. *Jesus*

Act. 22. 2.

22. *Iesus of Nazareth, a man approved by God in many signes and wonders, &c.* Preaching from City to City, yea praying for his enemies: so meeke, that he sets forth himselfe as an example, *Matth.* 11.29.30. he would *not breake a bruised reede, nor quench the smoaking flaxe*, *Esay* 42.2,3. He would not *lift up his voyce*, but as *the sheepe which is dumb before the shearer, so opened hee not his mouth.* In the judgment of the worst, *he did all things well*: He grew in grace and favour with God and men, as he grew in stature; his meditations were heavenly, his words *gracious*, even to admiration, *Luke* 4. The workes of mercy and compassion to the miserable, were infinite, towards all he was harmelesse, unblameable, confuting them who would gainsay, and stopping their mouths: In his out-side of carriage very humble, *riding upon an Asse*, farre from worldly pompe; and poore, without *a pillar to leane his Head*, yet very content; never ate meate but *gave thankes*: so good to the poore, that he taught his Disciples, *It is better to give than to receive*: conscionable of the Sabbath: obedience to parents, content to stoope to a meane trade, in likelihood to live upon: very kind to his friends living and dying: so lowly, that he taught his Disciples to be so, *by washing and wiping their feete*: and so of all the rest.

But especially for the manner, measure, end, and ground of all he did, most sincere and entire: adding thereto, perfection both of parts and degrees, so that there was nothing amisse, he was a *righteous Servant*, no *guile found in him*: and so at his death, *John* 17. he professeth he had done all the worke of his Father: and till he had fulfilled all the Law, (for which he came, *Matth.* 5.17.) he could by no meanes be disswaded, but called him divell, who sought it: yea, and to the death and in the *death of the Crosse he was most obedient*, *Phil.* 2. 5. 6. (for his Active and Passive obedience were mixt inseparably:) but above all, in this was his excellency, that being both glory and holinesse, he was not onely content to empty himselfe into shame, but even into the aspersion of sin, that he might by obedience make a full expiation for it. In a word, *Such an high Priest he was*, as, not only for his Nature, but for his practise *was undefiled and separate from sinners.* And all these he was not for himselfe, but for others, that nothing might be wanting to a full satisfaction: and that they who believe in him might

John 17.

Matth. 5.17.
Phil. 2.5,6.

fetch

fetch from each part of his life, and obedience, comfort and stay in the infirmity of their youth, age, crosses, duties, worship of God, graces, and in the wants of all their services, both ordinary and private, or publique and extraordinary.

Q. I would have you open this point more fully.

A. I will endeavour it. Consider then: Explication of the Active obedience.

First, Christ being under the Law, and becomming a servant unto it, was not for himselfe, but for us: except then his obedience be for our sakes, it serves for nothing. Secondly, if our Lord Jesus had suffered for us upon the Crosse, without any obedience to the Law, he might have been as harmelesse an high Priest, by the purity of his nature, as by obeying; so that if there be no other use of his obedience, than this, to qualifie the person of the Obeyer, it had been superfluous. Thirdly, some part of his actuall obedience was a direct part of his mediation, as his prayer, *Iohn* 17. Why not all the rest as well? Fourthly, let it be supposed true, (which yet is not to be granted) that where sinne is pardoned by removall of curse, there of necessity, righteousnesse and life is restored: yet we must know that Christ restores not his elect, to the meere righteousnesse and life that *Adam* had, but to the righteousnesse which is of Faith, and unchangeable, and to a life in the presence of God, not of Paradise: therefore it requires a price of a sutable righteousnesse in Christ, more than a mere surety was bound to. But as I said, the former is doubtfull: although each defect of righteousnesse is a degree of sinne: yet there is more in the staine or pollution of sinne, than in the defect of righteousnesse. When a Traitor is pardoned, though he be in a possibility of restoring to favour and dignities by his Prince, yet they are two things, and are oft severed: and if both concurre, the benefit is double. And Fifthly, where it is objected, that if totall imputation of this righteousnes be granted, there were no use of the passion: I answer, its false: for we are to be considered as liable to the curse of death, for that which is already past: *When thou eatest, thou shalt dye.*

1. 2. 3. Iohn 17. 4.

Q. Well, I am satisfied, proceede to the fifth Branch, the Passive Obedience: what is that?

A. The whole Humiliation of the Lord Jesus, both in the abasement and sufferings of his whole life, through the which he was as one smitten of God and humbled, yea a man of sorrows: The fifth. The Passive Obedience.

and especially that one maine suffering upon the Crosse, whereby he emptied himselfe most throughly, and yeelded himselfe a sacrifice most freely to the wrath of his Father by his death: in the one bearing the incomprehensible weight of his Fathers justice: in the other the exhaustion of his life, bloud, and separation of his soule from body: That thereby sinne with all her penalties, inward, outward, and eternall, with that power which the Law and all enemies, hell and death, had thereby over us, might be abolished, justice appeased, and righteousnesse and life obteined. *Rom.* 3. 25. *Heb.* 9. 13, 24. 1. *Pet.* 1. 19.

Iohn 1. 7. Heb. 12. 24. Wherein it stands, in two,

Q. *You heape up much matter together: divide this answer and unfold it?*

A. This Passive Obedience will appeare, by distinguishing it into the preparation, and the passion it selfe.

Q. *And wherein stood the Preparation?*

1, Preparation in 2. things 1. Subjection, of a servant.

A. It partly stood in the condition he undertooke, partly the antecedent sufferings of his life. For the first, it was a willing putting of his neck into the collar of subjection, forgetting (yea emptying himselfe of) his glory so farre, as being Lord of all, to become in the fashion of a servant chiefly to his Father, also to men, yea the basest of his slaves upon earth, both for us, and our salvation, in which respect he refused no tearmes, but despised all shame, *Phil.* 2. 4, 5, 6. *Heb.* 12. 2. 3.

2. The sorrowes of his life.

Secondly, (having subjected himselfe to be a meete object of suffering and sorrow,) he became indeed a man of sorrowes through his life, inuring himselfe betime to the yoke which he yeelded to; as to be borne of meane parentage, to fall to handy-labour for his living, to lye in a cratch as unworthy or unable to hire roome in the Inne; to be persecuted and fly into *Egypt* even as a month old, to undergoe the reproach of the tongue, being called *Demoniack, Wine-bibber, Deceiver, enemy to Cæsar, Traitor, friend of Publicanes*; to be the object of tentation, to the vilest and basest creature the Divell himselfe; to crouch in soule and body under the sentence of wrath, ready to seaze upon him not only at the instant, but long before, which dryed up his moisture as a *Withered branch*, and made him be thought fifty yeares old, (or upon) being little above thirty: losing all his beauty, and being as a man ever under strokes, afflicted and humbled: carrying our common penalties (not personall of this or that disease) of hunger, thirst, faintnesse, wearinesse, harborlesse, and poverty,

Ioh. 8. 57.

verty, &c. about him. To have the influence of his deity alway (in a manner) restrained, so that he appeared not to be that he was to his deareſt friends: And therefore he concealed his glory, further than it made for the diſcharge of his Office of Mediator, as a Prophet or a King, (for then he ſtept out of his baſeneſſe. See *Mat.* 21, 12. *Luke*, 13. 32.

Q. And what may be ſaid touching the Paſſion it ſelfe?

A. Somewhat touching the parcells of it: yet ſomewhat alſo touching the neceſſity of moderation. The 2. part the Paſſion it ſelfe.

For the parts, firſt he endured the forſaking of his deareſt Diſciples; to be taken by his own ſervant *Iudas*, by his own ſpeciall Officers, and at the hands of his own deputies, to ſuffer moſt intolerable indignities, to be accuſed, arraygned, endited, and ſentenced, as the vileſt malefactor, and that at the Gaole delivery of felons and murtherers. The parts 1.

After that (beſides their barbarous ſpitting upon, buffetting, mocking with a Robe, Crowne of Thornes, and reeden Scepter,) to be put to that ſhamefull, accurſed death of the Croſſe; a death for ſuch as not only men compted villains, but God himſelfe in a ſort held accurſed. 2.

To which adde the greateſt of all, both in the Garden and upon the Croſſe, that moſt bitter *Cup* of wrath, which he dranke from the Hand of his Father, which made him in an agony of Spirit, to *ſweat drops of bloud*; to pray, *that the Cup might paſſe from him* (from feare of drinking it) and to cry out, *My God, my God, why haſt thou forſaken mee?* And ſo in that deepe anguiſh of his Spirit to *give up the Ghoſt*: all the divels in Hell banding themſelves in *that houre of darkneſſe*, to pull him from his ſtedfaſt confidence. 3.

Q. What meane you by the moderation of it?

A. That in all this abaſement, yet that meaſure was impoſed and no more, which ſuted to the dignity of the perſon ſuffering, and to ſuch a one as in ſuffering, merited, and could not be overcome by ſuffering. Hence was it, that he had intermiſſions of his agony and feares: ſo that he could go to and fro to his Diſciples, to admoniſh them: was upholden in his ſences, underſtanding, memory, affections, in the midſt of his dolours: ſhewed his power and God-head even then in the conſternation of his enemies, converſion of the thiefe: his love and providence of his Mother and Diſciple: received comfort by the Angels, in the want of ſelfe-ſupport: Moderation of the Paſſion in what?

support: was dispensed with as touching the measure of torments, not being capable of those which reprobates in hell suffer because they can never satisfie: the Duration, the disorder and disguisement of these Hellish terrors, being accidentall to his Passion, and to dying the death only the infinite displeasure of God, and true separation of soule and body, which were essentialls, he endured. So also it *was impossible the grave should hold him*, *Act.* 2.24. Yea, and the period of three daies and nights, of 72. houres were abridged to 40.

Acts 2.24.

Q. What did he effect hereby?

The effect of the obedience of Christ.

A. He being our Surety in all this, did for us purchase a full satisfaction (of which in the question after) and withall, first all those benefits, in Article the fourth. Then the ratification of his Legacies, and Testament, *abolishing of enmity, by Law, Sinne, Satan, Wrath, Hell, and Death*: As we know if a Court be quite put down, all the Officers belonging to it, are down also. So also, liberty to enter Heaven, *by a living way*, not the bloud of a beast: with sundry others.

Heb. 9.16, 17. Col. 2.14. Ephes. 2.16. Heb. 10.20.

Q. Why doth the Scripture so much dwell upon the passive, and so little upon the Active obedience, in point of our satisfaction?

Why the Passion onely is so much dwelt upon in Scripture?

A. As I intimated before, the Holy Ghost doth more usually (not alwaies, See *Phil.* 2.7.8. *Esay* 53.11. *Mat.* 20.28. *Rom.* 5.18.) expresse it this way.

Reason 1. First, because in this curse taken away, all the whole satisfaction began to take effect: as we say that the effect of a Prisoners release is delivery from prison: not as if that were all his release: yet thence its denominated: because though the debt be paid before, yet this must follow.

2. Secondly, because the end of a thing is better than the beginning, and the consummation of a thing is from the end. Perseverance hath (we know) the preheminence of all obedience, not as if it were any more than a part of it, but its the finishing and making all out of question. Each moment of a Glasses course is part of the houre, though the last dust of it be the houres end. But

3. Thirdly, and especially: because the Passion was the happiest, greatest, hardest, and fullest part of the whole satisfaction. As, Fortitude carrieth the name of Vertue, not excluding a-nie.

Q. Seeing all this is (doubtlesse) the maine Satisfaction, get to the causes of

of both these in due order: and first tell me, why put you them together?

A. For the latter I answer, because this price is like the price of a Diamond payd for ten Malefactors, which is neither all payd for any one, nor any severall part thereof for one, and another for another: but generally the whole for them all, and each sharing in the whole. Therfore looke what is said distinctly of the benefit of this merit, must issue from both Active and Passive joyntly.

Q. What use is to be made hereof?

A. First, the doctrine hereof may afford us a sweet meditation (which as there are few antient or godly writers but have observed, so it is pitty we should neglect) *viz.* The excellency of the grace of the Gospell, purchased by this Satisfaction, which will appeare by a comparison of the worke of Creation, with this of Redemption. The former I grant was a solemne worke, when the *Eternall Word* made (of earth) the body of *Adam*, inspiring it with the breath of God, not onely to be a *living Creature*, but to beare the *Image of God in holinesse*. And the truth is, *Moses* describes even this worke more solemnely, than the Creation of any of the other, to shew the eminency thereof above them. But when the same eternall Word creates man the second time, Lo, not a breath, not a few words will serve: himselfe rather must be made *a worme, and no man*; God himselfe must empty himselfe of his fulnes & glory: his love, his teares, his miracles, his prayers, the basenesse of his condition will not all serve the turne: no other price will be accepted for this, save both the actuall fulfilling of all righteousnesse, and the shedding (not of drops or ounces of other bloud) but the last heart and life bloud that was in his holy body, the bloud of the Son of God. Here was a worke indeed of some difficulty! at which not only the deepest conceit of mortall man, but even the Angels themselves may stand and wonder and vanish. Oh! that the view of this might ravish our soules with the worth of grace, to say, *The least dramme of grace is more worth than the whole worke of Nature!* who is carried by this mediation above whatsoever this world is, in respect of the new Creature to compt the whole Creation as vanity! *David*, *Psal.* 8. admireth man in that first workemanship of his, as above all others in the world: what then may be sayd of man renued and restored to a second Image of God? if the breath of Creation were such a thing, what is Regeneration, that cost not a breath, but so great a workemanship of this Active and Passive satisfaction?

Uses of both parts of the Merit.

Secondly,

Use 2. Secondly, let us abhorre the conceite of such Sectaries, as imagine that there was no necessity at all of any such price paying to Justice: nor any barre in Gods Justice at all, why he might not have shewed mercy to sinners, without any such satisfaction made at all. Its an horrible derogation to the Scriptures, and to the Wisedome of God: and savoreth of a prophane audacious spirit, making sinne and grace of small esteeme.

Rather let it present to us the hideous nature of sin and justice. *Salomon* bids us behold the drunkard in his redneſſe of colour, blueneſſe of wounds, that we might loathe his sin. But rather behold it in this glasse of the Lord Jesus his satisfaction. *Esay* 63. 1. *Who is he that commeth from Bozra, with his red garments? I have trod the wine-presse of the wrath of the Lord, &c.* If the glasse of the Law have not done it, let this do it; yea behold the sins which we count most veniall in this object of Justice. Not the pettiest oath, or least of our vaine words could be payd for, with the price of a lesser thing than the bloud of Christ; Justice would admit of no other. And the *Father spared not his onely Sonne* in this point; but would have him drinke the dregs of his wrath. What shall become of such wretches then as despise this price? How shall they struggle with this infinite wrath of God, which the Lord Jesus had bin crusht under as unsupportable, if his God-head had not held him up? Now while sin is in her element, its counted as light as feathers; but being under the weight of justice, and the sence of wrath, it will proove intollerable. Let us count it so now, whiles we may get it shrowded under the Lord Jesus: let us sweat water and bloud, and feele that in us which caused those outcries, *My God, my God, why hast thou forsaken me?* Not to become Mediators to our selves, but to drive us to him that overcame this anguish, and was heard, in that he feared.

Heb. 5. If sin in our selves will not breake our hearts, let it breake them in the view of Christ broken by them: let us, *Zach.* 12. 20. *see him whom we have pierced, and mourne.* Not as Papists who whip their bodyes, and cry out of them that betrayed, accused, scourged and crowned Christ, and crucified him: but as those who were the Actors of this Tragedy our selves: that (if by any meanes) *our hearts may be pricked as theirs, who heard Peter urge the killing of the Lord of Life.* *Acts 2. 38.* Oh, unspeakeable love, to be willing to be pierced for murtherers, that they might escape! To say, Oh, Father, heere is the surety, lay no debt or punish-

ment

ment upon these debtors ! I have taken all upon me, if thou wilt needes have the uttermost, powre out thy wrath upon him that can satisfy, not upon them that cannot : Try whether there be any drop of mourning in thee, by this due sight of sinne and justice, and say, Oh, Lord, if I were left to be my own satisfier, if thou shouldst have sayd to CHRIST, as once to *Moses*, *Them that sinne against mee, I will punish, of thee I will require nothing*, Oh, how terrible had our condition been ?

Fifthly, let this doctrine confute. First, all Sectaries, who that they might be singular (to say no more) teach heere of late, among us, that Christ had no guilt of sinne cast upon him by justice, for then he could have been no satisfier (confounding sinne imputed and sin inherent) that Christ suffered nothing in his soule, from Gods Wrath, seasing upon him; nor yet in either body or mind, but that which man could inflict by either paine or discontent. But God keepe them, that are the broachers of such stuffe, from such a satisfaction as this in the day of their distresse. And whereas they adde, Gods justice accepted this for an equall price of sinne: I answer, who hath taught them to dreame of an acceptance, of that which is not equivalent to Justice ? Might they not aswell overthrow any necessity of a satisfying Justice, as teach Justice to accept that which is not Justice ? Is it not well for us, that the Lord will accompt a truely just satisfaction of a surety to answer our debt, (which was more than he ought us) but we must goe about to corrupt the price it selfe, and dreame of an imputing of equall satisfaction to an unequall price ? Let us abhorre such novelties, and know if Christ suffered no more than the malice of man, there remaineth a necessity of a second suffering for us, from justice. Let us beware, while we goe about to mince and lessen the sufferings of Christ; least we destroy the truth of a Mediator, and bereave the soule of that which should uphold her, in her conflict with Justice. Not to speake of unsavory dalliance with those Texts, which are brought to confute them, *Esay* 53. 2 *Cor.* 5.21. and others. For instance, When we urge that text *Esay* 63. 1. they elude it thus: That it speakes of the Lord Jesus his crushing the enemies of his Church : as if it were not familiar to the Holy Ghost to expresse both Acts, I meane of satisfaction and conquest, in one familiar phrase, meet *Vse* 5. *Branch.* 1.

meete to expresse: As here. To treade the wine-presse, may be referred either Actively to destroy all Rebells, or passively; to satisfie for the elect, by treading out all wrath; So, when we presse our Saviours bloudy sweat, paine of soule to the death, complaint of being forsaken of God: and so, of his being heard by his Father in that he feared, and cryed out with strong cryes to him that could help him, &c. They answer, All this must be understood of that babarous usage which *Pilate* and the *Iewes* shewed towards him: which is infinitely to the dishonor of him whom they pretend to honour, in making him more to take on for mans cruelty, than poore Martyres, sinfull men have done. But the truth is, God is not honoured by such curious distinctions, which neither any of the Fathers, nor late writers (one or other, except such as are taxed for Novelty) have ever dreamt of. But we may easily judge from whence such errors grow: if they were truthes, Satan and his instruments would more stirre against them: But they are quiet, using such trickes, as meanes to cover their own Projects, not caring how many of them are broached. And verily I doe not so much impute such Novelties to the Authors thereof, as to the just Hand of God, punishing the people for contempt of their grounds.

Branch 2. Secondly, Let it teach us to abhorre the opinion of those *Lutherans*, who teach that our Justification stands in the so applying of Christs righteousnesse to a sinner, that he may plead it from the Tenor of the Law; *Doe this and live.* Meaning that we must be possessed with the very selfe-same righteousnes wherewith Christ obeyed and suffered. And this they imagine to be the matter of our justification, and that else God cannot in Justice acquite us. They say, The elect doe sustaine one person with Christ, in all his acts and sufferings, and they are all made theirs: But thus they make Christ serve to no other ends, but to make us become our own Mediator, and to destroy his own. The error of this conceit arose from a confounding of the valour of worth of this righteousnesse, with the substance of righteousnesse it selfe. For although we cannot be justified without imputation of the fulnesse of the merit, yet we are not capable of that which merited, except we will become infinite.

Branch 3. Thirdly, it confutes those Sectaries, who affirme that God seeth

seeth no sin in any of his, if he have once imputed Christs righteousnesse to them. This error arises from not distinguishing these two, imputation of perfect righteousnesse and perfect imputing or accepting of imputed righteousnesse. No man is justified without the former: but our Faith fayling in the acceptance, must needs be looked upon by God. I confesse he sees no sinne, but he pardons it to his in Christ, upon Faith and repentance; but he punishes it for their good in mercy. Againe, what if we grant, God sees no sinne in them in respect of their justification? Is therefore their Sanctification perfect? Why then did *Davids* adultery displease the Lord? Or why doe we pray, *Forgive us our debts?* or why saith our Saviour, *Say when all is done, yee are unprofitable?*

Fourthly, it confutes all such as cut off the Active obedience of Christ, from the satisfaction, as they cut the garments of *Davids* servants by the middle. I blame them not now as Papists, for denying Christ to be our price, but for their curious dividing of one member of it, from another. It may be granted them, that the Passive is the more immediate consummation of the satisfaction: but to exclude the Active, is most audacious. They say, Christ was bound to the obeying of the Law, as *a man made under it*. I answer, Yea, but except he had bin so made purposely for us, he needed never to be so at all: therefore his willing being so, made the merit the greater: and although being a man, he must obey; yet seeing his being a man, was that he might obey for us, it must be of greater desart. Againe, as the Passive is the neerer merit, in respect of the estate, in which we stood accurled; So the Active is as essentiall in respect of recovering that Image of righteousnes, which makes us like God, and in which we were created. Neither was it Hell could have hurt us without sin. Besides (to say truth) if *Adam* after his sin had not bin accursed, yet in sinning only he had bin miserable. It is therefore as essentiall to Justification, that he be made just, as rid of guilt, and brought to Heaven as rid of Hell. But of this before. *Branch 4.* 2 Sam. 10. 4. *Object.* *Answer.*

Q. *Be there any other uses besides confutation?*

A. Yea. Sixthly, to teach all Gods people to abhorre the slavery of hypocrites; who if they could shun Hell, would never care for righteousnesse. Gods People, although they could sin unseene and unpunished, yet would loathe it. They take as deepe thought for *Use 6.*

God

2 Sam. 14. 30. God as for their own wel-fare. When *Absolon* was pardoned, yet he sets *Ioabs* Corne on fire, because he might not be admitted to the Kings presence, chusing rather to dye, than to hang in such suspense. And shall a believer rest in his pardon more than in the righteousnes of God, which may make them *accepted and beloved?* No, the livery they weare is, *The Lord our righteousnesse.* Eph. 1. 5. Oh, till I be restored to my dignities, to stand before the Lord, to please him, to feele his Spirit of peace, joy and righteousnesse, and my conscience purged to serve God in holinesse, I can feele no comfort.

Use 7. Againe, let it raise the price of the Lord Jesus his love in the hearts of all his children. Should he that was glory, and holinesse, be content, not only to become a Worme, base and vile to his enemies, but to lose the repute of holinesse and become sinne, rather than sinne should not become righteousnesse and glory? How great is this love then? and how deare should he be for taking of our imputed sinne and blemish upon him? The more cost, the more love.

Use 8. Eightly, (to touch his Passion a little) how should it teach us to abhorre all enemies of the Crosse, Atheists, Papists, Jewes, and Pagans, (to whom it is either a stumbling block or foolishnesse) yea all such as hold upon a Christ in profession, but are farre from an humbled suffering and crucified Christ, carrying themselves, rather so in their haire, fashions and oathes, the loftinesse of their stomackes, as if their Christ were rather some great Epicure, Libertine, or Champion of the world? not only in the twelve dayes, but all the yeare long?

Use 9. Ninthly, if this death of the Lord Jesus be our satisfaction, and the freedome from sin and curse, our pardon, peace, and Heaven, where is the dwelling of our hearts upon it, the delight of our soules in it? Commonly we will weare our choise Jewell neerest our heart; and why is this Jewell which cost the bloud of the Son of God so far off it? Surely except this be our soules crowne more than the crowne of the aged are their children, or the Ministers crowne his people, or the husbands his deere wife, (not to speake of gold, pleasures, or outward wel-fare) how can it be well with us? If the perfection of love be joy, and the perfecter the object is, the greater the love: How is it, that each base shaddow of joy can affect us, when this can not? 1 Cor. 15. 19. *If our hope were heere only in Christ, of all others wee were*

most

most miserable. Nothing heere can keepe thee from misery; what is then thy happinesse? This satisfaction only. Let it be all in all to thee, the seasoning of thy blessings, supply of all wants: if thou wert left as an Owle in the Desart, *if no Calfe were left in the stall,* yet let God be thy Salvation. Let *thy life be bound up* in it, as *Jacobs* in *Beniamin.* Hab. 3. 17.

Tenthly, and especially, let the chiefe streame of this points use, bee this: First, *To all Ministers* to teach it, and the people to apply it to themselves in all their feares, yea the greatest agony, yea death it selfe; whatsoever thou forgoest, hold this. For Ministers, let them remember their office (as hee to *Archippus*) *and fulfill it.* *Paul* presses it: compare 2 *Cor.* 5, 21. with 20. *Him that knew no sinne hee made sinne, that wee might bee his righteousnesse.* And what of this? *Wee being Embassadors of God, as if Christ by us did entreate you,* so we urge, *Be reconciled to God.* Be no Idols, none Preachers, be no Preachers of any thing before this: Preach not with a veile as *Moses*: stand with open face, and hold this mirror to poore sinners, that they may behold *The Lord their righteousnesse.* If the worth of a soule were knowne by us, and the blood of soules prized and pitied, then the preaching and declaring of this righteousnesse, *Job* 33. would be the scope of our labours. We are Ministers of the Law, but not only so; but also serving *the Ministery of reconciliation.* Let us mainely looke to this, to *save our selves, and them that heare us*; if we have wrought the use of the last Article, of the former part upon them, learne the skill of this second, and linne not with God, till he say to us, *Deliver him, I have received a ransome.* If we could find this veine, *and the treasure hid in this field,* all our work would be as *Iacobs* seaven yeares, for the love of *Rachel*, sweete and easie. Use 10. Col. 3, end. 2 Cor. 5, 21. 2 Cor. 3, 14. Iob. 33. 24. Matth. 13, 44. Gen. 29, 20.

And for people also: Consider yee who have truly felt that Serpent of the Law, sting yee mortally in the other part; come, apply the remedy in this: looke upon this brasen Serpent and live, and first I say, feele the strength; Secondly, take hold of it, and make peace for the former; know, without a promise from God, there is no peace unto you: and promise there can be none without this satisfaction. This is the strength of an offer and a promise: its else (as he spake of the Serpent) *Nehushtan,* and a piece of brasse. As *sinne is the strength of the Law,* so is this price of the blood of Christ, the strength of the promise. Use 11. Note well the Merit is 1. sufficient strength.

misse. Thou hast to deale with the Father in the point of justifying thee: ponder well then this strength, as thou wouldest the weight of gold in the ballance. If thou canst feele this strength so farre as to say, *Esay* 27, 4. or to heare the Lord say, *Anger is not in me, I am appeased*, thou beginst well. Anger abides in God, without this price, and thou art but as the bush and dry stubble before it. Be assured then, that no promise speakes to thy soule, and to thy heart, except it have this strength of Christ, in whom each one *is yea and Amen*. Looke upon a promise if thou need it, as its furnished with this: for hence comes all wrath to be turned to love: and this will make God willing to offer, and faithfull to performe, else not. That bottomlesse depth of mercy in thy Judge and enemy, cannot be gaged without this bucket: by this, thou mayst reach it.

2 Cor. 1. 10.

1 Only it is the strength of the soule. Mica. 6.

Againe, as this is sufficient strength, so it is that only, which can redeeme thee. Let that Mountebanke of Rome who would bring thee to the treasure of Saints merits, be odious to thee: Say thus, *Mich. 6. What shall I give the Lord for the sinne of my soule*; My Gold or Pearles, Oyle or Wine, or the *first borne of my body?* No, he hath shewed me the only way, to be his righteousnesse. He redeemed us (saith *Peter*) not with Pearles, but with the pretious bloud of his Lambe. Wilt thou goe to the holy ones in Earth? Alas, they were as vile as thou but for this, and they have no more of it than will serve their turnes. Wilt thou goe to Heaven to Saints and Angels? Alas, *Esay 63. Abraham knowes thee not*. What then? wilt thou goe to thy duties, performances, grace? Alas, they had no bloud of expiation in them; all these will say, Satisfaction is not in us. Where then? Surely here only.

1 Pet. 1.

Math. 25. 6. Esay 63.

Use 12.

Twelfthly, If so, abandon all, and cling to this only. Take hold of this sufficient and only sufficient strength, as the Prophet bids thee. Carry it with thee to thy Judge, and make supplication to him in this strength. *Peter*, calles it *the answer of a conscience, good in the Resurrection of Christ*. What ever enemy pursue thee at the heeles, this is thy refuge: that here thou mightst have strong consolation in all feares, against all enemies. Feaest thou the sinnes of youth, or age? The Lord Jesus was conceived in the wombe, that the infant (elect) which never saw light, might be saved by him: youth notwithstanding her disobedience, age

Iob 9. 15. 1 Pet. 3. 19.

for

for all her rebellion, might be forgiven. Doe thy morall sinnes, of murther, stealth, uncleanneſſe, ſwearing diſtreſſe thee? This Lord Jeſus fulfilled all righteouſneſſe for thee. Doe thy ſpirituall wickednesſes oppreſſe thee, and the penalties of them: an unbelieving, ſecure, hard-heart by the contempt of the Goſpell? The Lord Jeſus ſuffred the powring out of his bloud, to breake the heart of thoſe that pierced him upon the Croſſe. Art thou poore? Thy Satisfier was ſo: Rich? Hee was the Lord of all. Are thy ſinnes great? He dyed for *Noahs* drunkenneſſe, *Lots* inceſt, *Davids* adultery, Small? Loe, even thy leaſt vaine word, coſt him his life-bloud. But perhaps not ſome ſinnes, but ſinne it ſelfe and the body of death troubles thee: *He was made ſinne that knew none.* Oh then, whatſoever ſinne can ſay, yet goe on *to the throne of grace*, as *Heb.* 4. 16. and looke to *finde mercy in time of neede.* Doth the divell, the gates of Hell, conſcience, or the Juſtice of God threaten thee? They cannot, ſave for ſinne: if they doe, thy conſcience hath her anſwer to God againſt all. And ſo plead this thy pardon to the Lord. Say thus, Oh, Father, even thou cutteſt off thy plea in giving this price, in accepting it, in offring of it to mee, I (Lord) am heere before thee, pinched and damned by my ſinne: if thou doe not, reckon it unto me. Oh Lord, I put this bleſſed price between me and wrath: Lord have no power to deny it me. Even I, if I were left with an orphans eſtate, could not keepe it from him: Lord, I am fatherleſſe, my orphans ſtock is in thy keeping: thou tookeſt it, to beſtow it. Lord, let my ſoule have ſtrong conſolation in her ſeeking refuge to thee, becauſe this price warrants me. If a debtor be in priſon, and be bid to come forth, he will anſwer, I am heere for debt, I cannot: but if urged, he will lay hold upon this Strength, Surely ſome Surety hath payd my debt: and then his heart anſwers, I will come out. Oh! So let this ſtrength be layd hold on by thee, if thou looke for deliverance. In the end of this ſecond part, I ſhall adde ſomewhat touching Faith. Meane time let this be as the river leading to the Sea. And thus much of the merit of obedience.

Application of the merit to all occaſions and conditions.

2 Cor. 5. 21.

Heb. 4. 16.

Q. What is the ſixth branch of this Article, and wherein ſtands it?

A. The conqueſt of Chriſt. For notwithſtanding all this ſatisfaction of Chriſt thus performed: yet, if it had been poſſible for any enemy, to have prevented him of the effect of it, that he could not have overcome all enemies, and death it ſelfe, his whole worke had been fruſtrate. But this could not

The ſixth welſpring. The conqueſt. What it is? and the ground of it.

be: for he roſe againe from the dead, and gave a full being to the merit of his ſatisfaction. Conceive the point in three eſtates. In 3 reſpects. of Chriſt, briefly. Firſt, Before: Secondly, At. Thirdly, After his death.

1. In the firſt reſpect, though the Lord Jeſus his fleſh was not exempt from mortality and infirmity, but ſubject to all through our ſinne: yet even under all theſe through his whole life, he conquered in ſuffering: for he endured no more than him pleaſed: before the time of his death, no enemy had power over him, to ſurpriſe him by any caſualty, by any other death, or at any other ſeaſon than himſelfe would. In *Luke* 4. we reade, that his own Citizens, *Led him up to the brow of the Hill to have broke his necke.* Oft were Officers ſent to take him: ſtones caſt at him: upon the Sea he was ſubject to the violence of the Waves: none of theſe had power to faſten upon him, hee went through the midſt of them, and through a thouſand deaths, without hurt. Eſay 43,2. It was prophecied of him, *The fire ſhould not burne him, nor waters devoure him: till his houre was come to ſuffer that Death,* and onely that which God had layd out for him, and then nothing could hinder.

2. Secondly, at death, although as our mediator he muſt needes drinke that Cup, which his Father gave him: yet he was a conqueror even then too, and above any enemy. Acts.2,24. *Iudas*, the *Prieſts* and *Pilate* could do no more, than himſelfe was willing to yeeld to his Father in. Iohn 10,18. *No man takes away my life from mee, I lay it downe my ſelfe.* Hee yeelded to thoſe that tooke him, even when he had caſt them to the ground as a conqueror. And therefore by the Union of his God-head, even in *that houre and power of darkeneſſe*, when his life was taken from him, and they looked to have had all their will on him: all the infernall powers aſſaulting him at once, by reaſon of the withdrawing of his Divine Nature, and the wrath of God, yet, even then he gave them the greateſt foyle of all, *and in death overcame him who had the power of it*, and all his inſtruments; made his Croſſe, his Trophee, and his Chariot of Triumph over them all: like *Samſon* who more hurt his enemies at death, than all his life.

3. So thirdly, after death, when they had got his dead Body into the grave, thinking that the ſealing of the ſtone could have made him theirs, never to riſe any more: Loe, by his power

he

he kept his union still, and after his forty houres sleepe was over, he resumed his body and soule againe, and gave them another blow worse than all: rose againe, conquered their malice; never more to be conquered, *to die no more*: All the enemies in hell, and upon earth; his triumph being begun, he was out of their reach. See for all, *Act.* 2,24. *Rom.* 1.3. Acts 2.24. Eph.1,end. Phil.2,5,6,7.

Q. *What use make you hereof?*

A. It is a nice Schoole point, whether Christ by all his doings and sufferings, did merit any thing for himselfe: Somewhat like to that other question, Whether Christ as a man were subject to the Law? The answere which they make is, That Christ merited onely one thing for himselfe, That is, exaltation: of which I cease heere to speake much: not doubting but that bare Union with the God-head did necessarilie procure that, without satisfaction. Yet to yeeld somewhat to the words of *Paul*, *Phil.* 2. 5. 6. *Wherefore GOD exalted him on high, and gave him a Name above all Names, &c.* Yet doubtlesse both his obligation to the Law, and his whole conquest was especially for his Church, and for her sake hee both merited and conquered. Many things might consequently befall the Lord Jesus as Mediator: but the maine and first respect which hee had was our Salvation and benefit.

First, therefore the maine use (which is also the scope of this sixth Branch) is, the assurance which the poore soule under a condition of grace, may take to it selfe in pleading her part in this satisfaction. For, what gave a being and life to this suffering of Christ? Surely his conquest. If any enemy could have held him under chaines from his victorious Resurrection, all his satisfaction had bin frustrate. But that could not be. *It was unpossible*, as we see *Acts* 2. 24. *that death should hold him.* Now then by his conquest, how lively, renowned, powerfull a merit gave hee to all his sufferings? Hee sent his Church into assured possession of all his merits. Oh, as the author to *Heb.* 10. 22, saith, *Let us come with thus assurance of Faith to the throne of grace*, saying, Lord, give thy poore needing servant, the fruit of my Lord Jesus his obedience, the power of his Conquest, the full efficacy of his redemption: That as he *Rom.* 1, 3. *Eph.* 1.21. by his God-head declared himselfe a Conquerer, and assured the truth of his merit and death, yea consummated it, (although he sayd upon the *Vse* 1. Heb.10.22. Rom.1, 3. Eph.1.21.

Mat. 26. Crosse, *All was finished*) so my soule may take hold of this strength, and claime the life and power of this satisfaction; with fuller assurance. Oh, let us not want the strength of this perswasion, but presse it and say, Lord, I come to thee in the merit of a Christ not dead but alive, a Conquerer that made good to mee all his sufferings by his victory, and gave all his enemies a deadly blow, when they looked to have overthrowne him. Let this be the first use: learne this as the maine, to drinke at this cisterne, this well of Salvation; as the former, and then the other Comfortable Uses will follow of themselves.

Q. *What other follow hereupon?*

Use 2. Sundry consolations. A. Sundry consolations to a believing soule, touching the Assurance of Faith and Perseverance, Victory in combats and all afflictions. The Lord Jesus hath the Key of Death in his Hand, and will make his, more than Conquerours in all: nothing

1. shall separate, *Rom.* 8. *ult.* any of his from him. Touching Faith, how many are the feares that a poore soule hath, that shee shall never bee able to believe? Within her selfe what weakenesse, forgetfulnesse, melancholy, guilt of Conscience through corruption, and dead heart, slavish and fearefull, presumptuous, hardned by the deceit of sinne, unworthinesse, neglect of the season of grace, *this body of death* opposing all savour of goodnesse? And so even death of body makes them afraid, they may dye ere they believe. So without them, what temptations against God, and the Scriptures? what enemies have they to darken and dull them, their senses, understandings and heart? what enemies of the wicked have they without them? Ill husbands, Wives, to dismay them, telling them that they cannot be assured in this life of their salvation. How doe enemies affright them with malice, threats, bigge lookes, disdaine and scorne, putting them in feare they shall never escape out of their clawes? In this variety of affliction, what is there to sustaine them? What is it which teacheth them to kisse the rod, take up their crosse, *and beare the indignation of the Lord, till hee*

Mica. 7, 9. *pleade their cause, and bring forth their light?* Surely the strength of their Captaine, and Conqueror the Lord Jesus, who

Iohn 16, ult. hath told them, *In the World they shall have affliction, but bee of good comfort, I have overcome the World.* Its he that tells them, till Gods season of their suffering be come, so much, so long, and that very crosse God hath ordeined for them, no enemie shall

doe

doe them hurt. And when they doe, hee will make it tollerable and easy unto them, doe them good for their sakes that hurt them. But above all, they are made *Conquerors*, and their chinne is kept above water, they fight under hope of victory, and say with the Church, *Mica.* 7, 8. *Rejoyce not over mee, Oh my enemy, for when I am downe I shall rise; and when thou art fallen, thy wound shall bee incurable.* There is a fable that when the Goate cropped the Vine branches, shee bids the Goate, bite and spare not, but shee should beare so much Wine as should serve to sacrifice the Goate. This Vine is the militant Body of Christ: so that as hee feared not his enemies, because hee subdued them in suffering, so should they. Reade the third Article, in the point of Redemption, more fully of this use. Rom. 8. Mica 7, 8.

Q. What else?

A. Thirdly, it comforts them by Faith, in the Conquest of our Lord Jesus, against the power of Death and the grave. For as it was with their Head, *hee could not bee held in it*: so with them, their flesh rests in hope of that triumph: *Oh Hell, where is thy sting, Oh grave where is thy victory?* 1 *Corinthians* 15. The full redemption of their bodies, causes them to feare no Death, nor grave. Nay, their hope makes them say, If wee hoped onely in Christ heere, wee were of all other most miserable: but this conquest makes us happy in all our misery. For why? even by that very death which is the last enemy, and the gate of utter misery to the wicked, the Lord opens a doore of full and finall redemption to the faithfull. Their lowest ebbe is the next step to the highest tyde of their soules happinesse, and finall freedome from all sinne, sorrow, and enemies. As wee see our Lord Jesus his death and grave were the next steppe to his exaltation. True it is, the Saints have many pettit deliverances in this World. But they are not fully redeemed till death, from all enemies, nor from the dominion of death till the Resurrection; But then is their finall redemption. Therefore let not death, grave, nor the rottennesse thereof dismay us: for hee who brake the chaines thereof for himselfe, as *Sampson* brake his cords, hee shall also breake them for us, that they shall not hold us. Wee shall bee more than conquerors by him that loved us: and by his power shall wee rise though not so quickly, yet as surely as hee did. Whom should not this conquest Acts 2. 24. 1 Cor. 15.

strengthen against the unwillingnesse to be unclothed? The raysing of our head, puts us in hope, that we shall rise and conquer finally: so that no enemy, no Divell, no persecution shall ever come neere us! We shall be as much out of gun-shot of them, as the Lord Jesus himselfe was after his conquest. Were it not for this: long, many, and deepe troubles would dismay us: but this hope helpes all. And not only outward crosses, but also our poore graces of knowledge, Faith, patience is sustained with this Spirit of the Lord Jesus, that one day it shall be better, when all imperfect things shall be done away, the body shake off corruption, and they see him in whom now they believe: *Their life is hid with Christ in God*: and although it appeare not now what they are, yet when their Captaine comes, they shall be conquerours as he: therefore in the meane time, though they be basely esteemed of, and set at nought; yet their spirit of victory and hope props them up and makes them merry, because a day is comming will pay for all.

Col. 3. 3. 1 Iohn 3. 2.

Use 4. This also is terror to all prophane ones, and such as still abide in the Gall of bitternesse: The conquest of the Lord Jesus, is the crushing and treading of them as Grapes in the Wine-presse of wrath: Its the entry of Christ into his Kingdome, for the utter suppression of all his enemies: whom *Esay* 63. he will destroy in his fury. As he is mighty thereby, to save all his, so he is as potent to destroy all them that be his foes. Now he hath recovered power and strength, victory and triumph: and now he turnes the wheele over their heads, and will crush both them and their Prince, the Devill. He will now cause all those barres which he hath broken, of shame, feare, afflictions, horrors, death, the grave, to returne back upon them: And, as the same waters which were the safegard of *Noe*, were the destruction of the old World: and the same Sea which was a double wall to the *Israelites* passing through the red Sea, yet was the overwhelming of their enemies, their Chariots, Horses, *Pharao* himselfe, his Princes and Souldiers: So, that crosse which is the Pillar of Salvation to the Elect, shall bee the Chariot of Triumph to the wicked, and shall turne upon them whatsoever they imposed upon Christ, to crush them, and to become their utter confusion. He will cause a spirit of enmity to possesse them, they shall one destroy another: their Counsells against him, shall fall upon themselves. His agony shall worke in their spirits such

ſuch an unſpeakeable horror and anguiſh of conſcience, as cannot be pacified : Death ſhall ceaze upon them as a Vultur upon a Carcas : it ſhall be as a King of feares unto them : The face of it ſhall be terrible : the very thoughts of it a farre of ſhall be as a Sword hanging by a briſtle over their heads ; and appall them as the hand-writing did *Belſhazzar*, in the midſt of his Cups : And when it comes, it ſhall cauſe their lips to quiver, and their bones to tremble : it ſhall be with them as with him, who cryed out ; wretched man, muſt I die ? What ! All my bagges, my treaſures, my delicate fare, my pleaſures, my revenues, my ſumptuous apparrell and dwellings, my retinue, friends and flatterers, all pulled away ! Oh ! it ſhall open and preſent Hell, and the jawes of Satan and deſtruction, wrath and eternall fire, to ſwallow them ! What ſhift now wilt thou make, O poore ſoule, which wert wont to ſport thy ſelfe, to ſolace thy heavy thoughts and ſpirits, with jeſts and gigges to go, to do, to talke, to lye down, to riſe up at thy pleaſure, and to gird thy ſelfe ; but now, another ſhall gird thee, what wilt thou now doe ? when all theſe ſhall leave thee drencht and drown'd in the pit of deſpaire, and finall deſtruction ? Oh ! betimes labour to get thy ſinne pardoned, the ſting of it removed, the power of it ſubdued, the Divell conquered, thy conſcience at peace, thy reckoning ready, and all the enemies of thy peace at league with thee not falſely but truly, that ſo the ſting of death being taken out, thy horrors and feares may alſo vaniſh. Except Chriſts Conqueſt be for thy Redemption, it ſerves for thy ſubverſion. Eſay 28. 15.

Contrarywiſe, (as I ſayd before) this victory of Chriſt, ſerves for the infinite comfort of them that fight under his Banner, becauſe for them Chriſt hath conquered as for himſelfe : and (as meane as heere they ſeeme) he hath taken them up into his triumphant Chariot. None of the croſſes, enemies which he hath conquered, ſhall hurt them. Death it ſelfe (the laſt enemy) ſhall be made a friend as *Haman* (in ſpite of him) to honor *Mordecai*, ſo to cloath them with immortality. The Divell thinkes to wound them by it mortally : but he ſhall ſhedde their Impoſtume to the ground, never to trouble them any more. Death ſhall be their beſt Phyſitian. And in ſteed of a deadly poyſon, ſhall give them an Antidote, which ſhall for ever preſerve them againſt all their enemies : That ſhall ſet open to them a wide dore of entrance into glory. They ſhall feare nothing

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In death. For why? Do they feare it, becauſe they have ſtill much corruption to overcome me? Behold their war-fare is accompliſhed! Do they feare the guilt of it, Hell and wrath of God? The ſting and fire of it, which is ſinne, is gone. Do they mourne becauſe they have done ſo little good and taken ſo little! Alas! in Chriſt, their accompt is made, their ſervice is ended, their Marriage day is come, their complaints are at an end, their reward is at hand, their rags are caſt off, their robes are put on. Or, do they mourne, becauſe they are taken away in their middle age? So was Chriſt, but he prevented eternity, and his Crowne, thereby. Or are they afrayd of the ſeparation of ſoule and body? But they are united already in their head, and their ſeparation ſhall be a perfection at their returne. Or, ſhall they looſe their friends! Nay their friends ſhall looſe them, but their gaine ſhall be, not to need them. Or, ſhall they part with the Ordinances of Chriſt? They ſhall looſe ſome love tokens, but enjoy their Bridegroome. Or, ſhall they be layd by the walls and in the moulds? That diſhonor ſhall tend to purify, to beautify them, when their conqueſt ſhall appeare. Or, ſhall they not ſee the wel-fare of their children, but leave them to the wide World? They ſhut them up in the Arke of Chriſts Conqueſt, never to be hurt or wronged. Thus much of the conqueſt.

The 7 wel-ſpring. The Application of the merit. What it is?

Q. *Having ended the Merit, proceed to the ſeventh and laſt Braneh of this ſecond Article: What is the applying worke of Chriſt, and wherein doth it ſtand?*

A. It is that ſolemne part of his Mediation, for the ſake whereof he forſooke the earth, and was exalted above all principalities, and ſitteth at the right Hand of God, his Father, that by his interceſſion alwayes made for his Church, he might apply to all the members, the power of this ſatisfaction, that it might worke Faith in thoſe that want it, and confirme it in thoſe that have it.

Eſay 53, ult. *Eſay* 53. *ult.* The Prophet addeth this to the powring out of his ſoule, that he *prayed for the tranſgreſſors.* And S. *Iohn* gives him

1 Iohn 2. the name of our *Advocate with the Father*: for this cauſe, that the Church may enjoy the fruit of his death continually. And the Author to the *Hebrewes* ſaith, *That he ever liveth to make interceſſion for us.* The High Prieſt under the Law, appeared once a yeare with blood in the Holy of Holies, to bring forth a generall reconciliation, but the Lord Jeſus, for ever. And as the ends heereof are many, to wit, to preſent the prayers of his people unto God,

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to hold them close to his Father, and keepe them in his love, to cover their daily offences, and continue their justification and acceptance, to unite them one to another, and to protect them from enemies: so especially to blesse the Ministery of his Gospell, for the breeding Faith in the soules of the elect, by the preaching of this his blood and death. As wee may see cleerely in *Iohn* 17. (that heavenly Chapter) where all these are described. Iohn 17.

Marke then, it is not enough for the Lord Jesus, to procure the price of our peace, but he plyes the Father with it, and offers up by his eternall Spirit, the merit and valour of his satisfaction, for the effectuall drawing of the hearts of his people, to believe the Gospell. His bloud is the seede of the Church (for what were Word or Sacrament, but for him?) but that which doth cherish this seede, and give a body to it in the consciences of men, is the application of it by this intercession. More fully thus, As by fulfilling all righteousnesse, the Lord Jesus hath pleased the Father, and is so gracious to him, that he grants him whatsoever hee asketh: so doth Jesus to the uttermost improove this favour, and applyeth the comfort thereof to all his, that they may understand how powerfull and prevayling hee is to obtaine whatsoever hee desireth. And hence it is, that till his ascension, *the Comforter could not bee sent*: but after when he prayed, then came he, and *brought to minde*, and sealed to the hearts of his Disciples, whatsoever they had heard preached before. So that when wee see the prevailing power of the Word and Sacraments in the weake Ministery of flesh, what shall we ascribe it unto, but the power of this applying worke of our Advocate, who conveyes savor of life, of brokennesse of heart, Faith and regeneration thereby into the soules of his? And in this respect hee is the Key of his Fathers bosome and Fountaine, to unlock and set it open (being sealed before) for *Iudah* and Jerusalem to wash in, as *Zach.* 13. 1. Let the Reader looke in the third Article in the priviledge of Adoption. Zach. 13, 1.

Q. *What is the use thereof?*

A. As it is singular for all uses to the Church in generall, and all the lively members thereof in all concernements of it whatsoever: as acceptance of their prayers, being perfumed with the sweete incense heereof; protection of their persons, safegard against enemies, sustentation of their soules in grace, *Use* 2.

perse-

perseverance and the like: so especially that which we reade
Heb. 10. 19. *Heb.* 10.19.10.21. *Seeing iby the Bloud of Iesus wee have a living way made unto us by his flesh: Let us draw neere with a pure heart in assurance of Faith.* Oh! it should bee as a welspring of Salvation for every dry soule to come unto, even in the greatest barrennesse, deadnesse and feare of heart, that the merit of Christ should not belong to it. Doe but consider this Advocateshippe of CHRIST, continued for ever for thee, *Iesus Christ yesterday, to day and for ever*, *Hebrewes* 13.8. to this
Heb. 4. end, that the Gospell and the preaching of the promise might *bee lively*, pearcing and powerfull to *divide the joynts and marrow*, and to create in thy soule the fruite of the Lippes, which is peace. If thou hadst the Kings Sonne for thy Advocate to the King for some suite, wouldst not thou thinke there were life in it? Therefore goe not to the Word and Sacrament any more with a dead and sadde heart, as if there were nothing in them, save an out-side of mans voyce, and efficacy to perswade: behold Christ in them; who by his applying power, conveyes into them, strength, savor, perswasion and grace, that his poore people may not heare his Word as a dead letter, or receive the Seales as dumbe elements, but as divine ordinances assisted with the Spirit of Christ; and therefore able to breed Faith in the soule, and truely to carry it into the streame of his satisfaction.

What is the usuall complaint of most people in their hearings and use of meanes, but this: That the Minister is uneffectuall to them, they heare with small light or quickning of heart? The promise they grant to be faithfull, and the Sacrifice of Christ full of merit: but they are so to such as mixe them with Faith. Why poore soule? doth the Lord so offer thee Christ in his Gospell, as if he left it to thee to shift for Faith? Is not Faith his gift who gave Christ? Divide not the things which God hath put together. Deceive not thy selfe in the condition of Faith, and assure thy self,
Revel. 1. the Lord Jesus will give thee both meate and appetite, the object
Heb. 12, 3. of his righteousnesse, and Faith to believe it also. He is *Alpha and Omega, the author and finisher of our Faith*, *Heb.* 12. 3. *and he doth live for ever* with God, to make good his satisfaction to his people, by giving power to his word to breed Faith: that as it cannot be without it, so it may subsist in it, and our Faith might not rest in man, but in God.

Secondly,

Secondly, let all such be exhorted to deny their owne strength, conceits, hopes or feares, and as oft as they goe to the Word, remember it is a word of reconciliation. And therefore looke up to this grand Master of Requests, and apply the worthinesse of this Prayer to thy poore empty soule: say thus; The cause of my unbelieving hearing, is my little respect to him who hath the Key of all grace: if I could looke upon him and say, Lord Jesus, convey some part of thy Fathers Fountaine into my heart: derive it by a channell for the nonce into mee; Oh, thou shouldst finde the Spirit of persawsion to revive, yea to fill thy soule in thy hearings! *Vse* 2.

Yea, let all the faithfull Ministers of God comfort themselves in their weakenesse, and defects of preaching, in their deadnesse of heart to the worke of Faith, in the little successe of their labours, in the wofull hardnesse of heart in the people; The Lord Jesus, by his Spirit of intercession holdes them as his *Candle-stickes in his right Hand*: hee doth as those two Olives, *Zach.*4. assist his *Lampes*, and drop in this Oyle of gifts and grace upon them: hee doth make them as *Paul*, *able Ministers of Reconciliation*, that by them and out of their nothing hee may *create the fruit of the lips, peace*: and he will uphold Gospell, Ministry, and the power of both, in the midst of their enemies: and although they be never so furious, yet, *Mica.*2. 7. his Spirit shall not bee straitned, but his Word shall still bee good to such as walke uprightly. And of the seaven branches of the second Article, thus much. *Vse.* 3. Revel. 1. Zach. 4, 6. 2 Cor. 3. Esay 53. Mica. 2, 7.

Article III.

Question.

What is the third Article of the second Part?

A. That the act of God the Father imputing the merit of Active and Passive righteousnesse of our satisfier, to a sinfull soule, is the true formall and being cause of Justification. Gods imputation is the forme of our justification.

Q. *This word of Imputation is indeed oft used in the point of Iustification: what doth it import?*

A. It is such an act of God the Father satisfied, as doth take this righteousnesse and reckon it to the needing soule as her own, What it is.

own, (although it be inherent in another) to cast upon it an estate, of as full and perfect freedome and acceptance, as if it had never sinne, or had fully satisfied. For looke how he dealt
2 Cor. 5. 21. with our surety; he made him sinne for us, that is, imputed it to him as his; (which imputation the Lord Jesus found to be no conceit or notion but a reall thing) so doth he take his righteousnesse and count it ours, that it might be really ours indeed. Accomptants of summes of money or creditors, if they differ about their reckonings, fall to esteeming of a debt, or a receipt, as they can: and so at length, either by not imputing a summe due, which yet may be due, or else imputing a summe as payd, which perhaps is not, grow to an issue. And that which mooveth them hereto, is peace. So heere, the Lord enclining to make peace with the soule, esteemes not a desperate debt, which yet is a debt, and esteemes it as payd by the soule, which yet shee cannot pay. See texts. And this imputation is a full discharge, no hole can be pickt in it.

Rom. 4. 6. 2 Cor. 5. 17. Q. *This doctrine of Imputation is somewhat darke to mee, therefore explaine it; and first the phrases used by the Holy Ghost: for sometime hee speakes of* Imputing *somewhat, sometime of* not Imputing, *and againe in one place, hee speakes of* Imputing righteousnesse, *sometime of* Imputing Faith for righteousnesse: *Rom.* 4.5. *Cleare these termes.*

A. By the terme of not imputing sinne, and imputing righteousnesse; he intimates in how many respects Christ hath holpen us: to wit, both to forgiveneſſe in the one, being *made sinne for us*: and to acceptation in the other, by clothing us with his righteousnesse: yet so, as by both Active and Passive righteousnesse joyntly, not severally considered. Conferre *Psal.* 32. 1. with 2 *Cor.* 5. 17.
Psal. 32. 1. 2 Cor. 5. 17. where both *covering sinne and reconciling*, are made the effects of not imputing sinne.

By the second phrase, we must conceive one thing to be meant. For its familiar with *Paul* to use these two phrases for one thing; namely, imputation of Faith, and of righteousnes. Not that Faith can in any sense be our righteousnesse: but because Christ apprehended by Faith, is the same thing, with Faith it selfe in the Scripture. Besides, we know, Faith must ever concurre with imputation in the act of it; and therefore the Holy Ghost honours it, with the name of being imputed to righteousnesse. That Faith must needs so concur, note three things in this worke: First, God enables

enables the soule to believe on the Lord Jesus by the promise, and the spirit thereof. Secondly, the soule yeeldeth and consenteth. Thirdly, God casteth hereby this righteousnesse, (thus believed) upon the Soule, and imputes it to pardon and life. Faith then alway concurres with imputation: the like whereto may be sayd of justification, which it were blasphemy to ascribe to Faith (seeing its God that justifieth) but yet Faith is still sayd to justifie, because of her necessary concurrence. The which Phrase is tropicall, *the instrument being put for the principall agent.* Otherwise in proper speech, alas! How shall poore faith apprehend in the soule an infinite righteousnesse, except we take it thus, that God by Faith (as his owne instrument) doth convey all the object of Christ at once into us?

And this I would have the Reader to marke for two causes. The first, to decide this question so much demanded, whether Faith apply Christ in each of his merits particularly, or no? *Quest.* To which I say, that it is the Worke of God the Father, to proportion the merits of Christ Jesus in particular to the soules need; its God the Father, who accepts the merit, and therefore only can proportion it. Poore finite Faith (though it know never so much of the particular merit) yet cannot doe it, because the merit is infinite. *Answer.* Faith only hearing the offer of God (already reconciled and appeased by this merit) to be freely tendred to her, receaves this tender as God makes it, all that is, the Lord Jesus made by God to the soule, wisdome, righteousnes, and what else soever. So that whether we comprehend the thing offered or no, its not materiall, if we believe the offer to bee truely made to us, we receive it in the kind wherein God bestowes it; and in a word when wee cannot comprehend it, the Lord comprehends us. So that Faith is a casting of the soule upon the offer of CHRIST from the Father, giving him all at once in all his good things (which the Spirit reveales; and the more the better) yet Faith is not in this most to be admired for particular applying each benefit, but for her accepting of what the Lord hath couched in the offer, that is, whole Christ. Secondly, I say, this answere is to bee noted against a Schismaticall opinion of some, that hold, the act of believing, to bee that which God accepts to justification. A dangerous conceit! which makes Christ a meere servant to Faith, and under the colour of

ascribing

ascribing honour to Faith, takes away all Christs preheminence. For although this opinion exclude not Christ wholly, from the reckoning, yet in the act of justifying, it onely gives all to the worke of Faith. And they say, as the act of *Adams* sinne condemned him: so the act of our Faith justifies us. But the Parallell is fooliſh and absurd. *Adams* sinne might condemne himselfe and us: but our Faith can neither save ours nor our selves, of it selfe: that which it saves us by, is the object and merit which it apprehends, and that by the act of Gods imputing it to us.

Object. Q. *You seeme to make imputation an act of Gods free grace: the word is used as an act of justice, for Paul saith,* To him who worketh, righteousnes is imputed by debt? I, answer, *Paul* there Rom. 4, 4, 5. opposing justification by workes, and justification by Faith, (for the more currant expression) useth one word in both cases: but very improperly. For its as if a man should say to his debtor, Pay me an hundred pounds, and I will impute it as a whole discharge. This we know is no proper speech, for in such a case its small thanke to him to impute that, for which he is bound to give acquittance: so that imputing (properly) is gracious. For it is such an act of God, as comming betweene our believing and his justifying, doth not legally take any discharge of debt from us, but doth graciously impute that which is not ours, as if it were ours, for the making of us guiltlesse and accepted.

Q. *I conceive you somewhat better. Howbeit I still see that imputation is of such a thing as is our own really: why then not as well of a thing inherent,* viz. *a righteousnesse of our own, as the Papists dreame?*

A second doubt. *Answ.* *A.* Because these two have a wide difference, *viz.* to bee really made ours, and to be from, or inherently in us: The righteousnes of Christ imputed, cannot justifie us, except it be ours; howbeit it is so, not because it comes from within us, but because its cast upon us; and in a word, its not first in us and then imputed: but first imputed, and then made ours.

Q. *But how can meere imputation make a thing really ours?*

How imputation is a reall thing? *A.* Yea, Nothing can be more reall than imputation. The imputing of a man is reall, when he imputes an uncertaine and undue payment, as if certaine and due; and this is good and firme among men. *Davids* not imputing *Shemei's* rayling, is 2 Sam. 19. 23. a sufficient release to him of the offence and punishment. The imputing

imputing of *Adams* sinne to us, is as reall, as if we had beene in the Garden with him. Christs taking our guilt upon him, was as reall, and as really felt, as if himselfe had been the offender. And shall not his imputed righteousnesse bee as reall as if our selves could in our own persons have satisfied, or as if wee had needed none? Yes verily.

Q. *What issueth then from this imputation of God?*

A. The act of God justifying us really, and freely from all our sinne and guilt, and all the curse due thereto, quitting us by proclamation (as I may say) from Heaven, by the voyce of his Spirit through faith: so that having disabled all enemies from giving in evidence, loe, hee absolveth us as having nothing come in against us. As once hee scattered those accusers of the Woman, *Iohn* 8. so that none came in to accuse her, but turned their backs with confusion, and so discharged the Woman: so doth hee here: having disabled all evidence against us, hee doth impute blameableness unto us, and declare to us our righteousnesse, yea proclaiming us righteous.) And as the Creditor abhorres to receive the debt of his debtors surety, and yet to count him a debtor still: so the Lord having accepted Christs price for us, abhorres so to disable his Sonnes payment, as to require the debt at our hands the second time: but rather disables his owne Wrath and Justice from thinking of any further demand of us.

The issue of this doctrine. Rom. 8. 33. Iohn 8. Iob 33.

Whereas it might bee objected, How can that bee his free act, which hath such a price paid to purchase it? I answer, No man dare call it free on the behalfe of the Father and Christ: for so its the dearest purchase that the World ever heard of: but in respect of both the Father and Christ to us-ward: the Father hath freely given himselfe content in his Sonne, and Christ hath freely yeelded it to the Father: so that (whatsoever it cost Christ) it costs us nothing: wee may come (nay must) without our cost, with empty hands, and buy it for nothing: so that in truth, the more it cost to purchase, and the lesse it cost us to come by, the freer is that justification which absolves us: and the truer is that of *Paul*, *Rom.* 3. 24. *Being justified freely by his grace.*

Obiect. *Answ.*

Q. *What is the use hereof?*

A. The Vses are many. Let mee beginne with you of my owne Congregation, to whom although as dead, yet I speake

Vse 1.

this (being as you know, the last Sermon I preacht among you) let, I say, my admonition unto you, be this: It hath not beene with you as with every Congregation wherein preaching hath beene. To you I may truly say, that now toward these fifty six yeeres the Lord Jesus hath beene crucified among you. I doubt not but the Lord hath thousands in many Congregations of this land, who though they have wanted that full and cleare light, which you have enjoyed, yet (as faithfull servants of God) walke with him, and serve him instantly day and night in simplicity of heart and innocency of life. Give me leave to say unto you; in this five or six yeeres of my labours past (besides Sermons) God hath revived the doctrine of Christ and Sacraments: of selfedeniall, faith, the satisfaction, the imputation of righteousnesse, among you, (and God grant you long to enjoy the doctrine and practise of these grounds:) but what answer shall yee make to God, if as he hath walked in and out with you in all his truths, opening unto you all these well-springs of salvation, and concealing nothing from you, which humane weakenesse hath beene able to utter; you still shall faile and come short of such people, as (I may truly say) have had but the Baptisme of *Iohn* among them? Thus I speak in respect of that cleere light of all Christ, both in his satisfaction and Gods imputation, in season and out of season urged unto you.

Remember; *To whom much is given, of them much will be required!* What would many *Eunuchs*, *Corneliusses*, and *Proselytes*, (ignorant of those things that have beene pind to your sleeves,) give that the things you have heard might sound in their eares? Why is all this cost, but that you might also walke in and out, with God, in all your wayes? not onely in a morall, abstinent, harmelesse, and honest manner (which yet is a great favour) but with a broken and selfedenied heart, living by daily in this imputation of a satisfaction? holding your part in it yesterday, to day and for ever? Do ye not accompt it one thing to live by guesse and devout aymes: and another to know by it your Righteousnesse; to cleave to it by a promise? To clense your selves from all loosenesse and privie lusts? to season all your liberties, to alleniate and supply your crosses, to enable you to all duties, to fructifie all meanes, to sanctifie all estates, and to make your death happy and welcome? Beware, beware, lest there be found among poore people (that never heard of the Doctrines which thus long have

Heb. 13. 8.

sounded

sounded in your eares) many whose simplicity, innocency and zeale exceeds yours. Oh! let not any of you be found naked (at the comming of Christ) of this robe of his, or lying at these welsprings without power to taste them! Be not unsetled in a Christian course, stand fast in your liberty: go on with God in all meanes, duties, and graces, yea even in the hardest times, streights and distempers: suffer no love of the earth, profit, ease, lust, to eclipse the lustre of the Lord Jesus which hath shined among you; But, as many of Gods Saints, before by parting, and since, have dyed with joy and triumph by this imputation of Christ: so strive ye, and run ye as ye may overtake them, and *none may take away this your crowne from you!* Decline not (as you do) to sensuality, formality and commonnesse.

Secondly, let this bee consolation to all faint and weake children of God, in the sight of their little grace and meane gifts: and in the feare of persevering to the end. For the first, tell me, weake soule, if I should come and say, Thou wert as holy as *Job*, as upright as *David*, beleeving as *Abraham*, zealous as *Phinees*, would it not make thy heart leape within thee? Surely, although I dare not say these of thee, yet I dare say this, If all these had not the Robe of Christs imputed Righteousnesse cast over the holiest of all their graces, their unhallowednesse had defiled them, and the greatest of their holinesse had not profited them. And loe, this Robe thou hast as fully, largely, and deepely, as the best of all these ever had. The imputation of God is equall to all his justified ones: one hath no more than another. If thou couldst come in and say, That *Abraham* or *Peter* had more righteousnesse of imputation to cover them, than thou, it were somewhat; But loe, thy righteousnesse of imputation is as large as the largest of theirs. If they have gathered some more patience; and some more knowledge, some more love, thankes, and zeale; that others can repeate Sermons, or pray better than thou, follow thou after them: envie them not: hee that had for them, hath for thee, I say not equall grace, (what shall it need, if it bee sufficient?) but I assure thee, none hath gathered more *Manna* than an *Homer full*: so much thou hast, and more they have not, than their *Homer* of the imputed righteousnesse. Let this joy thee in thy defects! and teach thee to honour that God with more and more holinesse, who hath honoured thee with the equall Righteousnesse of his best servants:

Use 2.

Branch 1.

2 Cor. 8. 15.

Branch 2. And secondly, touching thy feare of holding out: I say to thee, Prove to thy selfe thy faith in this act of imputation: and that thou hast received that from God, and then I assure thee, that *Eternall Spirit by which the Lord Iesus offered up himselfe* for his elect, (the weakest as well as the strongest) shall also susteine thee: It is the stock which thou art (by imputation) implanted into, which holds thee: not thou, it: Looke thou to thy receiving faith, and that shall so inable thee by the vertue of the gift received, that (whatsoever thy feares now bee) that shall uphold thee eternally, and when thou art weakest, the power of it shall be most magnified in thee.

Vse 3. Faith the most excellent grace. Thirdly, this point is use of instruction unto us, teaching us the excellency of the gift of faith. And first, in respect of the Nature of it. Other graces of inherence dwell in the soule, and are active within and upon the soule more or lesse, as patience, sobriety, &c. But the nature of faith (although it bee a gift put into the soule, yet) standeth rather in a Passive receptivenesse than an activenesse: its rather like to a *Beggar, then a Worker*: the Beggar forsaking his bare walles, seekes out for his living, and takes it into himselfe from without: the Worker earnes it, from the principle of his owne skill. There is no grace appointed to that purpose, to which faith is: *viz.* out of her home emptinesse to looke out and to receive into her selfe from God the vertue of the Lord Jesus, by this imputing of Righteousnesse: and storing her selfe with water of life from his well-spring, and with wealth from his treasures. Secondly, in respect of the constancy of it: other graces while they last, doe us great stead: as patience under a crosse: thankes, for blessings: but faith alwayes receives his imputation of Christ from the Father, as well to cover and beautify us all our life, as at our first conversion, and carries her influence into each grace, both to strengthen and keepe the life of it, and also to cover the wants of it, yea the defects of our whole course. No grace can supply faith properly: but faith supplyeth all them. For she letteth into them the vertue of the Lord Jesus, imputed by the Father, to accept, cover, and purge them al, (not to speak of the work of sanctification, of which elsewhere.)

The first respect.

2. Respect.

3. Respect. Thirdly, in respect of the prerogative of it, that its admitted to be all in all with God for the soule: I may say it is that upon earth in this militant course, which Holinesse shall be in Heaven.

For

For 'tis faith only which maintaines Union, and thereby communion with God. She is as the Lord privie Seale, thorow whose hands all grants passe and take effect: no one promise can be Yea and Amen, without her. Shee receives from God a right to all mercies, ordinances, and privilèdges: concurres with God in this great work of imputing Christs righteousnesse, yea, and the Lord dares trust her with her prerogative. Its said, *Salomon* set his mother *Bathsheba* by him sitting on his Throne; for she was safe, and would not pull away, but ascribe glory to him, and compt hers to rest in his. So is faith admitted in a sort to doe all under God, to justifie, to impute, to reconcile, and the rest: because shee is made for the nonce, shee is loyall, and made for the honour of God all that can be (thinking her selfe safe when she can set the Crowne upon his head:) but abhorring all treachery, shee is a grace that excels all which *Adam* ever had: because she hides all her life, hopes, and welfare with Christ in God: he that steales away her treasure, must rob the Lord first, who keepes it. Whereas, *Adam* in the midst of all his perfection, yet could keepe no one parcell of it, but lost all at once; shee can both apply the promise offered in Christ, and the imputation of righteousnesse from God the Father, both at once, and hath (in a sort) a kinde of omnipotence with God, and so also, makes that which comes from her, (as prayer, hearing, Sacraments, and the like) of the same, precious, effectuall nature with her selfe.

Fourthly, let it provoke all that partake this imputation, to bee thankfull to God for his most wise and gracious providence, that hath cast their portion so in this life, that if there be any defect, it should bee in things of lesse necessity: but for those that are most essentiall, hee is most large and full in his provision for them. I may say, the Lord deales for the soules of his people, as for their mindes: hee hath so written the Scriptures, that if any obscurities remaine, they are about things of circumstance, which are not so absolutely needfull to bee knowne: but if they bee of weight and essence, they are left plaine and evident. So here, if he faile us in any grace, it is in some fruits of faith, as the grace of thankfulnesse, love, and joy, which are to be imperfect in this life, and so in knowledge of particular cases, or the like, (none of which, though we had them, could justifie us:) but as for the grace of reconciliation, and imputation of perfect righteousnesse, which only can accept us, and pardon us, and cover all our wants, this hee *Vse 4.*

hath provided to the full for us, even in this life to enjoy. I say, in the midst of all imperfection, yet the perfection of that which cannot be wanted, he hath given us. Yea, and this he will have his people to know, although it is the bane of hypocrites; Yet it is the cordiall of each poore believer; Dogs only will snap at it, to maintaine themselves in a licentious course, but the believer will blesse God for it, and be so farre from laying it in his own way, as a block of presumption, that rather he will say, if the Lord hath so regarded me, as to accompt me his perfect righteousnes, in the midst of my unavoydable corruptions of Nature and life; *shall I turne his grace into wantonnesse?* or shal not I keepe all wilfull wickednesse from his eyes, who hath turned his eye from all my transgressions?

Use 5. Fifthly, let it be a ground of Selfedeniall to us. As we would obtaine this righteousnes of another, so let us be naked of our selves. I remember what is written of that worthy, learned and holy *Scot*, Master *Rollock*, in his life: That being on his deathbed, and much encouraged by them that visited him, by his worthy labours, I abhorre (saith he) my rectorship of University, readership of Divinity, and pastorship of *Edenburgh* (all which with great profit to all, he underwent) that I may be found in Christ, cloathed with his righteousnesse: all mine own is dung in comparison of this.

If we be just, by imputing of the righteousnes of other, what shal become of our own? As once a Philosopher handled a Gallant that boasted of his great Lands in *Athens*, he shewed him a Map and asked him where they lay? so in this Map of Gods justification, all our abilities must vanish: we know, a full sum of debt payed, needs no imputation, it may plead acquittance. Come to the Lord for his royall worke, his *Fiat*, without any thing, empty and base, that thou maist concurre with him in that he seeketh; the Glory of his grace in his Sonne. Come as *Mephibosheth*, a limping
2 Sam. 19. cripple to *David*, *When I was a dead dog, my Lord accepted me.* As poore *Abigail* sent for to be a Queene, said, *Let me be an hand maid, to wash the feete of thy servants.*
2 Sam. 25. Shee knew, meere mariage to a King would make a Queene, without bringing any thing. And thus doing, thy unworthines shall not hurt thee, but helpe on this robe upon thy bare shoulders. Come thus to the Lord and say, Heere, Lord, is a naked wretch; put on the Lord Jesus upon me. I have no clothing to hinder thee; thou bidst me *put him on*; *Rom.* 13. *ult.* but Lord, doe thou fit him for me in

par-

particular, for my soule, for my sinne, against my curse; and then take him, Lord, put him on me also, reckon him to me, accompt with mee in him, and make mee his righteousnesse, as thou madest him my sinne, and I shall accompt it as reall, as if I had it of my owne.

Sixthly, let it stablish and comfort every beleever against all his feares. Oh! it cannot sinke into a poore soule privie to all her defilements, that the Lord should ever pardon or accept her. The daily and hourely objects of her sinnes are before her. But remember, imputation is not a taking of all sin out of thee at once (that must abase the heart, as it abased thy surety) but a not imputing it unto thee. *Latimer* preaching to King *Edward*, told him that once a King of *England* had a Cup-bearer, who bringing him a Cup of wine, by errour let it fall at his foot. The King offended with his rashnesse, asked him if that were not ill done? He suddenly answered, No, if it please your Grace, if you thinke so. Even so in this, our blessednesse stands not in our want of sinne, but in the Lords not imputing it. The Bush burnt, but the wonder was, that it was not consumed. The Lord imputes not thy sinne, covers it, takes away the condemning power, imputes not the actuall offences thereof to thee. Hee lookes at his owne Image in thee; in all thy duties, prayers, there is thy Dunghill, and his Pearle, hee beholds that which is his, covers that which is thine (not to make thee bold, but thankfull and humble.) If thou have a cup of precious wine, thou sayest not to thy friend, Pledge mee in water, though thou have put more water then there is wine into it. Thou esteemest it by the better part. Hold this, and thou mayst say with *Paul*, *Rom.* 7. *I my selfe delight in the Law of God: and not I, but sinne in me:* though else he said, *O wretched man that I am, who shall deliver me?* Thus much of this fifth branch or spring of salvation: drink of this Brook, and thou shalt indeed, *Esay* 12. 3. *draw water out of the wels of salvation.* I have beene larger here, because it is the chiefe of the seven, more briefe of the rest.

Lastly, let this excellency of faith, as it is comfortable in one respect, so it may yet humble us in another. For imputation is only for this life, and argueth a defect of that which shall be in another. The thing imputed is perfect: but the person to whom, is corrupt: and faith her selfe shall cease and bee abolisht. Wee will perhaps confesse that wee should blank for our corruptions *Use 7.*

of pride and covetousnesse: but the truth is, our grace, and vertues should humble us: yea, faith it selfe, because still our life of inherence and perfect holinesse is wanting. And so much for this third Article.

Article IV.

Question.

Proceed to the fourth Article, shew what it is, and the Coherence thereof with the former.

The Gospell and the offer of grace in it, is the revealer of this deliverance.

A. It layes forth the meane or why, by which (ordinarily) the Lord exhibits unto and settles upon the poore sinner this deliverance. As touching the coherence, as in the three former Articles, the fountaine in God, and the foundation of it in Christ is described: so in this fourth is shewed, how the soule may know them both to be hers: Its said, *Heb.* 4. 13. *That God with whom we have to do, is a Searcher, &c.* Note it. The soule in her distresse hath to doe with God, to his Tribunall shee stands as her Judge.

Heb. 4. 13.

Now, it is not the hearing of his giving of Christ, nor of a satisfaction, which can quiet her: but this, that shee may know its given and performed for her. Here therefore in this fourth Article, I say, the offended Father hath accepted this satisfaction, is well pleased with it, his heart is made placable by it, and now his heart is opened, and his bosome of love bared towards a poore wretch: and this hee utters by a proclamation, and by an offer of grace to them, if they will beleeve him to meane as he speakes. See 2 *Cor.* 5. 20, 21. *Him that knew no sinne, hee made sinne, &c.* And what of this? Therefore he saith, *Be reconciled to God.* Now when the soule heares of this ground and building, shee feeles her selfe to have somewhat to say for her selfe in this her dealing with God: I thanke thee, O Lord, for granting it, and for the price paid: but now, seeing thou hast done it, that in thy being satisfied, I might have my part in it, as offered and pind to my sleeve, when I see a thing more precious than the world, layd in my lap by thy hand, I tremble to think I should refuse my own salvation.

2 Cor. 5. 20, 21

Q. *Because this point is large, therefore lay downe some particulars*

lars to unfold it. And first, what is this meane by which God reveales this deliverance?

A. The Gospell in the Ministery of reconciliation, is the instrument of this Revelation, and that both fully and only. The point is plaine, all the World witnesseth it. *Paul* tells us, that *when the love of God appeared, then he saved us*: This appearance is the light of the Gospell, and *the arising of the day Starre thereby in the heart*. Reade by name, 2 *Cor.* 4. 6. *God that commanded light to shine out of darkenesse, hath shined into our hearts.* See the place. Briefely, hence it is, that its called *the Power of God to Salvation*, *Rom.* 1. *verse* 16. See *Matthew* 13. 44. 2 *Cor.* 3. *ult.* *The Field in which this Pearle is hidden*, *the Mirror in which we behold the Lord with open face*, *the Net inclosing the Fishes*, *the Light*, *the Leaven*, *&c.* Now yet this Gospell is not the meane, in respect of the bare letters and syllables of it, but in the *Ministry of Reconciliation*. See 2 *Cor.* 3. 8. 9. where *Paul* calls it the *Ministration of Righteousnesse*, and adornes it with termes of honour above the Lawes Ministery. Especially, see that 2 *Cor.* 5. 17. 18. Where *Paul* speaking of this great gift of Christ, twise joynes this with it, And *hee hath made us Ministers of reconciliation*; *as if this were a materiall point: We the Ministers of God, beseech you, be reconciled: receive not the grace of God in vaine.* Proofes of it. 2 Cor. 4. 6. Rom. 1. 16. Mat. 13. 44. 2 Cor. 3. ult. 2 Cor. 3. 8 9. 2 Cor. 5. 17.

As who say, It were a great helpe to our Faith to consider, God hath sealed Ministers to engage their truth for God, that if God doe not meane as he speakes, they are lyers. And lastly, this is the only ordinary way of revealing: (ordinary I say, because what God can doe we speake not) and no other. So that if God revealed not himselfe thus to his Church, we should remaine as blinde as Moles in the Earth. As wee had never knowne sinne, but by the Law: so neither *Grace*, *but by the Gospell*. See *Iohn* 1. 17. Nay, much more. For although both stand in relation, yet there is more of the Law left in our ruinous nature, than of the Gospell: no one sparkle of the latter is in us by nature, it stands meerely in Revealing. Hence *Paul* so oft presseth it as a *Mystery hidden from the Foundations of the World*, till now the Gospell unveyled the Curtaine. And although the Lord revealed this in a darke sort and within narrow bounds, and in *sundry sorts in times past*, according to their capacity, yet now, onely by this meane *of his Sonne in the Gospell*, *Heb.* 1. 1. Iohn 1. 17. 2 Tim. 1. 9. 10. Heb. 1. 1.

Q. *But*

Q. But is there not some peculiar thing in the Gospell, by which he reveales it?

A. Yes and that is his gracious offer, made to the soule therein: which is nothing else, but the expression of the covenant of Grace, that he is willing a poore soule may come to him without doubting and feare, because he *holds out the Golden Scepter unto it, and bids it, Bee reconciled.* Hither referre all those texts wherein this offer is made, both in the covenant and in the seale of Baptisme, *Esay* 55. 1. *Ho, every one that thirsteth come.* And, *Let him that thirsteth, drinke freely, Rev.* 22. 17. and *Iohn* 7. 37. *In the great day of the feast, Iesus cryed, If any man thirst, let him come.* So that as a Prince having set up his Proclamation in all places, intimates his mind: so the Lord by this Tender of Christ, is acquitted from all aspersion of unbeteamingnesse.

Esay 55. 2. Rev. 22. 27. Iohn 7. 37.

The opening of the point.

And surely who so will profit by this Article, must get this lesson by heart: That the Lord who freely purposed, and faithfully sent his Sonne into the world, still continues his freedome, and doth offer the Lord Jesus with his excellency most freely. A bottome of most unspeakable comfort to all poore, bruised reeds and broken soules. For if he be freely offred, what poore soule should doubt to accept him? What is freer than gift? He that gave him freely, can not withdraw him againe, nor keepe back his satisfaction from a needing soule, as if he repented. And having given him once, hee cannot recall him, for why then gave hee him? And if he be wholly given, even with all his excellency, what particular thing can be denyed with him? It behooves us then much to understand the truth of this freedome: which in a few particulars I will name.

And that in sundry particulars.

1. First, God offers Christ of his owne accord, the efore freely. It never came into the heart of Angell or man to dreame of it, or desire it. *Romans* 5. *When we were yet enemies.* The Sunne doth not arise more freely over the head of a Drunkard snorting in his bed, or wallowing in his vomit, than the Lord Jesus came and is offered to a sinner in his blood and woefull misery. Preventing kindnesse is free, ere we desired it. See *Esay* 65. 1.

2. Secondly, he offers us better than *Adam* lost: The burning downe of our house was the occasion of our greater repairing. As he sayd, I had perished if I had not beene taken prisoner.

3. Thirdly, he offers to the undeserving. *We were then weake, Rom.* 5. 3. Some

5.3. Some heathen friends are famous in story for putting themselves forth for their friends: As those two, *Nisus* and *Euryalus*, and *Pylades* and *Orestes*, *&c.* But we were theeves, Traytors and enemies. When we did all we could to pull him out of his throne, yea slew the Lord of life, then dyed he for us, *Act.*2. Nay, he pinnes this offer upon our sleeve, when we minded it not, put it off, and slighted it. If *Moses* had had all possible welcome, yet he had been a free Saviour: so Christ: But as their, so our anguish of bondage caused us not to regard him: Who would not have beene dismayed heereby?

Fourthly, he offereth freely who offers instantly upon our neede. No sooner did *Adam* fall, but the offer followed, *The seed of the Woman*, *&c.* No sooner doth a poore wretch need mercy, but it prevents him. *Ho, every one, come*, *&c.* He that offers leasurely, is but a cold giver: But speedy offering, is double grace. 4.

Fifthly, when hee hath offered and given, he repents not. Of all workes of which God is sayd to repent him, it is never sayd, he repented to offer mercy. Nay, he is so farre from it, that he hath sworne and will not repent. What is more unusuall with unbeteaming men, than to with their money in their purse againe? God never repents of mercy, that we might repent us of our unthankefulnesse, and unbeliefe. Sixthly, the Lord is exceeding glad when his offer is taken, and no way so displeased, as when its in vaine. 2 *Cor.*6.2. *Heb.*2,3,4. No disobedience is so odious to him as unbeliefe. *Iohn* 3. 19. Nor for which he will so severely punish. 2 *Cor.*4. 4. He is master of his richest gift: counts it his honour to give the best most freely, *Iohn* 6.27. He hath a royall heart, and can beteame to the basest Worme the priviledge of Pardon, Adoption and glory: and he gives an heart capable of his offer, also: Else how could an Oyster-shell containe this Fountaine? All to teach the soule to recover it selfe out of her cursed distrust, and measuring the Lord and his gift, by her selfe and her capablenesse. Whereas all his are enlarged by him, with his offer, to be comprehensive of it: The Lord making a poore shallow heart meet to receive his fulnesse. *Eph.*3.17. 5. 6.

Seventhly, he offers without expecting againe: as we say he lends freely, who respects no requitall; the Lord indeed lookes for honour at the hands of his Servants: but first he gives the gift: 7. Rom.11.35.

gift: and secondly the heart; and thirdly accepts it as honour, being no addition to perfection. The Lord offers grace to none, whom rather he might not be ashamed to owne. Such is mans baseneſſe, that even in his greateſt freedome, hee ſeekes himſelfe. A Father will give his child his land; but when? after death when it cannot pleaſure him. Till then he will have rent. And we have a ſecret ayme in our gifts, I give, that he may requite. A patrone adopts a ſonne; A Prince marries a poore Orphan; yet ſome ſuch as is delectable, and pleaſing; but the Lord offers to ſuch as can no way content him, or be pleaſing: He gives firſt to make them ſo, but findes them odious, that he may ſhew what he can finde in his heart to doe, and make all men aſtoniſht at his meere gracious grace, and to boaſt of the Lord.

Do ut des.

8. Eightly, he requires nothing in us toward the accepting his offer. All our own makes our accepting fruſtrate. Come, *Revel.* 22. and drinke freely of the waters, *Iohn* 7. If any man thirſt, let him drinke freely. God gives, and upbraydes not our nothing. Nay our emptineſſe is our beſt plea; *Eſay* 55. 1. Come and buy for nothing.; ſelfedeniall is our beſt price; and hee that comes and offers to God any thing, and brings coſt to God, looſes his gift. Thus much for the opening of the Freedome.

To this, may ſecondly be added the meditation of his attribute of gratiouſneſſe: ſo oft ſpoken of, as in *Exod.* 32. *Ioel* 2. *Eſay.* 55. which imports not only his free giving and accepting of the Lord Jeſus, but eſpecially his offring him freely and fully to us in the Goſpell. This gratiouſneſſe in God, reſpects 2 things, Firſt fulnes of grace: as a Princes grace, is not as a ſubjects, but fulnes of bounty: Princes diſdaine to give other gifts then their perſons admit, that is bountifull ones, Secondly, Freedome of grace. And theſe two may appeare in theſe particulars. Firſt, In that God can beſtow whatſoever he hath a will to beſtow: we (poore dry pitts) are limited by our poverty from doing what we would: See 2. *Kings* 6. 21. As men are rich in gold, &c. So Gods grace is rich grace. *Epheſ.* 2. 4. Secondly, no man can compell him to be thus gratious: he is ſo out of his owne meer freedome. We do good againſt our wils, as *Haman* honored *Mordecai*. Thirdly, he doth good by no abſolute neceſſity of nature, but by a voluntary principle. God could do otherwiſe then communicate his

his full bounty, if he would: but he chuseth it, mercy pleaseth him. Fourthly, God is gracious, because all need him, but he needs none. *Psal.* 16. 2. Fifthly, the Lord is gracious, because he is bound by no Law to it: we are bound to God and man, to the uttermost good doing: But God is bound to none, he is upon his own bottome. Sixtly, he is exempt from all tyes and relations: We stand tyed by these: but not he. *Rom.* 9. 15. Seventhly all Creatures are meerely beholding to him. He may doe with his own as he please. If he shewed no mercy, who can claime it? If he do, its of his own. 2 *Chron.* 29. 15 Eightly, there is no congruity in the World in us either before, or after grace to deserve any thing. Men may shew kindnes to one more then others by some respect. But not so the Lord. The better some may seeme, the further they are off from God, without grace. Ninthly, he is gracious in respect of the estate in which he finds man, when he shewes him mercy: to wit, deserving hell infinitely, and never able to satisfie justice by all which he can suffer. Thus much to open that Attribute, which is the Fountaine of this offer of grace and salvation.

Yet this I adde, That this offer will appeare so much the freer, if also we marke the circumstances in the which the Scripture expresseth the offer, called the cords of love by *Hosea*: by which he drawes the soule to see his meaning, sometimes by his long patience and wayting upon her, notwithstanding all her deafenesse of eare, and deadnesse of heart, and dallying with his offer. Oh! his lockes are bedewed with the drops of the night! His long suffering and patience is a bottomlesse depth beyond all the expectation of man! It is long ere thy unbeliefe could weary him; he hath lengthned out the season of grace, according to the length of grace it selfe; foreborne thee long, kept off judgement a long while, which might have swept thee away from hope many yeares since. He hath recovered the lives of many of us, twice or thrise, that we might renue our covenants and keep them. And he hath spared us when we have broake them, pressing in upon us with renuing of good motions and affections which we had quenched, as being loth to loose us, giving us helpes and meanes even out of season, after long contempt, professing himself to meane as he speakes; Why lay you out your money, and not for bread, and your silver for that which profits not? Hearken unto me! eate good things! By expression.

So

2. So sometimes by his protestations of his lothnesse that any poore soule should perish! Why will yee dye Oh yee house of *Israel*! Anger is not in mee, why should flame consume the stubble! What should I doe to my Vine which I have not done? Sometimes his passions and Lamentation, *Luke* 19.42. Oh! That thou hadst seene, even in that day, the things that concerne thy peace; but now they are hidden! Those teares and mournings over *Jerusalem* for her hard heart and contempt, have bin and are still over thee! If there be any dampings and streightenings of spirit, thou hast caused them by thy dalliance and heart that would not repent. But the Lord for his part still cryes, how oft would I have gathered thee as the Hen doth her Chickens? Sometimes by his invitings to this feast of his Sonne, sometimes by his

Esay 55.2. Gen.9.26. contestations, as *Esay*. 55. 2. Sometimes by his entreaties and earnest exhorting, sometimes by his allurements, *Hos.* 2. 14. to perswade and toll on the heart that hangs off, by the promises

Mat.13,ult. Iohn.3,19. Mar.16.16. of all the good things which he offereth. Sometimes by his severe threats to all that refuse his offers: all these shew how willing and cordiall he is to part with his grace; and lastly, sometimes by the universality of it, that he dispenseth it without all respect of persons, age, sexes, states and conditions, who exempt not themselves. But the especiall properties of the offer to be noted for our purpose are three, first liberty, secondly, simplicity, and thirdly, fidelity; not to speake of his Ability to make good his promise.

The properties of the offer.

1. First, that he offers it to whom he pleaseth, passing by millions of people in the World, and offering it to such and such nations, as he did of old to *Israel*, neglecting the VVorld; so that it is meerely unconditionall and free, as when *Paul* came to *Athens* or *Ephesus*, who had never heard of Gospell before.

2. Secondly, simplicity, that the Lord being truely pacified in Christ, offers the fruit thereof without grudging, falsehood or equivocation, with an open heart, meaning as he speakes. Understand me of the Simplicity of his Dispensation, whereby he declares what his will is that we should doe: not of secrecy, whereby he decrees what he will doe with his Creature: of

3. which in Article first. Thirdly, Fidelity, whereby he doth most readily and fully performe whatsoever he offers to all who put him to the triall, and accept it. But of this more in the last Article.

Q. Why

Q. *What are you so large in opening of this?*

A. Because its the maine hinge whereupon the dore of hope and Faith turneth: the offer of God satisfied, being the immediate object to which the soule is to resolve and empty it selfe. *The offer I say assisted with a promise.* For an offer is no otherwise differing from a promise, than as a generall out of which a particular issueth; the promise is included in an offer, but yet in speciall expressing the Covenant of God to all that receive the offer, that he will receive them, be their God, both in pardon and in all-sufficiency. Into these the soule doth wholly powre forth her selfe: which that we may understand, consider this, that we have to doe with the Father immediatly, but with our Lord Jesus onely mediately, as a meane to leade us with confidence unto him. The Father properly lookes at the Sonne as *our surety*, and us, for his sake: but we looke at him directly, and to our Lord Jesus, as our Mediator. So that looke what we can shew for our Reconciliation, must come from the Father, and that is his offer and promise, Oath and Covenant of mercy. Into that therefore the poore soule is to resolve it selfe, all her doubts, feares, temptations and distempers whatsoever, and so to remaine settled. So that it mainely concernes the soule to understand the nature, ground, and properties of the offer and promise.

The great Weight of this point.

Difference of an offer from a promise.

Heb. 4, 13.

Q. *Well, I partly conceive you: What use is there of this?*

A. Very manifold and weighty.

Use 1.

And first, that we adore that depth of Gods Justice against sinne, that hath still left so many Nations under water of meere Paganisme, without the least sparke of this light, still in their utter darkenesse and brutish ignorance of the Gospell. Oh how should we mourne with good *Iudas* and say, *Why hast thou revealed thy selfe unto us, and not unto the World?* How should this woefull desertion provoke us to prize the Revelation of this Mystery to us? As for them, how should we pitty them? If *Paul* wept for enemies, how should wee for Infidels? If wee saw one drunke and merry going to execution how would wee bewayle his desperatnesse? Its reported of two great Captaines *Xerxes* and *Cæsar*, that beholding two huge Armies: they mourned to thinke how few of them should shortly be alive. These goe to Hell laughing, and shall

John 14, 26.

We

we not mourne, (though we live not by them, as yet some of us doe) yet behold them in their deformed, savage nakednesse; beseeching the Lord to shine upon them with this light and offer of the Gospell? Yes verily.

Use 2. *Branch 1.* And secondly, this is terror to all Papists that maliciously hide and darken this precious offer of GOD in the Gospell, from the eyes of the blind people, abhorring that this Pearle should be seene, and this boxe of spicknard broken, that the whole house might be perfumed: yea by their Inquisition and censures cruelly quashing the least dinne or whisper of this glad tydings, lest their Kingdome be trodde down, and their blind devotions discovered: nothing so cuts them to the heart, as that it should have the least *free passage or be glorified*, but their own Idols and Masse and Trash set up to demolish it. Oh unreasonable ones! Oh enemies to the Crosse of Christ! Whose *God is their belly, whose glory is their shame, who minde earthly things*! But let them know, that they shall not long continue, the day is at hand wherein both that man of sinne and all his adherents shall perish with the breath *of the Lords Mouth*, when his Gospell shall break out.

2 Thes. 3, 2.

Phil. 3, 18.

Branch 2. Secondly, terror to all profane scorners, Neuters, Atheists, Adiaphorists and Epicures, who reject the Gospell, and prize their Swine, their pottage, their pleasures, ease and pompe, more than the Gospell, and are not only ashamed of it, but contemne it as standing in the light of their lusts. Beware, for ye proclame, that Christ and reconciliation are none of yours, seeing these meanes of revealing it are so odious unto you, and those that dispense it. Swine trample upon Pearles, and you tread the Gospell and the Ministers of it under feete: how shall God trample upon you, and tread you in the wine-presse of wrath?

Esay 63, 3.

Branch 3. Thirdly, reproofe of all Non-discerners of this Grace of the Gospell, such as put no difference betweene one doctrine and another, see not this mercy, reconciliation and life offered in the same: had as liefe reade a booke in the chimney corner, heare of any morall discourse, as the offer of Grace and Pardon in the Gospell. Oh, the feete of a Minister should be beautifull in this maine respect, (though others also) because he brings glad tidings of peace! Without this, what is the tickling of the eare with other sounds? Learne to know what the pearle is that lyes hid in this Field, and to discerne what

what Jewell is the most precious in this Cabinet, and set thy mark upon it.

Thirdly, its reproofe to all, that slight the Gospell in the offer thereof, preferre their Oxen and Farmes, their selfe-love, ends and liberties before it: and although they dare not bee openly profane, yet suffer not themselves to be convinced of this excellency which the Gospell offers them, remaine still in their civility, their hypocrisie, their desires, and performances, duties, and good affections: but alas! The offer of grace and reconciliation in the Gospell is nothing with them. If all be true which I have said of this offer, and the properties of it, what shall become of them that for drosse reject it, and rest in somewhat under the grace of the Gospell? If the Mole in the Earth had reason, she would chuse rather to live in the Ayre: if the Tree had reason, it would chuse a nobler life of sense: if a Beast had wisdome, it would covet the reasonabler nature of a man: but the Lord offering no lesse to a forlorne lost sinner than the grace of the Gospell, the life of God and immortality, how few desire it? But rest in the base estate of temporizing hypocrites, of carnall professors, to heare, receive, pray, repeate Sermons, and get some few good desires: but as for that which no hypocrite, or unsound professor can attaine to, a broken, hungry, selfedenied heart, that Christ and his grace might enter and dwell there, oh, how harsh is it? Therefore, remember that in *Heb.* 2.2,3,4. *If those that transgressed Moses Law, and being convinced thereby*, yet said within themselves, *I shall have peace, and so walked stubbornly, adding drunkennesse to thirst*: Nay, if they that sinned only in a ceremony, yet by two or three witnesses, were condemned: what shall they looke for that despise the grace of the Gospell, and that offer which God hath honoured by so many miracles, and such abundance of Sermons, and the powerfull ministery of so many Preachers? Beware of refusing such salvation, as being a more spirituall wickednesse, than any morall offence.

Use 3. Branch 1. Luke 14. Heb. 2. 2. Deut. 29. 19.

The Apostle, *Heb.* 12. warneth them, that none faile of the grace of God. Most professors doe as a Traveller, that comes short of his journey, and never attaines the end of it. And therefore, they still lye under the covenant of workes, and although they talk much of grace, and whine for lack of it, yet still through a mysterie of selfe-deceiving, they come short of grace. They come to the threshold of grace, but enter not into it, into the palace

of it: Gods grace passeth before them, and they see that it is every way gracious, or else no way: yet they cannot be gotten out of their own bottome of works, or of selfe-concurrence. They know not, they embrace not the grace of God in truth, *Col.* 1.6. As the truth is in Jesus, *Ephes.* 4.23. As that Prince who came to see the plenty, 2 *Kings* 7. but not to eat of it. So, these come fairely unto grace, but not into it. And so, they fall off from grace, as those *Galathians* did, *Gal.* 5.4. Its not enough to see our selves lost, and to bee convinced of our rottennesse, and that wee are in the estate of bitternesse: for such an one may seeme to bee weary of his load, and fall to the contrary good duties; but alas! still the free grace of God is wanting, and the soule lyes as a branch halfe pull'd off from her old stock, and yet not taken in, and ingraffed into a new. This is receiving of the grace of God in vaine, 2 *Cor.* 6.1. and *Iude* 14. Many a man doth mentally apply grace, but not cordially and effectually to his own soule. They come short of it, *Heb.* 4.2. If any shall say, What should we do more, then we doe? I answer. They should renounce the authority of all works, and come under the banner of grace: so that worke may bee no worke with them, but grace may bee all grace. The soule must leave and forsake all the selfe-reliish of her working, all her duties, devotions, and doings, must bee as nothing to her: Grace is as the Law of Mort-maine, cutting off all the hands that work, in point of grace. True it is, grace having taken possession once of the soule, sets it a work so fruitfully, as if there were no beleeving: but when grace first ceazes upon the soule, it so takes off selfe, as if there were no working in the world: A soule under grace is dead to working; it ceases to be: work is no work. A man that heares an holy man pray, or preach, or vilifie himselfe, as *Paula* in *Hieromes* Epistles, as *Bradford*, &c. would think them odious persons. But indeed they doe so, because work is no work with them. All vanisheth in this Map of grace. Secondly, all truly under grace, confesse, that its well, if ever they have it, though after never such attendance, paines, and diligence, for why? its free. Thirdly, such a soule thinkes it selfe with that Publican, unworthy to breathe, to live, to eat one crumbe, much more to be saved. As *Iacob*, *Gen.* 32.8. Fourthly, it cannot wholly give God over, in the deepest shakings, quakings, doubts, feares; the seed still liveth, *Ionah* 2.8. *Lam.* 3. Still the Needles point will go to the North-pole. It cannot give over, its still pull'd up, as the woman of *Canaan*. Secondly,

Secondly, its reproofe to all cavillers that descant upon this free, plaine, and simple-hearted offer of God. Being urged to receive it, they answer, so they would if they knew themselves elected. But (say they) we are afraid God meanes it us not. If we be chosen, we are sure to be called to beleeve it: if not, none of their Preachers can give it us. It must be God (say they) and not man that must work our hearts and draw us. But, oh vaine jangler, tell mee, hath not God revealed his will in his offer? Doest thou know his secrets? Is not his offer ingenuous? *Say not in thine heart, Who shall go up to Heaven, or descend, &c? Lo, the Word is in thy mouth, it is neere thee.* If *Ieremy* in the dungeon had told *Ebedmelec*, he knew not whether he meant to helpe him out or no, and so have refused to come out, had he not justly been left there still? So when the Lord lets downe the ladder of his offer, into the dungeon, casts thee his cords and rags to put under thy armeholes, that he may draw thee out, doest thou cavill and say, Lord, I know not whether thou meanest me well or no, perhaps I am not elected! Is not this a wofull dishonour to the simplicity of the offer? Was he ever tyed at all to offer it? and doest thou distrust his ingenuous meaning in it? Thy blood be upon thy owne head, in that thou chusest rather to smite the Lord to thy owne destruction, than to set thy foot in his ladder, and put on his cords, that thou mightest come out! The way for thee is first to step upward that thou maist come to the top, than to leape to the top at first, to break thy neck backward. *Branch 2.* Rom. 10. 15.

The fourth use is, advertisement to Gods Ministers, to magnifie their Ministery in deed and practice, by beseeching the people to be reconciled to God. Conceale no part of this truth of God: but above all ply thy Ministery of reconciliation. This will sweeten, and familiarize all other doctrine: the first Part of the Catechisme about sinne will leade the way, and the third about godly life, will follow this second Part of Reconciliation. Its the office God hath put upon thee, *O Archippus, fulfill it.* Woe be to thee who maist preach, and canst, and doest not. Or doest, and yet doest not this. Thou art one of Wisdomes handmaids, one of the Kings servants, sent out to bring in guests to this feast of his Sonne: learne thy errand well, mistake it not, get it by heart, let not the fault of rejecting this call, be laid upon thee, and thou hast saved thy owne soule. *Paul* was so acquainted with this work, that he saith, *It was committed unto him*: Nay, *Use 4.* Col. 3. end.

1 *Tim.* 1. he addeth, *It was* (*his*) *Gospell.* As Maids use to say, I must go dresse up my Chambers and make my beds, (not because theirs, but because it is their office) so *Paul* cals *the Gospell his and ours*, 2 *Cor.* 4. 4. [*If our Gospell be hid*:] because it was his office. Let us then all joyne in preaching it, and offering it, *not with a veile upon our face, as Moses*, but 2 *Cor.* 3. 13. 16. *with open face shew the people this Mirror*, that they may *be transformed by it from glory to glory.*

2 Cor. 4. 4.

2 Cor. 3. 16.

Use 5. *Branch* 1. Fifthly, this should scare all from infidelity and contempt of Gods offer: Oh! Its free and from meere good will, the Lord is tyed to none; He hath rejected Millions of Jewes and Turkes and baptized ones, and chosen to offer grace to thee. And, shall the contempt of the free offer of that which thousands would have beene glad of (upon the price of going from sea to sea for it) bee pardonable? Doe but consider what woefull punishment will lye upon thee, who refusest such an offer laid in thy lappe, when as many poore soules would rejoyce if the spending of dayes and nights might procure them a tender and beleeving heart to receive it; and yet complaine, that they cannot come by it. Oh, tremble at the freedome of this offer! Bee humble and base in thy selfe to consider but this; I am a poore wretch, standing to the mercy of a free God, who hath it to give where he will, and to deny it at his pleasure. If he give it to a Prodigall sonne, and deny it to a morall Civilian: if hee give it to one that came into the Vineyard at the eleventh houre, and deny it to him that came in at the seventh: if hee deny it to the willer and runner, and bee found of such as sought him not, who shall alledge against freedome? May hee not doe with his owne as him pleases? Oh, despise none! Lest the Lord make the despisers seeke to the despised (as the *Gileadites* sought to *Ieptha*) and be glad of their portion. Oh! Turne all emulation and scorne into humility; and deepe adoring of this freedome.

Acts 13. 42. Heb. 2. 1, 2, 3. Heb. 4. 1.

Branch 2. Secondly, as this freedome should teach thee awefulnesse, so it should teach thee to become a Begger and base, a Lazer, an Orphan, a Creeple, that freedome may finde thee a meet object for her gift. Givers are honoured by beggars: and that is seene on many, who being whole will wound themselves, and counterfet poverty and nakednesse to provoke pitty. Wee would count him mad, who going to begge, should borrow

good

good clothes to make himselfe better than hee is. We are such: so farre from seeming what wee are, that wee crosse our owne ends, and carry a deniall about us, by our bravery, and wealth. Proud beggars, and able to worke and get their living, lose almes. But such as lye basely at the foot of mercy, as perishing else finde relieſe: Wee must still have our pride; and somewhat to crosse free gift.

Thirdly, let it teach us to wait. Impatient and hasty beg- *Branch 3.*
gers are as unhappy as proud ones. Such as will fret they are not answered sooner, but are made to wait. Wee thinke they may well stay our leasure, who doe nothing else for their almes: and if they scorne to doe so, wee bid them bee gone, who sent for them? So doth the Lord to all impatient malecontents for Gods delay. What? have I not waited upon you longer? Hast not thou long sought dallying? Will not my gift requite thy tarryance?

Fourthly, let it teach thee to mend thy slow pace, and run, *Branch 4.*
yea, flye to this offer and free gift. What crowding is there at Doles, and great Almes of Princes? If wares in a Market were given, who would not flock? How did those Israelites 2 *Kings* 8. for corne? But the Lord offers freely, and cannot sell. And why? Alas, the soule hath not onely lost the first gift of God, but hath lost also the sense of her losse. Still shee thinkes God beholding to her for comming to him: Still there is an heart within, contradicting this offer, loath to confesse her losse, and to stand to Gods curtesie. Let a Preacher presse never so much our owne beggery: yet there is a Preacher within that preaches another doctrine, although not with an audible voice. Just like the Mizer in the Poet: The Boyes scorne him for a base fellow: but he applaudes himselfe nevertheless, that he hath that in his Coffers, which makes him rich; even so wee, when Gods Ministers would begger us and strip us, answer, But yet hee shall never make mee worse than I am: my good meanings, prayers, and deeds, no man shall strippe me of. But Oh, poore soule! How then canst thou beleeve, and take this gift with a naked hand? Perhaps because thou canst not want God, thou art willing to gaine by him: But to have God thou art as unwilling upon his owne tearmes, and that hee may have the sole entire glory of saving thee. Onely selfe-deniall makes the royall heart of faith. Faith will not be well by stealth:

But as *Joab* would have *David* have the honour of *Rabba*, so Faith dares make no use of God, save, as (for his glory) God may make use of her.

Vse 6. *Branch 5.* And the next branch is, Dally not with this offer of grace. There is a while of it, a season annexed to the offer. Reade 2 *Cor.* 6, 1, 2, 3. The same breath which urgeth to receive the grace of God, adds a charge. For he hath said, In an accepted time I have heard thee, and in the day of salvation have I succoured thee. Oh, that in that thy day thou hadst seene! Now when is this day? Surely it is not the day of possible mercy, but of seasonable mercy: Then, when as, (besides health, meanes and the offer of grace) the Lord puts a speciall spirit into the Ministery of the Word, so that it pierces into the heart with perswasion: when the terrors of it are weighty and serious, the promise it is (as the early fruit of Summer) welcome and savory: when sinne is bitter to the Soule, and when it is yrkesome to it, to be out of Gods favour: when the heart breakes and mournes after God, and can spend nights after dayes in seeking and enquiry: it cannot be quiet, but is held on by peculiar tenderness to attend grace. Looke to your selves, you who have had this season of God upon your soule: ply it and dally not, weary not the Lord who still waites and askes, When shall it be? Put him not to a second season, least he stoppe up all seasons, and sweare, that season shall be no more. When thy gold is turned to brasse, thy tenderness into deadness, Gods patience, contestings, into bitter weepings Pray that thine head rather, and heart were Fountaines of teares to mourne for him whom thou hast pierced, than that the Lords Soule should mourne in secret for thy rebellion and destruction. When all beames shall be darkned, and all mercy and bowels of compassion dryed up, and thy heart hardned. Especially let such looke to this, as lye under the penalty of this sinne.

Alas! There will be a season of Gods wearinesse; and his spirit shall not also strive with man. He will have also a season of leaving thee to that contempt, which despised the counsell of God for thy salvation. Abhorring of light, preferring darkness, despising the Ministery and ordinances, revolting from those insinuations of grace which once seemed precious, I say these are spirituall wickednesses, and farre exceed morall evils. (Although it be just with God that when the Chimney

hath

hath long been foule, at length it be on fire; and that by degrees inward infidelity and trechery grow out to open contempt, pursuite and malice, yea adultery, riot, intemperancy and all profanesse.) The Lord hath his withdrawing time, and his forsaking time as well as his drawing neere. See *Hos.*4.17. and 5.6. The Lord shall laugh at the destruction of those that having been oft provoked to receive his offer, have refused: *Prov.* 1. Provoked mercy turnes to fury; and the hottest place of hell is provided for unbelievers, and revolters. I deny not but the patience of God doth long endure the vessels prepared to destruction; and such despisers, may a while flourish and prosper: and the Lord chuseth rather strokes of inward vengeance, to smite the conscience, than outward crosses, oftentimes. But yet 2 *Cron.*36.16. when there is no remedy, his decree of destruction comes forth stronger than that of Medes and Persians) accursing them, 2 *Cor.*4.3. If that fig-tree which wanted figges out of the season of it, were accursed: much more those that are past their season. Ioh.3.19.

Q. *What other uses are there hereof?*

A. Especially this, that this Article be a sweet preparative unto us, to frame us to believe. Entertaine we not any base, cursed thoughts of God in the simplicity of his offer. Nourish all possible perswasion in the soule, of his unfeigned meaning toward thee in this kind: thou canst honour him no better, than to agree with him, in his meaning well to thee. There is no greater difficulty of Faith than this seed of bondage in us, to judge of God by our selves. *We muse as we use.* If we have an enemy, we cannot forget his wrongs, we meete him not without indignation: and therefore so we thinke of God also to us, and the rather, because he hath so much vantage over us. But, Oh, poore wretch! Is this the way to get out of his displeasure, to nourish jealousy against his love? Is it not rather oyle to the flame? Pull down thy traitours heart, hate not him whom thou hast hurt, put on an holy, and childlike opinion of him, who when he needed not, yet purposed, sent, received this satisfaction for thee, and therefore cannot lye in offering it to thee. Say thus, Lord, thy sweete offer, naked bosome, cords of love, Passions of sick love, sometime to allure, sometime to contest, command, urge, threaten, and beseech, turning thee into all formes of perswasion, to winne my soule; all these *Use* 5.

convince me of thy well meaning toward me. If my own enmity to my enemy, and the slander of Satan that thou envieſt my good, doe assault me never so much, and my owne traiterous heart conspire with them, yet this thy gracious offer in thy Gospell, shall beare down all. Reade *Esay* 55.7. *For my wayes are not as your wayes, nor my thoughts as your thoughts: but as farre above them, as Heaven above the earth.* Adde this: All the understanding of man cannot comprehend the love of this offer, no more than the eye of a needle can the great Camell: and shall I goe about to lessen it?

Esay 55.7.

Surely, this should be a great stay to my heart, that God hath offered me this grace; and as base as I am, what though it cannot enter into such a narrow brest as mine is, that he meanes as he speakes: yet if it be the pleasure of a great God to give it (as his offer imports) shall I looke at my baseneſſe, or at his greatneſſe, whom it were a dishonour unto, to give meane things? Oh Lord, rather by this bounty open my narrow heart, and make it large. If the offer of a Minister of God be precious, who dares seale it upon earth to my poore soule; shall not the offer of God himselfe, *the strength of Israel that cannot lye*, much more sway with me! Oh Lord, captivate all my hatred of spirit, and base trechery against thee! Its reported of a certaine Merchant of *London* (in the Story of *England*) that he made much of a poore Cobler that dwelt by him, a cankred Papist, and did as good as maintaine him; yet this Traytor went about to betray him to death: This Merchant having escaped his hands, yet out of his love used all meanes to be friends with him againe, and used him as before: all this would not doe, his heart was so villanous, he would shunne the way of him, and not looke at him. It fell so out at length, that he met him in such a narrow lane, as he could not balke him; but must needs talke with him. The good Merchant takes him to him, and told him, he was glad he had met him, and hee wondred what he meant so to decline from him! What, said he, doe you thinke me your enemy? If I were, could I not crush you with a word speaking? Alas, I am not offended with you, for all your trechery, but forgive and forget it. The words of this man so pierced the Coblers heart, that it brake instantly, and he falling down upon his Knees, and with bitter teares confessed his villany, and repented of it, told him:

1 Sam. 15.16.

This

This love should for ever bind him unto him, and so he continued.

This base Papist, is the heart of every child of old *Adam*: this royall Merchant is the Lord: this narrow lane is the streight of conscience beset with sinne and curse: this kind behaviour is this offer of Grace: Let us not be worse to it than a cankred Papist: but breake our hearts, and melt into teares, and with *Saul* to *David*, say, Where shall a man finde such love, as to spare his enemy, when he had him in his hand, and to be content to cut off *the lap of a Garment*, when he might have cut my throate? Breake my heart in the bosome of this love. 1 Sam. 24. 19.

Q. *Is there any more uses of it?*

Ans. Yes, This may be one, to informe us of the height, depth, length and bredth of free grace, from the first steppe of our calling, to the last up-shot of glory. Surely if the offer be gracious, then whatsoever is conteind in the offer, is so also. Not only God is gratious in making that soule his, which was not, but his enemy: But also in susteyning that soule which is his, in the estate of grace and favor: yea, in the quickning up the habites of graces, that they may not lye dead, but have their operation: yea, that the soule may persever in that grace. As *Austin* sayth, Its grace which causeth the nilling will, to be willing, and the same grace which causeth it not to will in vaine: and grace also, which causeth it to persever in willing well. In the next Article I shall dwell upon the priviledges of a believer, all offred in Christ: heere I say, that all those good things are free gifts of grace. Election is of free grace, *Rom.* 11. 5. for what is that election, which wants choyce, and includes all sorts? Or, what saw God in thee before thou wert, which himselfe meant not to worke freely in thee? And why did he elect thee, and leave others in the very selfe same state which thou wert in, save because he would? *Use* 7.

Secondly, the donation of Christ is free. *Esay* 9. 5. He doth not give Christ promiscuously to all, as a possible remedy, if they will apply it; but he gives him to his elect. *Phil.* 2. yee know the grace of our Lord Jesus, that he became poore, &c. He had power in his own hand, to lay down his life, no man could compell him. *Luc.* 12. 50.

Thirdly, vocation is free: *Gal.* 1. 15. others as wise, as soft and

and tender hearted, as inclinable as thou, are left, thou art called freely. Publicans and Harlots are called, Pharisees and Lawyers left. Not because thou art a lesse sinner, but because grace abounded, where sinne had been great.

Fourthly, justification is of meere grace. *Tit.* 3.7. *Rom.* 3.24. God neither looks at workes going before, nor following after. *Eph.* 1,7. *Rom.* 5.6. God justifies the ungodly.

Fifthly, Sanctification is free. 1 *Cor.* 1. 30. Christ is made unto us of the Father, sanctification, &c.. *Exod.* 31.13. Power as well as guilt of sinne is freely taken away. All thy strength against thy lusts, all thy resolution of obeying, is from God. The will and deed is from him. Regeneration both of Faith to live unto God, and of the spirit to live in God, is free, as *Iam.* 1.16. of his free will he begat us, and *Ioh* 1. 13. Although there be an inward Principle in us, yet God causeth it, *Jer.* 31.31. We do all, but he causeth all. And in this sence we are sayd to purify our selves, 1 *Joh.* 3.3. to finish our sanctification in the feare of God, and to clense our selves from all filthines of the flesh and spirit, 1 *Cor.* 7.1.

Sixthly, all the graces of the spirit are free both for Kind, and Degree. As Faith, *Acts* 18.27. when others only believe the story, thou believest the promise. Why? of free geace. So hope, 2 *Thess.* 2, 16, others have no hope in death, thou hast. Why? through meere grace. So love, to God, his Sabbathes, Ministers, ordinances, servants, wayes, 1 *Tim.* 1.4. So, the profiting by the word, is grace, *Acts* 3. *ult.* So many as were ordained to life believed, *Acts* 14. So salvation it selfe, is of meere and free grace. *Eph.* 2.8. Else the most holy man and woman, *Zachary* and *Elizabeth*, *John Baptist*, after all their obedience, might be cast off, as unprofitable servants. If it were possible for one to be as gratious as an Angel, yet without grace, freely covering, accepting, and stablishing, he might proove as *Lucifer*, and be damned, as he was. A naturall man may doe as many Acts of Religion as a believer, but the difference is, That the believer only lies upon grace. Even the manner of obeying, cheerfully, constantly, and entirely, is from the same grace, as the obedience it selfe. When we have both done and suffered to the uttermost, yet we must say, Enter not into judgment, O Lord! And *Rom.* 8. All our suffrings are not to be compared with that weight of glory. All was done in the efficiency of grace: and we are beholding

holding to God, for our walking with him. The best graces, as they run through our pipes, are defiled. God supports thee in thy relapses and corruptions. If thou couldest challenge any thing duly, then should God be beholding to thee, and depend upon thy will, and freedome, not thou upon his. But, *Iob.* 22. 3. Can a man be profitable to God? *Iob* 35. 7. Eternall life is the fruition of God himselfe: what proportion is there, between thy poore endeavor, and God himselfe, who is thy exceeding great reward? He that thinkes God lookes at his obedience, in crowning it, may in the sence of his guilt and rottennesse, go and devoure himselfe, by the verdict of his own conscience: so much for this. *See* 2 Cron. 15. 17.

Moreover, this freedome of Gods grace, ought to put some hope into the worst sinners, 1 *Tim.* 1, 15. of whom I am chiefe. Give not over. Fall upon the use of meanes: Thou knowest not Gods Secrets, he may freely, if he will, save thee, call thee, breake thy heart, as he hath done others. *Ier.* 2: Say not, I am past hope. Awake from thy security, thy contempt, infidelity, drunkennesse, if there be any heart to seeke God, the Lord may be found in season. If thy heart be not past melting, God is not past pardoning. *Esay* 57. 19. And, to conclude, let this freedome of affection in the Lord toward us, moove us to digest and beare such indignities and discouragements, affronts and injuries as we receive at the hands of men without a cause. Oh! if we thinke that we have deserved well at the hands of any, and they seeme to neglect us, or if we finde hard dealing at the hands of any whom we never provoked: how ready are we to fret and murmure? But (poore soule) cast all these upon the Lords score: perhaps thou hast wrong'd him thy selfe, and used him unkindly for his love: however, thou mayst haply fare the worse at mans hand, for the love thou beareſt to Christ: howbeit solace thy selfe with thine innocency, and remember, that Christ loved thee freely, and without cause, yea, when thou wert his enemy. Set his free, undeserved love, against their free and unjust hatred. Christs enemies served him so: they hated him without cause, but the requitall that he made them, was to save 3000. of them at once. So, let free love from God teach thee to digest unkindnes, with the more patience. Compt no man thine enemy who is not Gods: and pray even for him, that he may fare no worse then thou hast done. *Vse* 8.

A Touching

Vse 8. *A.* Touching the maine use of Faith, I shall leave it till the use of the whole part of the seventh Article. Yet this one more I adde, that we learne hence to understand the Covenant of God, and the promise of grace, as it is in it selfe, not a bare naked thing, but filled with all the Merit of an eternall Satisfier, and with all the strength, mercy, justice, and faithfulnesse of an unchangeable Promiser, even the Lord fully satisfied. And so conceiving it, beseech the Lord, so to write it in thy soule. Gods offer is founded upon Christ and the welpleasednesse of the Father by him. Why then, there is no more anger in his heart, *Esay* 27, 3. for if there were, what should dry stubble doe? But now, Lo, he is reconciled, he cannot be angry with a poore Creature. He hath taken order to satisfy justice by his Sonne: to the end that he might abolish the Proceeding of Justice, and cut off his own advantage and power to condemne. For a time hee was angey for the iniquity of thy sinne; but not for ever, least flesh should fayle before him. Oh! let us well observe this, That all in promise and an offer, is little enough to settle a poore soule against her feares. And this will cause us to be glad to cling to the word and say, if I perish I perish. And thus much be sayd of this fourth Article.

Esay 27. 3.

Article V.

Question.

What is the fifth Article?

The Lord offers Christ to the soule furnisht with all his benefits.

A. It is this: That the Lord offering Christ to the soule, doth not offer him nakedly and barely, but furnisht with all the benefits of his satisfaction. So that in this point, we are to consider what the parcels of these good things are, which the Lord reaches to his Church in the gift of his Sonne. If a Prince come under a subjects roofe, he comes not empty and bare, but with all his bounty, and leaves the markes of his presence behind him. So heere, the Father offering Christ, would not have us think him to be a dry and bare gift, but a rich Cabinet of all choyse Jewels of good things, that so we might be stored and enriched by

by him. This is that which the Apostle in *Ephes.* 1,3. urgeth: *Blessed be God, who hath blessed us with all blessings in Heavenly places.* And Saint *Peter, Epist.* 2. Chap. 1, 3. *His Heavenly power having supplyed us with all things, tending to life and godlinesse.* Eph. 1. 3. 2 Pet. 1. 3.

Q. *But yet say somewhat in particular about these, and first: Are all these benefits of one sort?*

A. No. For though all are the water that floweth from this wel-spring, yet for order sake, we shall doe well to helpe our conceit thereof with a distinction to avoyd confusion. Some of these Benefits of Christ are concurrent with our first ingrafting with him, and accompany our first conversion: and these I call benefits concerning a believer, in respect of that condition and estate of grace whereto he is called, and in which he is settled. And these concerne this Article to handle. Other are consequent upon this condition, as royalties and priviledges following upon it, and stand not so much in the generall calling of a believer, as in speciall belonging to it: whether inward graces, or outward blessings, according to the severall promises in, and by which God conveyes them. The former sort doe containe the full Right and Title of a believer, to Christ himselfe: the latter, the possession of those good things which issue from him, through the whole life, and the divers occasions thereof, of which in the third part, God willing.

Q. *Name then those of the former sort, that belong to the being or estate of a believer.*

A. The Holy Ghost in the Scripture doth mention them, according to the severall circumstances of our misery: as that brought us into an estate of guilt, bondage and enmity with God, so this brings us by justification, to a contrary estate of peace, by Redemption to an estate of liberty, by reconciliation to amity with God, and so of the rest. All in substance are one recovery of an happy estate: only they differ in these respects. Now for the naming of them the holy Ghost doth it sometimes more briefely, sometimes more fully: *briefely* in 1 *Cor.* 1.30. *He is made unto us wisedome, righteousnesse, Sanctification and redemption. More fully* in the 1 of the *Eph.* from the 3. to the 17 verse: read it over, and ye shall be informed of them. 1 Cor. 1. 30. Eph. 1. from 3. to 17.

Q. *How many things consider we in this Article of the benefits of Christ?*

A.

Three things in this Article The differences 4.

A. Three. First, the difference. Secondly, the order. Thirdly, the nature and use of them to our soule. As touching the first, there is a fourefold difference to be noted of them. First, that some of them are before time, others in time. And in this respect, Election differs from all the rest. For justification, reconciliation and the rest, presuppose Christ really theirs, and issue immediately from him: but Election is before Christ himselfe, and presupposeth nothing but the first cause of Gods good pleasure and will. And yet its true, that in Christ wee enjoy all: onely with difference, because we are not elected for Christ, but wee are adopted and reconciled for him. Election being that act of God from all eternity, whereby foreseeing the ruine of man, hee purposed out of his free will to chuse some of those fallen ones, to mercy and salvation. So that wee see its one of the benefits of the beleever in Christ, yet not for Christs sake, but the Fathers, who gave Christ himselfe to this end, that hee might bee a foundation of that whereof himselfe was a first cause.

1.

2 Difference.

The second difference is, in respect of the benefits that follow Christ. In which respect, Vocation differs from all the rest. For vocation is no fruit of faith as the rest are, but of election, seeing whom God elected, he calleth to know it. Calling then is a benefit whereby God brings the soule to bee capable of all the rest through faith in the Gospell, and therefore concernes the elect as they are so in God, not to themselves as yet, and serves to this end, to make them to know it by faith. But none of the rest can be wrought in the soule without faith, being the fruits of calling to faith, as to bee justified, adopted, &c.

3 Difference.

The third difference is, betweene those benefits of Christ, which concerne us in this life, and those that reach to a better. And the difference is great. The former being such as releeve the necessity of our present condition, in which wee are imperfectly conformed to Christ in his estate of Humility, and beset with sinne, Satan and enemies: of this nature are our justification, reconciliation, adoption and the like: which all shall cease (as faith, hope and patience shall) in respect of the evils they doe here conflict with: although, out of these relations the good of them shall abide, as sonneshippe, liberty, amity, and the like. But faith in these benefits

fits shall cease, because all conflict with evill shall cease; evill I say, both of sinne and punishment. Now for those that concerne the life to come in a perfect conformity to our head, they are of another nature, and belong to that Image of God renued in us in righteousnesse and holinesse, which abide for ever, begunne here in grace, and perfected in glory. These are in themselves the principall, and faith (however here its all in all) yet serves only to settle this image upon us, and having brought us thereto, shall cease.

The fourth, and last difference is, betweene the benefit it selfe which shall abide for ever: and that will appeare, if wee consider the difference betweene the state of an equall image of God, to that which *Adam* lost, and that which Christ hath purchased above it, as an overplus. If hee had onely purchased unto us, the Image of God, together with immortality, hee had made us as good as wee were created, though wee had lived on earth. But because he being no creature, but God, tooke our flesh into himselfe, that wee might bee as hee is, and where hee is; therefore hee hath cast in this overplus unto us, that in stead of an earthly Paradise with old *Adam*, we shall enjoy heavenly mansions with Christ in the presence of God, and there have this Image and our immortality perfected. But this note, whatsoever difference there be otherwise, yet in this all agree, that they are the work of the Spirit of Christ setling all his benefits upon the beleever. 4 Difference.

Q. *You have spoken of the first. Proceed to the second.*

A. The second is the order of them. Wherein although I see men to differ: yet I will avoide quarrels, and for the good of the Reader, speake my opinion. Thus then I conceive, the first in order is vocation (or regeneration, as it concerneth the way and meane of begetting a soule to God) the second is Union. The third is Regeneration, the fourth is Justification, the fifth is Reconciliation, the sixth is Adoption, the seventh is Redemption, the eighth is Sanctification, immediately issuing from it, (containing the mortifying and quickening worke of the Spirit) and the last is Glorification. The 2 thing, the order of them and number 9.

Q. *Let us proceede to the opening of their severall natures so farre as serveth for our purpose: annexing their uses in particular.* 3 thing, their natures and distinction.

A.

A. It were endlesse to wade into all: only to shew the realnesse of them, and the use of them to the soule, that it may see how richly Christ is offered to the soule, I will touch every one of them. The first of them is *Vocation*, See Texts *Esay* 55.5. *Rom.* 8.30. 1 *Cor.* 1.2. Now this calling is a work of the Spirit, issuing from election, whereby whom the Lord hath chosen to be his, he brings to know it. And that by the voyce and call of the outward word and inward spirit, crying to their soules thus, *Come out of her my people, and returne to me.* Come out from thy former corrupt estate of sinne, subjection of Satan, curse, misery, lewd customes, errour of the wicked, hell; and returne to that blessednesse which thou hast lost. So then calling is that whole workmanship of God, whereby he puls the soule from a bad estate to a good: be it longer in working or shorter, darker or cleerer, easier or harder: its the drawing of it *from darknesse to light.* *Acts* 26.18. That from whence its drawne, is an unregenerate estate. That whereto, is faith. Betweene these, the whole worke of God is calling.

The 1 Vocation, what?

Acts 26.18.

Q. *Can you not briefly summe up the parts of it?*

A. Yes, it may bee conceived to stand in these two parts. Eyther the preparing worke of calling, or the finishing. The former is that, by which the Lord finding the heart uncapable of a promise, brings it and prepares it to bee such an one as may see it selfe capable, and under condition of beleeving, such an one as may beleeve. For as for the opinion of such as imagine that God breeds faith all at once, without preparing the heart, they overthrow that grace (in respect of a soules triall of her selfe, and in respect of Gods glory) which they would seeme to magnifie. And they strengthen the hand of sinnefull men in their errour, thinking there is no difference betweene men; all may beleeve in Christ. This by the way.

Parts of it 2: 1 Preparing.

The 2. finishing.

The latter is that by which the Lord doth finish the worke of faith with power: which is the condition of the Gospell, without which no man can partake any of the priviledges following. For it succeeds the condition of the Law: and in stead of *Do this*, saith, *Beleeve this and live*, Note well these tearmes: *Preparation is the condition of faith, and faith the condition of the covenant.*

Note well.

Q. *What are those preparatives?*

A. Partly

A. Partly legall, partly Evangelicall: in a word, when the Spirit of God by both, leaves such an impression in a troubled soule under the spirit of bondage (of which in the first part) that it comes (by the sight of the Gospell) to so much hope, as workes the heart to mourning and brokennesse, to desire of mercy to esteeme it, and to bee nothing in its owne eyes in comparison of it: together with diligent unweariednesse till it have obtained it. All which are the preventions and assistance of the Spirit of calling, drawing the soule home to God, by such steps and degrees as the soule is capable of. See the opening of the whole doctrine of Preparation in the last Article of this Part.

Q. *And, what is the finishing work?*

A. That wherein calling is perfected, and wherein true conversation of the soule in begetting it, and bringing it home to God, doth consist: For when the soule thus prepared sees that the promise belongs to her, and that she may and must beleeve it, then the Spirit stamps this gift of faith to receive it. Of which see Article seven, in the preparation to faith. And so much for Vocation.

Q. *What is the second priviledge?*

A. The second is *Union.* Which is the first benefit (in order I meane, for else all are together in respect of the soules title and right to Christ) and this opposeth the cutting off of the sinner from God, and all influence and communion with his grace: and by faith so bringeth the soule unto God, that its united, made one, and incorporated againe into him by the flesh of Christ united to his Godhead, (as Article 2.) And its the worke of the Spirit of Christ, making the Lord and the soule *one spirit*, and causing the soule to partake, by vertue thereof, all that power of his, both in priviledges and graces, which follow. And therefore I set it in the forefront of the rest: for its sure, the soule can no more receive ought from God, till it bee one with him by Christ, than Christ could merit any thing for us, till the Deity and flesh were really united: and no more than the body and soule can impart or receive to or fro, till they be one. See Texts, *Ephes.* 5.31.42. *Iohn* 17. often. By all which its evident, that till we be one with God in Christ, wee are *without him in the world*: the Lord abhorring all relations that want Union. But if once united, then he is in us, we in him, he dwels in us, we in him, as an

The 2. Benefit union, What?

Ephes. 5.31. Iohn 7. ult.

Ephes. 2.2.

inhabitant in his house, and the soule in the body; he is one with us, *we are of him*, 1 *Cor.* 1,30. *in him*, *Iohn* 17. *flesh of his flesh*, he is our husband, and we are his spouse, and therefore hence issueth all vertue, vigor and power into us, that is meet for our support, either earthly or spirituall, till our union be perfected in glory. To this that belongeth, that is said, *we are engrafted into him*, as a sience into a stock, which fetcheth all her nourishment thence: As the two seales of Baptisme and the Lords Supper do typifie: there being no possibility of the Communion of the latter, without the union of the first.

Hos. 2. Ephes. 5. Rom. 6.

Q. *I see union is one of the maine hinges whereupon the life and comfort of a beleever turnes. Therefore I desire to know what it is, and what may be knowne savingly about it?*

Opening of it in 4 things.

A. I will endeavour to satisfie you. And therefore having described it, I would first shew the necessity of an union: Then the difference of created union from gracious union, with the cause of it. Thirdly how this union is wrought in the soule: and lastly what effect followes upon it. Touching the first, I described it thus. It is the first priviledge of the condition of a man called, issuing from hence (being indeed the complement of faith, (for faith determines calling, and begins union) whereby the beleeving soul is so brought home, and knit to God in Christ, that it loses her former corrupt estate of cutting off from God, and puts on a new, of being one with the Lord, and he with it; that so the soule may be seazd with true title and interest to all good things which either the Lord can convey, or the soule receive; and that in a farre better kind and measure than ever *Adam* was. Now to the foure branches.

Description of it.

Branch 1. Necessity of it

First I say, Union with God is necessary to all that would partake his graces. For as it was in the Creation, till the Lord had breathed the Spirit of life and himselfe into him, *Adam* could have no communion with God; so is it in this second creation; no benefit, no fruit thereof can come to the soule till this second creation and union be. But by this as by a channell the rest follow, Reconciliation with amity, Adoption with worship and liberty, &c. Hence it is, that our Saviour so oft presseth this, He that abides not in me, is as a branch cut from the Vine, which withers. Contrarily he that abides in me, draweth life from me and nourishment: he liveth in me, as the living arme receiveth vertue of motion and strength to be usefull to the body, from the head.

The

The second thing is the difference of Unions. The Union of grace is not like that of Creation; neither in the measure, nor in the instrument of it. Not in measure: for the Creation there was a totall and immediate Union (in that kinde) and it was a perfect one, having Gods Image in it without let or impeachment. But this Union of grace is an imperfect Union for measure in this life: because the reliques of corruption and old *Adam* as drosse mixing themselves with the soule, suffer not God and it to knit fully. But as it is with the branch of a sien put into a clift of a stock, if there be any drosse in the clift betweene the stock and sien, it cannot bee close and grow perfectly: So here. The Lord and the Soule cannot bee so neere in this life, because there is so much scurfe within us, that God and wee cannot close, God being contrary and disagreeing with Belial. And this appeares further in this, That the estate which answers Paradise, is not of grace, but that to come in glory, when corruption and sinne and death shall be swallowed up in incorruption, ful righteousnesse and life. Not that there is not even here, a true and reall union, but not a full and entire one. Secondly, the instruments of Unions are unlike. For that of the Creation needed no other tye or band, save the immediate presence of God in his image, which had then no sinne nor let to divide it. But that Union which now is incumbred with lets and enemies, must needs be maintained by a band of greater Perfection than any is in us: The meere infused grace of light and holinesse joyned *Adam* to God, and that free will in his nature upheld that Image of God in her exercise and action; but it is otherwise now in this decay of nature; there must bee wrought in the soule another instrument to knit us to God, and hold his grace in continuall exercise.

Branch 2. Differences of unions. 1. 2 Cor. 6, 15. 2.

The third thing is the instrument by which union is begot in the soule; and that is (on our parts) faith; on the Lords part, the Spirit of life in Christ, conveyed by the promise and baptisme. I grant it is but a poore and lame one, even a crutch (as it were) because our life and union is hid with God in Christ, and shall in Heaven bee (as it was in innocency) immediate and perfect; when the crutch shall bee throwne away, and the soule shall bee one with God in the full infusion of all glorious holinesse; I say, it is but a lame instrument, yet

Branch. 3. The Instrument.

a true one. And marke well; Faith must needs bee the knitter of this Union, because it resists that perfectly which cuts us off from God, I meane guilt and curse. I say it selfe is imperfect, yet it resists perfectly; because its given by God to this purpose, to receive a perfect discharge in Christ from all that sinne which cuts us off; and from that excommunication and separation from God which came thereby. Faith then is that which effects this union in this life absolutely. That holinesse which is infused here into us, is imperfect, and therefore cannot fully knit us to a perfect God: faith only can hold Christ to the soule (who is this life of Union) and so keepe us close and knit to God, even when our Image of God in holinesse, is weake. A sweet point. And note againe: by this meanes so soone as faith hath abolisht that which formerly cut off Union, it sets the soule in state of Union as before, and so breeds in it, the true life of grace through pardon and forgivenesse, and comming to God.

Howbeit faith rests not in this her uniting quality: true it is, she holds this her worke through the whole life of a beleever, to cover the defects of Gods Image, and to keepe true and full union on foot, supplying all wants. But shee still strives to settle a beginning of holinesse also in the soule, and an union thereby also: it applyes it weakely and in part, yet it truly applyes it; and even here infuseth (by the Spirit) a most true being of Gods Image, and makes the soule partaker of the divine Nature thereby: even that participation which in glory shall bee one and the same for kinde, though fuller for measure. 2 Pet. 1. 1, 2.

How the Spirit effects this union.

From hence may bee conceived, how the Spirit effects this Union, even (as I said) by the word of promise and the seale. According as Christ was given by God to bring all unto him, and to present them unto him spotlesse and unblameable: so doth the Word convey this power of Christ to the soule. As by Christ it comes to passe, that those who were cut off, were a farre off, Aliens from the Community of Israel, and the life of God, were made neere and one, *Ephes.* 4. 16. So Saint *Paul*, *Acts* 26. tels us, That hee was called to preach, to the intent, that hee might bring men from Idols to the living God; and of Baptisme it is said, That wee are ingrafted into Christ, and planted into the likenesse of his death; and made one with God

Ephes. 4.

God. And that thus in a word: (for each of these benefits requires a speciall consideration, though in effect all are belonging to one happinesse). First, the word of the Law gasters the soule for her cursed cutting off from God, and chases it homeward, giving it small peace in her divorce and separation; and causing those lusts which have united themselves to her, and taken up the possession and rule of her; to become noysome and yrkesome to her. For why: they have kept her from Christ her head and husband, whose she is. Secondly, the Word of the Gospell comes in, and makes a Parlee and treaty with her (in this lost case) about a returne and restitution to former union againe: and the soule thus subdued, after many gainesayings, at last suffers her selfe to be rent off from her old stock, and by the prevayling of Christ, which is the Spirit of perswasion, is content to obey and open the dores of the soule for him to enter, surrendring all to him, that she might be his, and be marryed to him, and become one with him, even bone of his bone. And thus Christ comming in, surrenders and unites himselfe also to her, and becomes the soules, and so they live in each other.

Branch 4. Effect of union.

The fourth thing is the effect of this union, even Inhabiting and indwelling of the Spirit in that soule which is become one with himselfe: That so it may enjoy communion and fellowship with them in the entercourse of all graces, protection, upholding, and rule as seemes best to himselfe; so that now God in Christ by the Spirit, is that to the soule which before her lusts were, all in all, Lord and King, light and defence, Heaven and happinesse. As wee see that the owner dwels in his House, the King in his Kingdome, and the soule in the body: both for the wel-fare of the possessed, and the honour of the Possessor. The same House of the soule, the same seate which was before is still: but new Rule and Law. Much adoe there is between Christ and old usurping inmates, lust, world, selfe-pride and revenge: but yet the soule gives the precedency to her Lord, and resignes up Keyes and possession to him: Shee is under his Authority, he swayes her by his Kingdome set up in her: defends his house from all Theeves and intruders, he makes Lawes and writes them in their hearts, so that as the wife is the glasse of her husbands purposes, will and affections, answering him as the face doth the face in water; so doth the

Church answer Christ ruling her, notwithstanding her disquieting with old tyranny of corruptions. In a word, whatsoever influence, power or authority any head either Civill, matrimoniall, or of Family, can beare over their body, or the soule over the naturall body; that may be said of this Lord who is Father of all the Family of his Church, husband of his spouse, Lord of his Subjects, the soule of his body, to act, direct, defend, provide for, and be all in all to her, till he bring her to glory. As a Principle of union causeth Communion; so doth he: communicates himselfe, all his wisedome, humblenesse, holinesse, experience to her: imparts himselfe to her as her needes are; in her sleights he is her Redemption, in her feares her peace by Justification: in her complaint of corruption, her Sanctification to mortify her, renue her, and so of the rest. This is to make her an habitation to himselfe by the Spirit, not now and then to come stranger-like, or upon pleasure as to a banqueting house for a day: but to walke in the midst of her, to chase away all distempers, and to allow her to walke before him in and out, as his owne; receiving honour from her, as the brightnesse of his Image, and affording to her Protection for his own glory.

Use 1. Briefe use shall serve. First, it is terror to all hang-bies and time-servers, who have it at their tongues end, they are Gods, and they shall be saved, how few so ever are. But they cannot proove it by any ingrafting or union. No plucking off from the old stock, appeares in them, no planting into a new, no life of grace, no Christ to be theirs, no bringing to God by his flesh and the union of it to God, no promise to fasten upon, by which they may come; no Spirit of God to be betweene them and God to unite both, as the spirits knit the body and soule in one. No Faith to hand-fast them; to marry them, to cut off their old separation, to forgive and reconcile them, and to restore them by the union of Favour, acceptance, and life, to the union of Gods Image, his qualities and holinesse. Away yee counterfeits! This rule argues that you are none of the Lords, because old union continues: Can a twigge live in two stockes at once? If it cleave to the one, must it not renounce the other? Therefore tremble; yee are still cut off as branches that wither, and are (as yet) none of Gods, but in the Gall of bitternesse.

Secondly,

Secondly, all that will needs claime to be the Lords, claime it by union first. Try your selves about it. If yee be united to God, then hath the Lord chased you from your wandring vagaries and old haunts, and brought yee back like the prodigall: The Lord hath convinced you as he did that woman, *Iohn* 4. saying, *Thou hast had five husbands, and he whom thou hast now, is none of thy husband*: he hath slaine thee by his Law, by thy cutting off from God; from light, life, savor, and sence of God, thy saplesse, and wofull barrennes, and dryneſſe, which shall be as fearefull as Adultery to thee: Thy long trading with strange lovers shall sting thee. Being left thus and divorced from thy husband and thy Father, thou hast beene taken up as a stray, as that *Levites* concubine, and the prodigall were abused; put to thy shifts to seeke comfort from the dry pits of thy lusts, in steed of the Fountaine. By this meane thou seest how destitute, forlorne and robbed of all, they have left thee, having first had their will of thee. Secondly, the Lord drives thee to an utter unsubsistence, emptinesse and misery, in thy selfe as a branch puld off. In other unions, as of friendship, marriage, each party brings somewhat: but in this the Lord will have thee subsist in him and under him, being no body of thy selfe: forsake all and cleave to him, that thou mayst be one flesh. God will beare rule in a voyded house. Thirdly, the Lord hath by his Promise assured thee, *Jer.* 3. That notwithstanding thy old adulteries and debauchednesse, yet he will marry thee againe after divorcement. Yea, *Hos.* 2. 12. in righteousnesse faithfulnesse and mercy he will betroath thee to himselfe. And by the flesh of the Lord Jesus he will make a way for thee to God, who else cannot be approached to: creating the fruit of the lips, that is. Faith in thee, who wert a farre off, *Esay* 57. and so make thee one with him, his owne Servant, spouse, sonne and daughter, called by his name. That looke what union we have with Christ, the same we might have with the Father. Reade *Ioh.* 17. *ult.* That as they are one, so might we be one with him, and he might dwell in us by Faith. *Eph.* 3. 17. and become another same with us. Lastly, heereby he pulls downe old union and the old house from the Foundations, he shakes and destroyes Satans dwelling, all old lusts, peace and joy and accord with them: that his influence may be all in all and he may come into thee with all his graces. Try thy selfe then by these 4.

Use 2.

Ioh. 4.

markes, in what estate thou abidest: if indeed thou hast this Union, thou hast fastened thy Pipes to the Fountaine of living waters, and derivest dayly refreshing from thence, for the supply of thy whole course.

Use 3. Thirdly, its use of thankefulnesse and comfort to all Gods
Branch 1. people. 1. of thanks, for who art thou that the Lord should thus Unite himselfe to such a lumpe of Earth and sin? As *Elizabeth* sayd, Who am I that the Mother of my Lord should come to me? As *Abigail* sayd, Let me be an handmaid to wash the feete of the servants of my Lord! When *Salomon* had a promise of the Lords dwelling in his Temple, he wondred, Should he dwell in this house whom the Heaven of Heavens cannot containe? So should'st thou say, Lord should'st thou make a sinfull wretch thy dwelling and delight, and repast, thine Heaven upon Earth? *Lord depart from me a sinfull man!* Oh! what a sight is here! come and see, not the Palace of a Prince, but the habitation of God.

Branch 2. Secondly, comfort against all thy bad inmates and lusts which disquiet thee, and make thee often to thinke thy soule a sty of uncleannesse rather than an House of God: Be of good cheere: the Lord esteemes thee not by these necessary inmates, but by the voluntary; Keepe out them, and the Lord will looke upon his Pearles, not thy Dunghill; and in due time, scoure thee cleane from them, though for a time he suffer them to try Faith, and combat in thee.

Branch 3. Lastly, yet withall it is caution for all such: That they make not the Lords Spirit sad by the Returne of any lustes to disquiet him, least he hide himselfe in his communion, and leave thee to thy selfe to shift.

Use 4. Fourthly, It is to teach us, both what dignity and what duty lies upon Gods people in this respect of their union. The dignity must needs bee great, to bee one with God: for by this meanes all his and our things are common, hee suffers in and with us in all our crosses: Hee is honoured or reproached in all our Obedience or disobedience: wee stand not, nor fall to our selves, but to him. To him therefore wee may goe in all our troubles, beseeching him to be afflicted with us. To curbe our enemies, that they may not insult, and say, Where is their God? yea to purge out of us, or remoove from us whatsoever evill might dishonour his name, or be an eye-sore. And secondly, its to teach us our duty; *viz.* To be sensible of this union

continually

continually whereſoever wee become. A Wife that honours her Husband, will ſo carry her ſelfe that her Husband (whom ſhee is one with) may not be impeached by any unſeemely carriage, idle lookes, ſpeeches, or liberties; ſhee lookes at his credite whoſe ſhee is. Such a narrow eye ſhould this union with the Lord worke in us: That his honour and name ſhould be the marke we ſhoot at, and looke what we thinke would jarre with his affections, or trench upon his glory, that we ſhould caſt off. If the *Iſraelites* might not leave their excrements uncovered, becauſe the Lord was among them; how much more in them? And ſo much for this benefit.

Q. You have ſaid enough of Vnion. Now proceede to the third benefit of Regeneration. And firſt ſhew in what ſence you take it here? The 3 benefit of Regeneration.

A. There being a double meaning in this word, the one ſignifying the begetting of the ſoule to God which was none of his before: The other an enſtamping of the Image of God really in the ſoule: I doe take this word heere in the firſt ſence: and in the eight Priviledge, in the ſecond ſence. Double ſence of it, and how taken.

Q. Why ſo? Doe you divide the thinges which God puts together? Why ſet you the parts of one thing ſo farre a ſunder?

A. No, God forbid. For even in Scripture ſometimes the word is taken joyntly to expreſſe both. But becauſe the word is doubtfull and taken in both ſences, therefore it is meete that the handling thereof in the Miniſtry, and the hearing and reading of it, be conceived with diſtinction: leaſt otherwiſe the markes of vocation and Faith being confounded with the markes of ſanctification, the hearer may be unable to try himſelfe. Otherwiſe ſure it is, that converſion (conſiſting of both) is wrought in the ſoule, as it is offered by God and ſealed with Baptiſme at once.

Q. I am ſatisfied: Now proceed and ſhew the difference betweene this and other Priviledges.

A. All the reſt doe agree with this in the ſubſtance of our reſtoring from our loſt ſtate to an happy eſtate in Chriſt: onely this more ſpecially hath a reſpect unto the meanes by which the Lord worketh thoſe in the ſoule, to wit, both the outward and the inward, the word, the ſeale, and the ſpirit that begets us again. Therefore it ſhall not be amiſſe to inſiſt upon it a little, for the underſtanding of ſundry Scriptures that ſpeake of it in that ſence. How it differs from the reſt.

Q. Is

Q. *Is there then any use of handling this subject?*

The handling of it necessary

A. Yea, surely, For as most men quite omit and over-see this regeneration of Faith, and begetting the soule to God, both Ministers in their Discourses, and people in understandings: thinking that there is no regeneration save onely renewing of the will, and changing of the corrupt nature of old *Adam* from bad to good: so heereby they grow to this absurd error, namely to imagine, that whensoever any duty of mortification or holinesse is urged, by and by, and without any more adoe they are the parties spoken to, and so of themselves can mortifie their owne lusts; cease to sweare, lye, or blaspheme: which is to nouzle people in little better than Pelagian or Popish free-will. Whereas if the Regeneration of Faith and all the preparatives thereto were spoken of and urged first, to cast them out of themselves, and lay them at Gods Feete, they would come to heare the point of mortification with more awe and reverence, as knowing it requires another gates dispositon of heart than they have attayned, and other practise than they bewray. For although in their moodes they are hote upon reforming their oathes and lewd companies and other lusts, yet alas! Their free-will pangs are as the morning dew, and they fall to their trade worse than ever before, for want, of a true Principle.

The Scripture distinguisheth it.

Q. *Why? Doth the Scripture any where intimate this Regeneration of Faith and begetting to God, ere God his image can be begotten in us?*

A. Yea, surely. To which end, it will not bee amisse to alledge some. Most eminent is that, *Tit.* 3, 5, 6. According to his mercy he saved us, by the washing of Regeneration and renuing of the Holy Ghost: which he shedde on us abundantly, through Christ our Saviour. That being justified by his grace, we might be made heires of life. Who seeth not an evident regeneration of the soule unto God to be wrought, before renuing of Gods Image? A like place is that *Iam.* 1. 18. Of his owne will hee begat us, that wee might be a kinde of his first fruites of the Creatures. What is this first fruit? The early worke of Faith, creating the soule againe to God, and giving it the birth-right of the first borne, beloved, and accepted of God. *Paul* also to the *Galathians*, hath a suitable speech: My little Children, of whom I travell in birth againe till Christ bee formed

Note these Texts.

Esay 57. 19.

formed in you. Meaning, till by the word and Faith (which is the instrument of the Spirit) he had begotten them to God. Other texts shall be named in the sequele. But when he speakes of the other Regeneration of Sanctification; hee useth other words, as *Ephes.* 4 18. If yee have indeed received the truth as it is in Jesus, That yee put off the old man, and put on the new, as it is created in the Image of God in righteousnesse and true holinesse.

Q. I understand you; Now shew the order of Gods working of this Regeneration.

A. I shall breefly doe it, yet with this caveat, That if heereafter other priviledges shall offer themselves in the like manner of handling to this heere, the Reader yet be not offended at them as repetitions; but consider that I labour to bound each priviledge within his owne compasse, that he may make distinct use of each. The order then is this. Caveat.

First, the word presents to the soule, her losse of God, not in a few beames or rayes of his, but his whole divine nature, life, and being. Life (we know) is the excellency of being: Things that are without life, are in a sort esteemed not to be: and those Creatures that have a kinde of life without motion and sence, although they haue a growing life, yet are but halfe subsisting, as Trees and Plants: a gnat in respect of her life is a more excellent Creature than a Cedar. The poorest creeple is of more excellent nature, than the goodlyest Elephant: A reasonable beeing and life, exceedes a sensible life, as much as a sensible exceedes a naturall or vegetable: How much more then doth a divine and spirituall being exceede a reasonable? If a meere supernaturall life of common enlightning and knowledge of Gods revealed Will (which is but a quality) doth so much exceede reason, as the spirit of an Angell exceedes the spirit of a godly man: how much more then doth a spirituall life and being of a believer, exceede a supernaturall life of knowledge alone? All which I speake to shew what *Adam* lost when hee lost the spirituall being of his Creation, the Image, life, and nature of him that created him after his owne patterne! This losse of our being and true life of God (as *Paul* calls it, *Ephes.* 4.) the Lord by his Law presents first to that soule in which he purposes to quicken up this second life of grace by the Lord Jesus that quickning Spirit, 1 *Corinth.* 15. By this losse man is stript and deprived The order of Gods regenerating.

deprived of the glory of God, that is, that excellent beauty and honour, which the life of God did reflect upon him, so that as *Iacob* sayd of *Reuben*, Thy dignitie is gone. I say not that sinne hath bereft man of his being, but that divineneſſe of being susteyned his reasonable nature in a most firme manner of subsisting: So that now there is a dissolution of this Image, and nothing left save the bare Ruines of a frame without beauty or amiableneſſe. He is become a meere emptineſſe, a chaos and dunghill of confusion, the very reliques of himselfe: even as the sadde and dismall Earth being bereft of the Sunne and influence of Heaven, differs from the sweete season of May or the Summer, wherein shee is cladde with all her beautie.

It is a sad sight to see a Carcasse voyde of life and breath of man: But to see such a Carcasse as wants life, to creepe and breathe, and stinke in the loathsomeneſſe of it, were worse. What a sight is it then, to behold a man endued with naturall life and breath, to walke, and crawle up and downe, voyde of the life of his life, dead, a meere carrion, breathing death of grace in his naturall life, and stinking even above ground in the nostrils of God and man, who are able to smell and discerne? Breathing corruption in Gods nostrils, and casting the noysome savour of it before men! loathsome oathes, drunkenneſſe, swearing, cooseneage, deceite, lying, falshood: not to speake of inward loathsomeneſſe of selfe-love, carnall ease, uncleane thoughts, infidelity, hypocrisie, security, profaneneſſe and the like? All these the Lord by his Word discovers to the soule. And besides that wofull Delusion of his heart, which makes him to thinke his wound to be healed when he can keepe it sweete: as if a Prince cast out of his throne and justly deposed from his Crowne, into a dungeon, should applaud himselfe in some of his best Robes and apparrell. So is it heere. When hypocrites can furnish themselves with some of Gods Attire, and pride themselves in their knowledge, parts, wealth, wit, credit, and esteeme, or some gifts of restraint and morall vertues and abstinence from evill: lo, they conceive themselves hereby to be the persons they are not, and take a counterfeit shew of a Parrots tongue, or an Apes laughter, or an Image chattering; to be the true life of grace. These the Lord doth discover to the soule, effectually and stir-

ringly,

ringly, where hee will regenerate and beget againe; Hee will cause the odiousnesse of spirituall death and deprivall of God, to pierce the soule to the quicke, and will give it sence and conscience thereof.

Secondly, hee presents hereby the succession of misery upon this losse, and that most deserved: all the curses, woes and Penalties written in the law, are written also and engraven by the finger of Gods convincing Spirit upon this person as a booke written all over, within and without: the emptinesse, and barrennesse of the mind and spirit of all good, the pronenes unto all evill, a body of death, and dead members, a very numb-Palsie of all holy motion, action, thought or delight in righteousnesse: a totall withdrawing of God from the soule in all his influence and communion, his Spirit, graces, ordinances: a spirituall, totall desertion of the soule in point of peace, joy, rest and happinesse: a losse of the immortality, not of soule, but of a soule in glory; and a leauing it to the pollution of lust, dominion and rule, temptation and malice, of Satan, world, and corruption, as chaines holding a forlorne creature, till the day of utter casting off from the presence of God and from hope of recovering the life of God, into utter darknesse; which is the second death, such a deprivall of God, as can neuer be recovered any more by himselfe. The second work.

Thirdly, the Lord presents this soule, with her fearfull condition in a third respect; *Viz.* That dangerous ease and quiet which the deluded soule lyes in, in the middes of all this privation and losse of God; No little infant having lost Father, Mother, and friends and all at once: no Idiot deprived of his wits and understanding, are more senslesse of their condition than this soule is; for being deprived of God, it is withall a foole deprived of the sense of it; and as a foole pleases himselfe as much in his bable as in all the inheritance he hath lost; so doth this foole in his painted sheath of carnall qualities and endowments of Nature; which in truth doe as little grace him as the gawdy coate of a foole stript of his wits. As it was with *Nebuchadnezzar*, being driven from his Kingdome and men, to live among beasts, (whether really or in his opinion) he lost as well the reflexion of his minde to tell him in what case he was, as his understanding it selfe (yea much more) so is it here; A most miserable spectacle to behold, a creature miserable, and thinking The third work.

thinking it selfe possessed of all; rich, cloathed, and furnisht with all necessaries. Once the Councell of France, fearing the mutiny of the People upon the death of the King, devised a policy, to array the dead body with all his wonted attire and robes, putting a Scepter into his hand, and a Crowne upon his head, so planting him upon his bed, and all his Chamber richly beset, and his Courtiers about him, and his pale face painted: That so this being given out and by some beheld, might delude the people. So is it heere. The dead soule befooled with her own delusions, being wholly miserable, pleaseth her selfe with a dreame that she is otherwise, and this serves her, in stead of life it selfe.

The fourth work.

Fourthly, where the Lord will regenerate to a new life, he brings the soule to the sence of her losse by the light of his law shining as in a darke place (as the light of the morning discovers to a man robbed in the night of his Treasure at once; what a case hee is left in) and seases it with a spirit of misery and beggery, really ignorant now what to doe, wringing his hands and saying, what shall become of me? How shall I live and passe my life? how shall I avoyde the pinch of beggery, the shame of an undone man, and the sorrowes that will ensue? I say, when once the Lord savingly workes this, (for else it may vanish) hee doth inseason present the soule with the newes of a second life (to prevent utter sinking) and stayes the heart thereby: Hee shewes it, that (as lost and forlorne as she is) yet there is a way to restore her to her former integrity againe.

Two things done about the way to new birth.

1. Enlightens.

2. In order of it.

Now as touching this way, the Lord first enlightens the soule in it, and secondly, applyes and fastens it upon the same. Hee enlightens it in two kindes: first, about the order of this way: secondly, about the way it selfe. Touching the order of it, hee tells her that forasmuch as shee once, had this life and Image of God created in her, and hath wilfully lost it: Therefore, before hee can restore her to it the second time, his justice which is wronged by her sinne, and hath justly accursed her for it, must first be satisfied; and the soule must apprehend this satisfaction to her selfe, as her owne; and by this meanes her guiltinesse and curse must bee washed off and removed out of his way:

2. The nature of it.

For otherwise how can hee and the corrupt soule be brought together? What communion can there bee betweene sinne and

sinne and pureneſſe? Secondly, he enlightens the ſoule in the way it ſelfe: To wit, that in his wiſdome and love hee hath granted his owne Sonne, true God, and the nature which was offended, to ſuffer the imputation of guilt, and the death which it procured, in the nature and for the nature of guilty man: and by this ſuffering he ſatisfied juſtice to the full, ſo that hereby the way which ſinne had ſhut up, might ſtand and lye open for the reſtoring of the poore loſt ſoule, to her former nature and life of God againe.

Having thus enlightned the ſoule about this way, hee then applyes it to the ſoule. And that by a ſecond and cloſer worke of his grace. For firſt, he applyes this worke of Regeneration by the inſtrument of his word and promiſe, which is as a ſeed of Regeneration caſt into the wombe of the ſoule by hearing it preached. As S. *Iames* ſaith, *Of his good will begat he us, by his word of truth.* 2. Worke applyes it. 1 By the promiſe.

This word carrieth with it a forming power of the ſecond birth, even a creating of God in the ſoule againe. Secondly, the efficient cauſe is the Spirit of Regeneration, taking this word, and caſting it into the ſoule, and there hatching and cheriſhing the ſame, till it have formed Chriſt therein, who is the ſecond *Adam*, the true way and life, that quickning Spirit. And thirdly, hee effects this in the ſoule by the power of faith which receives this ſeed of the word, and this quickning of the Spirit: and poſſeſſeth the ſoule therewith. 2 By the Spirit of Regeneration. 3. By effecting it.

Onely note this, that faith doth theſe two things: 1. it receives the way of this life into the ſoule, which is the putting away of guilt and curſe which *Adams* ſin contracted, and that is pardon and forgiveneſſe: Secondly it receives therewith and at once, the actuall and reall properties and nature of God, to inhere and dwell in the ſoule. And howſoever, when Divines ſpeak of this work, they moſt properly ſettle regeneration upon this latter: yet in working and practiſe, it is moſt certaine, that it conſiſts in them both. I ſay, faith (as S. *Peter* ſpeaks) doth make us partakers of the divine Nature in both, though the conceaving of ſuch a myſtery, exceed us. Faith doth two things. 2 Pet. 1. 1. 3.

Having ſaid thus much in generall of the way and applying of it, it ſhall not be amiſſe to helpe the deſirous Reader with ſome of thoſe Acts which the Spirit of Regeneration by the word of Promiſe and the Sacrament of Baptiſme workes upon the ſoule, Acts of the Spirit of Regeneration.

[when

[when I speake of Baptisme, let no man mistake mee, as if I tyed the Spirit of Regeneration to it or the Word, in all regenerate ones, for hee worketh in Infants another way, as elsewhere I have written.] To returne then: The Lord offers to a lost soule, this word of promise, I will that thou O dead soule, shalt live in my Sonne: I being satisfied by his death, am content that thy soule receive againe, this life of mine againe. See this Promise in *Ezekiel* 18. *verse* 32. *For I have no pleasure in the death of a sinner* (saith the Lord:) *wherefore turne ye your selves and live ye.* So *Ephes. chap.* 5. *verse* 14. Wherefore he saith, *Awake thou that sleepest and stand up from the dead, and Christ shall give thee light.* So *Esay* 55. *Heare yee my voice, and your soules shall live.* And *John* 5.25,26. *For as the Father hath life in himselfe, so hath he given to his Sonne to have life in himselfe: The dead shall heare the voyce of the Sonne of God, and they that heare it shall live.* These and the like promises do offer life to all dead soules that need it, both life here of grace, hereafter of glory, there being no difference betweene these two in substance, but in degree. Now the spirit of Regeneration by this promise workes three distinct Acts and steppes in the soule.

Treatise of Sacraments.

It workes by the promise.

Three things, 1 Conception

First conception: secondly quickning: thirdly birth. By conception I meane the least step to this life, by which the soule retaines and keepes this seed of life, suffers it not to passe away and be spilt (as in hypocrites) but digests and holds the promise to it selfe, till it have bred it longings after this life. Conceptions (wee know) provoke longings of the appetite, lusting after a kinde of alteration of spirituall appetite, and a desire after this life. This is that *Esay* meanes, *Chap.* 55. 4. Incline your hearts, and hearken to me. That is, Bee so affected with this promise of life, that yee do incline toward it, and make to it, that ye walke in Gods way appointed to bring yee to it: Bee affected seriously with the excellency of this life, and the happy change which God offers you: that your soules doe diligently ensue it in the meanes: So that in this first work is contained the whole work of the Lords preparing the soule for the receiving of this life, standing in those many affections created in the same by the glad tydings of this word of life: that is, That it stirs the soule to mourne for so long living a dead life, and resisting the offers of life, and resting in a shew of a false conception: it doth long after this exceeding great priviledge, to be partaker of the nature and

and life of God: it doth prize it above the most excellent inferiour life of this world, though it were *Salomons* felicity in comparison of it: it empties it selfe and is voyded from all other hopes and desires of life, even as the wombe that conceives must be cleere from all former conceptions: it uses all meanes which God hath appointed with all eagernesse of soule, restlesse till it obtaine it.

The second worke is the quickning power of the Spirit of Promise, whereby the Lord infuseth this life of God into the soule; which is nothing else save the soules breaking through the manifold struglings and strifes, which selfe and unbeliefe doe worke within her selfe; doth obey the voyce and command of the promise, that so it may live. As wee see the naturall fruit hath many changes, pangs and strifes within the wombe, ere it come to the birth: so here, the soule hath manifold resistances and oppositions in her selfe against this promise, cannot tell what to say of her selfe, whether she should live or no: often gives over the promise as too good, discourages her selfe by the presence of a body of death which still abides: an awke base heart chusing to lye stinking in her grave of death and sottish ease, and lusts: That so she may turne back to her old vomit, and avoide the trouble and difficulty of this new birth: Oh, it is as the sound of many waters to her, to heare that she should live to God, being a very carcasse of death! Tell not her of it, it is impossible: There bee two Nations in her Wombe, death strugling against life, whether should prevaile: All seemes to be against any hope of quickning to grace and life; But when she sees the promise to carry the power of the second *Adam* in it, which can breathe the Spirit of life and immortality into the dead earth, nay corrupt flesh: and that the law of the Spirit of life which is in Christ Jesus, is able to deliver her from the Law of sinne and death: and to breathe into her this breath and life of God, that she may live unto him the second time for ever. Loe, shee yeelds to this Law, and obeyes the Command thereof, that she may live. Acknowledging that this law of life in Christ is able to beare downe unbeliefe, as the Law of Terrour was able to controll and subdue rebellion before. And so by this gift of faith shee liveth: according to that, *Hee that beleeveth in the Sonne hath life:* and againe, *I give my flesh for the life of the world: He that eateth my flesh, and drinketh my blood, hath eternall life. Hee that*

The 2. Quickning power.

beleeveth in mee, shall live though hee dye: With an hundred more.

The third work, birth.

The third worke of the Spirit, is the birth of this spirituall life: when the soule comes out of the wombe into the light, that is, discovers her selfe to be alive, and apprehends (as I may say) her owne life, and that God hath begotten her to himselfe. Which is the highest step and degree of life which is bred in her. For as the fruit in the wombe being quickned, yet wanteth the full proportion of its parts, till the forming power of generation, doe by weekes and moneths more and more perfect and fashion them all to a comely being and creature, which at last is brought forth: so here, the poore soule having received the life of God into her, by her weake and poore faith, scarce felt and perceived, yet by the secret power of the Spirit, growes from degree to degree: that although shee hath no other life at the birth, than in the quickning: yet this life is more apparent and sensible every day than other, till at last the spirit fall in travell and bring forth Christ formed in the soule, so that the soule appeares to her selfe and to others, to live and to beleeve: because now she is in the light, perfected and brought forth: So that the infant that is borne doth not more bewray the naturall life, by weeping, laughing, breathing, feeding, sleeping, stirring, feeling, growing: than the life of a beleeving soule, once brought forth, appeares in the operations and works of the new Creature. And this is the effect of the sealing Spirit of Baptisme, added to the promise, and stablishing the weake faith of this poore Infant, till it know it selfe to live, and declare it to others by the fruits of regeneration. And thus much of the Doctrine of this benefit of regeneration (in the first sense) be said. Now I come briefly to shut it up in the use.

Use 1. Branch 1.

First, let it be Terror to all such as being voide of this life of God (as unregenerate ones are, *Ephes.* 4.) yet walke as alive, merry and jolly in the death of their corruption. Thus was *Paul*, *Rom.* 7. alive to sin, ere the Law came, and who but he? Till the killing letter came, and slew him, and made him pull in his hornes. Oh! That God should so long endure a croaking Toade, a carrion, to come into his Temple and spit venome upon himselfe, and his Ordinances, and defile the Congregation with the stench thereof. Cry out to the Lord, and say, Oh Lord, I have no one step of thy life begun! Lord set thy law on work to kill my life, that thine may succeed.

See Iohn 3. 5. No Heaven without regeneration.

Also

Also to all Counterfeits who adorne their dead carcasses with the ornaments of Religion: Duties of life and worship of God they will bee full of; but the life of duties, faith to apprehend the Lord Jesus for restoring of themselves to the life of duties, and of obedience, they care not for. Why lay ye out your money for no bread? If shewes of a living man, and a name that there is life, be so precious, when yet thou art dead; what were true life worth? Oh! rest not in any inferiour base life, when the Lord offers thee true spirituall life! Once one made an Image to speak: But was not the poorest Creeple better than it, though the head were of Brasse? Abhorre all false colours of life, duties and performances, when there is no substance: Who would not affect the most excellent life, if it might be had? If men have runne into Cels, Tubs, and cloysters to shun the life of the world, and to live a religious life (which was but hypocrisie) whither shouldst not thou runne for the life of God in Christ, if thou mightst have it? *Branch 2.* Rev. 2. See Iohn 3. 6. Of flesh only comes flesh.

Secondly, learne here the price of faith! Its that whereby the soule lives here, the life of God, a life better than a Princes, without it. But who cares for it? A life of pleasure, sloth, ease, honour, telling of money, is the only life with most men. But till the heart be purged of this life, Christs life is unsavory. No wombe can conceive twice. This life of faith, is an hidden one to the world. But till the soule live to God, God cannot live in her. It is faith which must breed all operations of true life in the soule: heare, pray, love God and his people, repent, and walk with God: Shee onely can keepe watch and ward in the soule, to stop and turne the course of sinne back. She onely can task and set the soule on work closely, to be meeke, innocent, patient: She only can live with God, because God by her lives, in the soule. And yet of all other graces, she is least set by! Why? save because she is unknowne. No other grace can restore the life of God here but she. Let her be precious. I grant it should humble thee here that thou art faint to live the life of faith, and not of sense: But bee content: prize her, and she shall never leave thee till she have set upon the life of glory. *Use 2. Instruction.*

Thirdly, pray for the Spirit of the Lord Jesus his Resurrection, (by which the soule is regenerated to this new birth, 1 *Pet.* 1. 5.) and never lin till by the word and Baptisme, he hath inspired thy soule with this life of Regeneration. Mourne for *Use 3.*

thy strivings against this birth, and cry out (with *Rebecca*) to the Lord, whence is this rebellion in my soule? Why doe I so resist thy free and gracious quickning power. Lord Jesus, breake in with thy life, and cause dead bones to live. For thou art able. *Ezeck.* 37. 3.8. As *Ezekia* said, so say thou, Lord, The fruite is come to the birth, and there is no strength to bring forth. Helpe Lord, I am ready to faint in this travell, deliver me, for my paines have oppressed me. Be at hand when I am spent with wrastling, and I shall for ever praise thee.

Use 4. Fourthly, try thy selfe about this birth, and be not cozened by Satan! Bee content to resigne up the best hopes thou hast of life heere, so that the Lord would give thee sound markes of true life. See 1 *Pet.* 1.5. True life is a life of hope of eternall life, yea lively hope: it rejoyceth under the hope of it. It is a clensing life and purifies the soule. It is a noble pretious life, and will not pollute it selfe with dead carrion. It is a wayting, patient life under Crosses, because the up-shot of it is hidde with Christ in God: and the like. And bee thou comforted if God have thus borne thee to himselfe and forget thy sorrowes, more than a woman that hath borne a manchild. And so much for the third benefit.

The 4. benefit justification what.

Q. *Proceed to the fourth benefit.*

A. The fourth is justification, which is contrary to the state of guilt and curse by sin. And by this benefit the soule obtaines an estate of quietnesse and peace toward God. And that by a cleering and acquitting her at his Tribunall (as if she had never offended,) fully, and perfectly. Which I ad for a difference betweene justification and sanctification, the former is an whole purging us from all our sinnes, as Saint *John*, *Epist.* 1. *cap.* 1.7. The other a purging us in part, of which r eade *Heb.* 9.14. The former purging is from guilt and curse, and that must be perfect by imputation (for else how should sinfull flesh stand before a perfect God) the latter is from the Dominion and rule of it; which in this life is imperfect.

Rom. 8. 30. Rom. 5. 18.

Q. *For so much as both the matter and forme of justification, is handled at large in the* 2. *and* 3. *Articles before, here I spare to speake of the doctrine of it: and only insist upon the priviledge issuing thence: What is that?*

The issue and effect of justification is Peace.

A. That is peace and quiet of soule as I have said, a most peculiar blessing: contrary to those garboiles and horrors which the

the convinced conscience felt, beeing under wrath; as also to that rotten peace which the unconvinced conscience walked with, through error: either one, or other of these is the estate of all unjustified ones. But when as once the soule is set at liberty and discharged by Proclamation from these, there being no enemy to accuse, neither will the Lord hold thy soule guilty, but speakes peace to it: so that by this meanes it drawes new breath, and lives at other tearmes of content and complacency, than before. Looke what peace and welfare *Adams* innocency reflected upon him, before he sinned: that doth justification cast upon the soule, by forgiveneſſe. Feares are all scattered by this perfect love of God received by Faith, no guilt or accusation by sinne or any enemy, without or within, can now take place. Looke how different the state of a poore man is, when hee is molested with suites and put in feare of losing his whole estate by the wrong of an adversary: from that which he feeles after he hath got the day, and is past all former feares: Such is the odds between the sinfull and the justified soule. She returnes unto her rest (as *David* speakes,) and eates, drinkes, sleepes, and workes in peace, yea, her flesh which was withered and her bones consumed with the scorching heate of conscience (the wound whereof who can beare;) now returnes as the flesh of a little child.

Hence, the Holy Ghost never ceases to magnifie this benefit, as *Esay* 57. I create the fruite of the lips, peace to him that is neere, and a farre off. Its a worke onely belonging to God. and above the first Creation, for heere, Peace is made of a contrary, even warre. The Lord is the onely former of the Conscience, and therefore its a worke equall to Gods power to create peace in it, and to restore it being lost, is farre greater. The Sea raging and calmed doth not more differ, than the peace of Conscience from the rage and distemper of it. Therefore its said, That CHRIST settled peace, and stilled this raging Sea of Conscience, *Eph.* 2. 15. Having abolished in his flesh the enmity, so settling peace; and *Col.* 1. 20. He hath made peace through the blood of his Crosse; So that by this meanes, we may turne our swords into shares, and our weapons into tooles: the Lyon and the Lambe may feede together, and the child may put his finger into the hole of the Aspe: inward peace breeding outward, with Angels, with men, with divels, death, and *Illustration of it.*

enemies. So againe, Christ is called, *Esay* 8. The Prince of our peace; noting that it was the worke of Priest-hood assisted with his Kingdome, to purchase it. And likewise his third worke of prophecy was taken up in it, for he was annoynted, *Esay* 61. to that purpose, to preach glad tidings (of peace, *Romans* 10.15.) to the meeke. And to this purpose he is called a witnesse both of declaring this truth, and also of deciding the controversie betweene Gods Justice and our soules. For looke how one sufficient witnesse in a Court, may by his verdict settle a mans whole estate upon him, and recover his right: So the Lord Jesus by his blood, beares witnesse that our sinne and curse is gone, setling Pardon and salvation upon us, deciding the question, and making peace: And in this sence we reade *Heb.* 12. That the blood of the Covenant speakes better things than the blood of *Abel*; That cryed in *Caines* conscience, nothing save revenge and horror: but this cryeth peace. To conclude, the like is that which, 1 *Pet.* 3.20. the Apostle sayth of Baptisme (the seale of this Covenant in the blood of Christ) *viz.* That it saveth us, not by washing away the filth of the flesh, but by the answer of a good conscience to God, by the Resurrection of Christ. What is that? Surely this, that when the Lord askes the soule in what plight it is, the conscience steps out and answers, Lord its well with mee. It was as ill as could bee: But now its as well as can bee: Thou hast changed all in a moment, for instead of Warre I have Peace.

Use 1. This point first teaches us the wofull state of all unregenerate ones, in point of guilt and curse of sinne. Surely, whether sensible of it, or no: whether their conscience bee alive and convicted in them heereof: or whether they bee so carryed by their lusts, that they have no leasure to thinke of it, being stupified and hardned: all is one: There is no peace, saith my God, to the wicked. The waies of peace they have not knowne, *Rom.* 3. and they have not seene the things which concerne their peace, *Luke* 19.42. And therefore either they live in a house continually dropping worse then a contentious woman can drop, I meane an evill conscience; or else embrace a rotten league and truce for a time, which the Lord one day shall breake and disanull, as *Esay* 28. and let Hell loose upon them when they shall not resist. Oh! The Lord Jesus having done nothing for them,

Lo,

Lo, all is to doe still, and they take no thought but wallow in their lusts, fulfill their measure to the full, and suffer their wound to fester and rankle, adding drunkennesse to thirst. So long as they may have *Iehorams* peace, they regard not how they hatch the abominations of *Iezabel*: let them have their willes, ease, pleasure, wel-fare and outward contents, so that their life may slide away in Pompe and pastime; let them alone for peace, they can force that upon themselves by holding out conscience at staves end. But Oh! yee wretches, yee heape up wrath against the day of it, and rake up that fire in ashes, which one day wil breake out and consume yee. If you could so sleepe that you could make your damnation sleepe also, it were well: but that sleepes not, 2 *Pet* 2. And therefore tremble all yee that soder up a rotten peace in stead of a sound one. Tell your soules in secret, God will avenge the quarrell of his Covenant upon you, for your wilfull rejecting his peace, and living at enmity with him. If he set not the cattle yee keepe, the meate yee eate, and the Tiles that hang over your heads, against you: that's nothing: he smites with an heart of revenge, and is the Lord of Hoasts, to set all the Creatures in battle array to consume you. But if you scape the Beare, a Lyon shall meete you; if yee live an hundred yeares and be filled with Gods Treasures heere, yet it shall not goe well with you at the last: even in your going away like a Bird, going to the pit, singing the bitternesse of death away, suddenly your peace shall bee turned into desolation: and the Lord shall laugh at your destruction. Therefore if there be any sparkle of grace in you, doe as *Habakukk* did, *cap.* 3. When I heard thy voyce O Lord, my lips quivered, and my belly trembled, rottennesse entred into my bones, that I might have peace in the day of trouble.

Vse 2:

Secondly, let all that heare this, behold the wonderfull priviledge of a believer, and admire it, yea, seeke to have it their portion: This is the first step to all other benefits; no peace, no joy, no liberty, no adoption, nothing at all. Its the first ripe fruite of the Paradise of God, equalling the fruite of the Tree of life. Dost thou looke upon a believer? Thou seest a pretious object, a sonne of Peace. He carries that within his bosome, which cost the Sonne of God his heart blood, which farre exceedes all Gold and Pearles; For why? he hath Peace within: he is at league with all feares, and in the Suburbes

of all prosperity. He hath peace with the very Stones of his field, and may visite his habitation with joy: his life, health, wife, children, wel-fare, and estate, are all at league with him, they are his, and he is Christs: he doth not behold these as the wicked doe, treasured up for others, but their owne, given them in love. Nay more, when lusts and corruptions rise up in their soules, or be injected by Satan, to egge them away: Loe, they feele somewhat within them sweete and precious that makes the image of the other despised; so that they say, Away base companions! Yee have fought long in my members, *Iam.* 4. 1. and wasted my peace. I will not buy you at so deare a rate as sorrow and repentance, nor forfeit my peace for all the fruit I have got by you, which is shame and death. That Peace of God which passeth understanding, shall so rule me, that I will renounce you all ere I loose one dram of my Peace. Bring mee such peace as Christ hath brought mee by forgivenesse, and then I will say somewhat to you. But till then, farewell, for ever. Nay, yet more, this peace followes them in affliction; when the Lord seemes to have a controversy with them, and to write bitter things against them, in their married estate, children, health, name, calling, successes, in their Ministers, neighbours, and best friends, (for this World is full of Time-servers) even then they have peace to stand by them, and as *Esay* saith, 27.4. They have already taken hold of peace, and had peace: that is, held it in their streights. As one said, I will beare my paine patiently, because I know the hardest, and that I shall never feele the paine of the wicked. Therefore I should not feare if I were in the vale of death; for thy Rod and Staffe doe comfort mee. If now my peace were to make, it were woefull with mee. But I blesse God, I am now in peace and enjoy the fruit of it. Nay, lastly this Peace is joyned with a Complacence and joy of heart, telling the soule its happy: and therefore cannot lye hid in the soule idlely, but as leaven which seasons and savours the lumpe: So doth this affect the heart with a liking and joy in her wel-fare. No foole is so tickled with his Paradise, as this soule is really joyed in this benefit. All ye that would have your teeth water after these dainties, behold them and be in love with them, to desire them your own portion.

Use 3. Lastly, let all such as have got this peace, prayse God and keepe

keepe it. Pray yee with the Apostle : The Peace of God rule our hearts and mindes : Lord establish our feete with this Preparation of the Gospell, and let it be as the Souldiers shooes of Brasse, enabling us to walke upon the Pikes safely, Oh! Buy this jewell, but sell it not. Beware yee grow not to slight it. Nourish it in your soules, first, by abhorring all sinnes that waste the Conscience and other spirituall secret filth, which might spring up as a bitter roote to defile their sweete peace. Poyson not this wel-spring of life from whence all the issues of life or death proceede. Ensue peace, if we desire holinesse, *Heb.* 12. Take heed of any secret closing with sinne, upon any false colours, dispensations, and distinctions in a nibbling kinde, and dallying with some degrees, when we dare not attempt greater; for when once our peace staggers, shortly it will proove defiled. Keepe it therefore as a tender Jewell, entire sound and honest, and so wee shall finde it. Even as the tender eye-sight, if it bee lasht never so little, nay, if it have but a moate fall into it, is troubled straightway : so will our peace be. Therefore preserve it from the daily soyle of appearances, of lawfull liberties from the encroaching of ease, worldlinesse, slightnesse, formality, and the like. Renuing it often by Faith in the covenant of Pardon, and renuing our owne covenant, that by daily and oft reckoning we may long keepe him our friend, who hath given us our peace, as the pledge thereof. And this be said of the fourth benefit. Phil 4.

Q. What is the fifth benefit?

A. The fifth is Reconciliation, contrary to the blemish of Enmity with God, and God with us: bringing us into amity and favour with him againe. *Ephe.* 1. 5. *Paul* calles it our acceptation and belovednesse with God. Finding of mercy with God is the ground of finding favour in his sight. Then wee returne to our former esteeme and beauty in the Eyes of God; we stand before him as favorites, finde accesse to him, going in and out with wel-pleasing, *Col.* 1. all former treachery being forgotten. And this addeth yet a further weight to the former benefit. Peace in not perishing is a blessing, yet admission to former royalties and dignity is more. Princes oft pardon their subjects, as *David* did *Absolon*, granting them their lives for a prey, when yet they keepe them farre off their presence, and suffer them not to returne to their places, nor

The fifth Benefit is, reconciliation. What it is? Eph. 1, 5.

nor to enjoy their favours : but the Lord having as great power to purge the heart of a traitor, as to pardon the offence, admits every justified person to be his friend, cloathing him with the
Hos. 1 4. 2. Robe of righteousnesse, and *Hos.* 14. 2. calling her beloved, which was not beloved.

Q. *Seeing it is profitable to understand the due bounds of each benefits, both for cleere conceiving the Scriptures, and for fuller comfort; shew more fully, what this benefit is, and in what it consists?*

A. As I conceive; three points will include the chiefe substance of this doctrine. First if we shall enquire, wherein the nature of this benefit stands. Secondly, shew how God conferres it upon the soule. Thirdly, what use may be made of it. For the first, The benefit of reconciliation offered by Christ, is the firme, solid
Effect 1. agreement and friendship of the soule with the Lord of Heaven, who before was our deadly adversary. The soule which was before an enemy to God, and by him denounced, pursued, and outlawed, cut off from the liberty and protection of a subject: is now by this meane, restored againe to love and amity againe, as if never any Traytor before. Its now become the Lords *Hephziba*, his delightfull one, amiable one, his favorite and friend in most inward manner : yea received into deerest account and acceptance. For the opening whereof, survey a little these few branches. First from hence, issueth a Covenant of God made with the soule, and of the soule with him. Deere friends breake into leagues and sweare brother-hood : Surely the Lords loves his with his heart, as his owne soule : his covenant with them is most
Esay 54. firme and everlasting, a covenant of salt. For its established in the blood of the covenant, which to day, yesterday, and for ever holds it firme and sure. By vertue of this covenant hee is not ashamed of us, but vouchsafeth us to be his. *Deut.* 26. 17, 18, 19. *The Lord hath avouched thee this day to bee his peculiar people, as hee hath promised thee, &c.* A sweete Text : as the Lord disclaymed and disavowed us in *Adam* : so by the reconciliation of the second *Adam* hee vouchsafeth and acknowledgeth us to he his. And hence are all the names and titles in Scripture of deerenesse and peculiarnesse, of belovednesse, of faire ones, Doves, undefiled, such as in whose love the King can delight,
Mal. 3. 2. his *Ammi* and *Ruhama*, his jewells and secret pretious ones, and the like.

Secondly,

Secondly, hence our behaviour and course, becomes acceptable, as *Abels* Sacrifice for his persons sake, was accepted: so that in all our service and Allegiance we are wel-pleasing through him in whom first God was wel-pleased. And that not in an act or two of speciall nature, but in all our course, in our walking in and out, with him, as a favourite with his Prince. Yea, hee loves us not the worse for our blemishes, but covers them, and lookes upon us as his, upon his owne gifts, not our shame, saying: Thou art blacke yet comely. So that he can content himselfe in us, when yet our infirmities are many and great, as a lover who cannot espy any indecent thing in the face, gestures, speech, or carriage of her whom he loveth. 2. Heb. 11. 4.

Thirdly, hence also flow the most excellent favours and graces of his Spirit conferred upon us, that he might the more take Pleasure in us, as a Bride-groome doth in his bride and spouse whom he hath adorned. Hence are those Abiliments of the Ring, the Shooes, the Robe, the fat calfe brought out for the reconciled Prodigall: Hence those Pearles wherewith the Lord enriches his marryed Bride, *Hos.* 2. 19. *I will betroth thee to me in righteousnesse, judgement, loving-kindnesse and mercy.* These are the jewels of highest price which the Lords treasure can afford, humblenesse, meekenesse, the cleane linnen of innocency, puritie, uprightnesse, love, tendernesse; contrary to her filthy ragges, which he takes from her, and all that he might joy in her. Nay I might say, That Reconciliation is the true ground of a Church it selfe, and a body of the Saints, at least of the beauty of a Church: if union be the ground, yet reconciliation is that which affords lustre and beauty to it. 3.

Fourthly, the Al-sufficiency of God as a Fountaine is set open by this Sluce of reconciliation. For hereby the Lord can beteame the soule all support and all that is needfull for this and a better life. As we see inward friends will strippe themselves, ere they will let one another want. And this Al-sufficiency reacheth to soule and body. All things are yours, as you are Christs, and Christ Gods. We see Princes delight in casting royall favours upon favorites: nothing falles beside them. Hence are the boones of all Spirituall prerogatives of the Saints, of all the Ordinances of God bestowed upon his Church, *Paul*, *Apollo*, *Cephas*, all gifts and all administrations are cast upon them to serve for their good: preaching and all her efficacy, Sacra- 4.

ments

ments and all their sealing power, prayer, Communion of Saints and the like, yea the Secrets of his will, hid to others. Hence also are all earthly blessings which the good will of him who dwelt in the bush can confer: All are theirs in possession or right, and made pure unto them: Marriage with her blessing is theirs, credit, love, esteeme, welfare, and riches, long life and good dayes, their dwellings, posterity, and the like: They may say, They are all mine; given me of God. Nay although these are Common favours, yet even in these they taste a Peculiarnesse. The ungodly finde all blessings to bee common: the Godly taste a peculiarnesse in the commonest. Their sleepe is sweete to them: their health is precious, and they can visite their house with joy.

5 Fifthly, the enmity of the whole frame is reduced to an amity with them; there is a league made with heaven, earth and hell, that nothing shall hurt them. Heaven shall not be as brasse, nor the earth as Iron. The Beastes of the field shall be at league, enemies shall turne friends, because their wayes please God. Rom. 8, 36. Diseases, plagues, famines, death, shall not hurt them. No affliction shall sting them as a fiery dart, but as sent in love and from very faithfullnesse for good, *Psalme* 119. I had almost forgot that in *Hos.* 2. the end. *I will heare the Heavens, and they shall heare the earth. And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.* Most excellent is that to this purpose, *Col.* 1. 20. That Christ hath brought all shattered peeces of the world together againe into one head: glory to God, good will towards men, and peace on earth: reconciliation reaches to these.

6 Sixtly, it restores us to our blood, (not onely to our dignity in Person, but) in our posterity: That they are not esteemed as the brood of Serpents: that the Lord beholds them not in our taynt, but as restored from their Treason, through this blessed Amity of Reconciliation: and so received into Covenant, and baptized into the hope of true members of the Church.

7 Seventhly, hence issueth the gift of perseverance, to be endued with a loyall spirit, and with faithfullnesse; never to depart from the feare of God: to have a priviledge which *Adam* wanted, that is, That our weake and mutable wills be determined to a purpose of constant cleaving to God; and to have that

that apostacy, fickleneſſe, wearineſſe, hypocriſie, trechery and enmitie removed from them. As I ſaid before, no favorites ſave Gods can be cleanſed from a Traytors heart by all the favours of their Prince. Th s holy inſtinct of fidelity is put into them, to kiſſe the Sonne.

Eighthly, hence iſſueth a ſweet Reflexe of this amity of the Lord with the Soule, a very pledge of that felicity in Heaven, which ſhall fill the glorified ſoule in the ſight of God: Faith (I ſay) preſents a privitie and conſciouſneſſe of this holy agreement with God, with unſpeakable ſecurity of heart and ſoule: which none can utter, ſave they that feele it. To know our ſelves to be beloved, to bee ſaluted as *Mary* was, by the name of one that found favour: yea, 1 *Corinthians* 2. To have the Spirit of this reconciliation put into us, to underſtand the good things which God hath given his friends (even here, ere they come home to him) I ſay, to know our feet to be ſet in a large place; and that no enemy ſhall ever ſo ſcrew himſelfe into our Prince, as to looſen us from him, or to ſeparate us from his love: Oh how great things are theſe? The happineſſe of Princes Favorites is ſetled upon the fickle conceit of mans opinion, or (at beſt) ends with the breath of his noſtrils: Nay, the leaſt whiſper (oft times) of a factious enemy, will come betweene Bark and Tree, and make it warpe: But our agreement is founded upon the blood of the covenant: the immortall love of an unchangeable God, who loves his better and better, and the longer, the ſurer. This for a draught of the firſt point of the three, *viz.* the nature of the benefit. 8. 9.

The ſecond is, The way how the Lord infers it, and that is (in a word) by the ſpirit of reconciliation in the word, working by the Embaſſadors of it. 2 *Cor.* 5 20. By this Spirit the Lord diſcovers and preſents a light to the ſoule in the right colours, (and in the glaſſe of the Law) of her inbred and naturall contrariety to God and treacherous enmity of ſpirit: ſuch and ſo deepe, as doth perpetually fight againſt him, yea reject the covenant of amity offered by him. He convinces her of this villany, and that it is that ſeed of the Serpent, who having hurt God, hated him: and this is infuſed into our nature, mine and thine: This fire of hell hath fired the courſe of nature: and cauſed our ſpirit which at firſt aimed at amity, now to luſt after envie, as S. *James* ſaith. It cauſeth all the ſonnes of *Adam*, like ſo many rebels, and Sa- 2 Generall point. Step 1.

vages

vages, to rise up in armes Gyant-like, as sworne foes of God, and his will, worship, service, Sacraments, Servants, Sabbaths, and all that is a kin thereto, or that goes with a face of honesty. As in the North, those that are at deadly feud with a man, are all conjured against his whole Tribe. And although each Toade spits not like venome, yet the best are no better. Nay this venome causeth the soule to warpe from the Lord even in his favours: and (like a cankered Papist) to loathe him for doing us good: as the Jewes did Christ for his good workes: in the midst of mercy, *Iudas*-like to betray him and his: as a Jesuite will doe his Liege Prince for preferring him. This is old *Adams* race, like himselfe, who durst not trust God, nor would give him a good word in Paradise, but banded with Satan like a lewd sonne, who scorning his father and kindred, playes the degenerate impe, and joyes in none more than such as hee knowes his father abhorres, base villanous companions: As *Esau* would fret *Isaac* by marrying the daughters of *Heth*. Nay further, it suspects the Lord in his kindest offers, and promises: It cannot think he meanes as he speakes: it muses as it selfe uses, and judgeth him by her selfe. It chuses rather to go to Hell by distrusting of God; rather than by sealing to his truth, to be happy, and so makes God a lyar. No condition of peace will prevaile with rebels. This fire of enmity will flame out betweene husband and wife, brother and sister, father and childe, if one abide naturall, and the other be reconciled: And as an enemy seeks to damnifie his enemy what he can and spares not: so do we damnifie God in whatsoever is best and deerest: in his best attributes, power, providence, mercy, justice; best ordinances, Sabbath, preaching, prayer, Sacraments: best jewels, his Ministers and children: best benefits, Christ and his promise; much more in marriage, health, wealth, and life: all are sworne enemies to him, all powers and members, all thoughts, affections, all the course of life, fights against him. And as wee fight against the Lord, so he fights against us: sets himselfe to be contrary to us as we are to him; never linnes revenging the quarrell of his covenant, and plaguing us with all adversity, *Lev.* 26. till he have worried us, and tryed whether he or we are stronger: so that both conscience, soule, and body, marriage, wealth, posterity feele his enmity, that by strong hand hee may weary us in our treachery. If by this meanes he can prevaile, to cause us to lay this our estate to heart, to tremble to thinke that still wee

should

should live, (the Lord sparing to tumble us to Hell all at once) or to consume us by his Armies, (all at command to rout his enemies) yea calling for us to slay us before his face; if this will humble and crack our Traytors spirit, his law hath done her part.

Secondly, he discovers himselfe to such a soule, that he hath afforded to her a price of reconciliation, even the blood of the Covenant: not onely to compound and mitigate some extremities of enmity, but even to abolish it all, and nayle it to his Crosse. This ransome satisfies justice for all the damages and affronts given to Gods Majestie. This breaks downe the wall of separation, and cancels the Records of Heaven, wherein all our rebellions were written: and all those curses which God denounces against such, that perfect agreement might bee made. Not raking the dunghill of our corruption, to pick out inditements: but cutting off all quarrels, and establishing a Law of forgetting them, and covenant of amity for ever with the soule. Step 2.

Thirdly, if this prevaile, to breake, and shew to the soule the bottomelesse love which lay hid in the bosome of God, who was in Christ, and is in the Spirit and word of Christ, reconciling the world to himselfe: if I say, this mercy can break a traitors heart, to see the gulfe of gall and bitternesse in which it lay plunged: if it gugge the soule to think how long she pierced those sides, and stood out desperately against those hands of mercy, angring it to the uttermost, if it could discourage the same: if lastly this guilt cause the soule to give up her weapons, to become friends by contrary, and returne, then the Lord hath what hee would of a Traytor. Step 3.

Fourthly, the Spirit of Reconciliation fastens the offer of being reconciled to God, upon this poore soule by the instrument of faith, the best make-peace that ever was; which faith over-powers the enmity of the soule by the excesse of amity, and mercy in God: and (as it were) compels it to be reconciled: She apprehendeth so much compassion in the bosome of God, as to drown all enmity therein as in the bottome of the sea. And so to kisse the Sonne, sweare allegeance, and come in. This I have said of the way to attaine this benefit of reconciliation: somewhat the more largely, that by this, other benefits may be conceived, both by Ministers in their manner of handling, and by private Christians in the savour of applying these priviledges. Which if they Step 4.

were

were wisely discerned, great light would appeare, not onely in the offer of Christ, but even in all the New Testament, which runnes still upon one or other of these.

3 Generall. *Use 1.* The third thing is the Use of the doctrine. 1. Terror to all unreconciled ones. Oh! ye are out of favour with God. Is there not enough in this to scare ye? Tell a Favorite whose life rests in the Princes favour, that his Prince is out with him, and his breath is stopt, ye choak him! what a plight was *Haman* in, when his face was covered? Tell me, if Gods favour be as life, what is his enmity? If a Kings wrath, nay, a Lions roaring bee so deadly, what is the Lords? Who shall shroud thee from him? All creatures are his sworne servants, and all places are present to him, Heaven, Earth, depths, hell, thou canst go no whither to avoide him. Come in therefore and be reconciled.

Use 2. Secondly, this is instruction to teach all sorts the excellency of this priviledge. No other amity is like. Onely in this, and by it, other amity is blessed: But all other is but dung to it. As some one sweet moneth in the yeere puts downe all the rest for a peculiar pleasantnesse: so doth this amity staine all others, for the contentfulnesse of it. Princes may cause quarrelling subjects to shake hands with each other: but they cannot pluck enmity out of their brests. But the Lord by his covenant is able to settle the heart for ever in agreement with himselfe, never to breake off. All secret rootes and rindes of discord are taken away, and the Lord and the soule are cordially one: wee have a Proverbe, The falling out of lovers is a renewing of love. Especially here. *Adam* and the Lord fell out, and their enmity was as the Barres of a Pallace. But loe, by this reconciliation, they become neerer, than ever. This Covenant is eternall as the Rainebow. It walkes without feare of any Premunire, or Outlary from God, whereseever it goe. Yea, his very afflictions shall bee no markes of his wrath. For all whom God loveth, hee chastens. Crosses and covenants do not interfeere. But even then, a soule may say, Thy Covenant is sure mercy O Lord: thou hast afflicted mee in very faithfulnesse, *Psal.* 119. *If I sinne, thou wilt chasten me with the rods of men:* but thy loving kindnesse, thou wilt never remove. Thy league is not as the league of sworne brethren in evill, as *Simeon* and *Levi*: but pure: therefore firme. Oh! let this honourable priviledge draw all to partake it!

Thirdly,

Thirdly, this serves to exhort all to prize and esteeme the fruit of this priviledge, which is the grace and favour of the high God of Heaven and Earth: in whose love is life; whose anger is the Messenger of death. As he saith of silver, *viz.* That it answers all; so say I of this; its the price of all blessings, graces, priviledges besides. When the Ministery of the Word presents the hearer with all the promises of God, all the priviledges of grace, all the sufficiency of God to his: what's the question but this, Have I any right unto them, are they mine? Yes, if thou art the Lords, reconciled unto him, and brought into his favour; else they are none of thine: But as *Iob* saith, although thou treasure them up, yet the righteous shall divide the booty. So that this is all in all, first get the fruit of Reconciliation, and then all things both in Heaven and Earth are thine: on Earth peace, in Heaven acceptance, good will toward men: yea, a true league with death and all misery, no wrath, ill conscience, no ill newes, no floods of great waters shall come neere thee: Christ, *Colos.* 1. hath reconciled all for thee, and made even the stones of the street at peace with thee. Hence in the first place the Apostle wishes grace, mercy, and peace to all he writes to, and so bids them farewell, grace be with thy spirit, Amen; the Alpha and Omega of all. The sweetner of each blessing, the supplyer of each want, the sanctifier of each affliction. If the Lord favour us, (saith *Caleb*, *Numb.* 14. 5.) we shall overcome those Gyants, and possesse this good Land. In that cursed old world, yet *Noah* did well, and only he: why? Because *Noah* found favour with God. *Moses* praying for all prosperity for *Ioseph*, *Deut.* 32. premiseth this, the good will of him that dwelt in the Bush bee upon his head; and what then? The blessings of the Hils and Valleys, the influence of the Sunne, Moone, and all the Hoast of Heaven shall follow: all *Rom.* 8. 32. even sinne it selfe, opposition of the malicious. Crosses shall turne to the best to them that love God, and are loved of him. Therefore let this favour of God be chiefe with thee. All men seeke the face of the Prince, but seek thou the favour of God, and therein let thy treasure be. All Nations walke in the strength of their gods, and we will walke in the strength of ours, even in his light and favour. Shew it unto us O Lord, and we shall be safe. And besides, let it exhort us to nourish this favour of God daily: that it may abide in us, yesterday, to day, and for ever, *Heb.* 13. 8. If the Lord shall withdraw it never so little, in the presence of his

Spirit: the peace of the conscience: Oh, let it bee unto us as death, and let us never lin hearkning, till we have heard the Lord speak peace, that wee may no more returne to folly. Beware of any such spirituall or morall rebellions, as threaten the eclipse of this favour; but if we have fallen, lye not still, let not the Sunne go downe upon our sinne, or the anger of God, but recover favour, agree with thine adversary, while he is in the way: and let thy soule abide in his love, and the peace of God, which passeth understanding shall rule and keep thy heart in this love, make thee loth to forgoe it, and cause thee in the comfort of it, to go on with an enlarged heart in all doing and suffering of the will of God, with all cheerefulnesse, fruitfulnesse, long-suffering, and joyfulnesse; which else will be a meere yoke and burden, and not to be endured: but by this, all meanes will be savoury, all duties welcome, and all graces prosperous.

Use 4. Fourthly, let it be an use of Triall to us, whether we be reconciled. If we are not, we are cursed. If we are: then this Covenant hath drawne from us, an Oath and Covenant with God againe: as the singular amity of *David* and *Ionathan* begat a covenant and a renewing of it with an oath of God. Oh! such a soule will sweare to keepe Gods righteous judgements; and to walk in all well-pleasing. This is the last marke of all: As our Saviour saith, *You are my friends, Iohn* 15.14. *if you do whatsoever I command you!* But more than this; friends have shed their blood for each other; (such is the power of a sinfull league) yea for their friends friend. So should we do, even for our brethren. But alas! are we at such cost for God? Are wee Martyrs or Confessors for him? When *David* heard *Ionathan* was slaine upon *Gilboa*, he cursed it! Hee mourned for him! we do not so much for God, when he is wounded by swearers, enemies, and persecutors of his truth! Alas! we hold a Covenant without the power of it! When *David* could do *Ionathan* no good, he enquired for any of his race: and having found a childe of his, a lame Creeple, *Mephibosheth*, how he made of him! How few make good that amity of God in the Saints, lame, destitute, and forsaken in the world, yet the off-spring of God?

Use 5. Fifthly, improve this benefit; Seeing the Lord will have us his beloveds and crowne us with such favours, let us not decline them: its a safer ambition then *Hamans* was, for a beleever to say, Whom should the King rather honour than mee? Not for thy worth,

worth, but for his own favour. Do as Favourites do with Princes. They chuse favour above all Boones, because its a Fountaine of all. Let not the parcels draw away thine heart from the Fountaine. Let not wealth, and wife, and lands, blemish the worth of grace, humblenesse, meeknesse, and the like: nor let all diminish the worth of God himselfe, whence all come. Say as *David*, Many ask who will shew us any good; *But Lord shew us thy countenance*, and for these we will take no thought. Seek the face of *Iacob*, and all shall prosper. Psal. 4.

Lastly, abhorre all base roots of bitternesse rising up to defile this amity, and weaken it. First abhorre all enmity of unbeliefe; suspition of God, distrust of his promises, as if he meant nothing lesse. This is the deepest villany: Never lin till thy large heart can better answer the Lord, than *Iehonadab* answered *Iehu's* question, Is thy heart as mine? Yea doubtlesse. Make use of all ordinances, especially the Supper of Christ (the symbole of this amity) to seale it up to thy soule: beteame him so much faith, as to abhorre to revive that enmity which Christ hath slaine and nayled to his Crosse. And secondly take heed of all falsehood in thy Covenant with God. If thou bee loose to him and yet expectst him to be close with thee, thou wilt be deceived: He will avenge the quarrell of it. A friend would not hurt his friends friend. Much lesse himselfe. Princes include all their allyes in their leagues: shutting out their enemies. Shouldst thou hate him that loveth God? How much lesse shouldst thou dishonour God himselfe? When *Absolom* saw *Hushai*, he asked, Is this thy love to thy friend, to betray him? Beware the Lord have not this advantage against thee. And so much for the benefit of Reconciliation. *Use 6.*

Q. *Proceed to the sixth benefit.*

A. That is Adoption: answering to her contrary, misery through sin, to wit bastardy, and losse of the right and blessing of Children. *Adam* was the Sonne of God by Creation, *Luke* 3. *ult.* By his fall he lost it; is become a Bastard, stript himselfe of his royalties, birth-right, and inheritance; the dignity of the first borne, dominion and Lordship of the Creatures, title to Paradise and immortality. Adoption is the enfranchisement of the soule into her former estate of Sonneship againe, being freed from the spirit of bondage and slavish feare, *Gal.* 4. 6. For as a man freely, and without desert, takes one that is not his owne childe, to be- The sixth benefit, Adoption, What?

come his owne, changing his name, adopting him into his Family, and setling that inheritance upon him, which belonged to one descended from his loynes: so doth the Lord here, he restores a sinner to former livelyhood, Sonneship, Lordship, and coheiresship, with Christ the Heire of all. And this benefit aptly followes the former. For having received us to favour, he doth as a Prince (reconciled to a Traytourous son) restore him to the right of his Crowne: so doth the Lord for all his; not only restoring them to the old, but to a farre better than they lost: even the right of a Saint in light.

Rom.8.

Rom.5.15. and 8.15. Ephes.1.10. Ephes.2.5. Gal.4.5.

Q. *Open this priviledge of Adoption a little.*

The opening of it. 3 Things 1 Generall.

A. If we observe three things, we shall the better understand it. 1. What we had and lost in *Adam*. 2. What wee recover and hold in Christ. 3. What use we should make of them both. And for the first, although we were no adopted sons in *Adam* (for what needed it?) yet we were sons by creation, as *Adam*, *Luc.*3. is called the Son of God, being inspired with the breath of God, and framed in body according to his own Image: we bare the similitude of God about us in both, (see Article 1. of the 1 Part) even as a son resembles the father, so did wee of the Lord Almighty: resembling our originall in all light and holinesse. We carried both in mind, will, affection, senses, body, gesture, authority and presence, the glory of our Father about us: were to God most accepted in our walking before him; to the Creatures most honorable and awfull, as Gods Deputies: in the sight of the Angels most excellent; and in our selves most happy, by the reflex and view of our own integrity of sonship: so that we had whatsoever an earthly vessell could contain. Being thus heirs of al and sons of immortality, planted in a Paradise of exquisite perfection: even in the habitation of our glory; when we were full of it, we prostituted our selves willingly to transgresse the bounds of children and sonnes, and the law of our Creation: so that we must either be better than sons, and equall with God, or else nothing: and so by yeelding to the Devill, we fell from God, ate the forbidden fruit: tainted not our spirits only and beings, but our blood also and became most degenerate Bastards, and slaves in our condition, not having one dram left in us of that sonnelike nature, temper and integrity which we had: in steed of bearing the Image of Heaven, we beare the image of earth, stript of our honour, and put downe to the lowest forme of baseneſſe, and made meere shadowes

dowes of what we had beene : forfeited all our royalties, not only of inward content, esteeme, peace and beholding the Face of God as children : but also of outward Title to the earth and to Paradise, dominion of creatures, brother-hood with Angels : And being thrust out of the garden, we became drudges of the Earth, slaves to Satan, and lived in continuall feare of death and wrath: only having a poore hole and corner of the Earth to confine us as prisoners, and to hide our heads in.

Q. *And what recover we in Christ?*

A. He being God by nature, the eternall word, and also flesh by the power of the holy Ghost, did by his bloody satisfaction over entreate our Father, pacifie his justice, and washed off our rebellion and guilt with the curse thereof from us; That so we might passe into the former priviledge of Son-ship, and what ever honour of grace appertained thereto: and that by adoption. For as a rich Prince, having lost his son, takes another child, not his own, and strips him of his name and family, and causes him to take his own name upon him, and to become his own, and gives him right to all he hath, and makes him his heire; So doth the Lord take us poore lost bastards; strips us of our name, and takes us into his stock, arrayes us with his owne robe, sets us at his own table, causes us to forget our Fathers house and all the baseneſſe thereof; restores us to the right of sons of the Almighty, begat of his own seede and spirit, gives us the liberty of sonnes, the title to all his Creatures with pureneſſe; without feare of ever being cast out any more: till we come to possesse Heaven with himselfe for ever. Indeed there is difference between Gods Adoption & mans. For man adopts no child, if he have one of his own; but the Lord having a most beloved Sonne of his, yet adopts us to be coheires. A man adopts some such as may in some kind content him: But the Lord adopts Bastards: shewing that he lookes not at any thing in us, but at what his grace can beteame us. A man adopts to an earthly estate of better quality than before: But the Lord adopts to a better estate in nature, even from Earth to Heaven, to a better than *Adam* lost. A man adopts to an inheritance, which if it were divided, were lesse; The Lord to such an one as which cannot be lessened by multitude of heires. A man adopts to an estate which may leave the heire as bare of it as it found him; The Lord to an estate unchangeable, which can never be lost as *Adams* was, but is eternall and undefeatable. In all

2 Generall.

Difference betweene Adoptions.

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these our priviledge of adoption exceeds our Creation; and now
Iam. 1. 17. we become better sonnes than ever, as *Iob* after his recovery; greater than before; even the first fruits of his creatures, and the birthright of them.

Object. Q. *But alas! it seemes farre otherwise! For, who are baser than such?*

Answer. *A.* Its the state of Heaven which directly answers Paradise, Therefore 1 *Iohn* 3. 2. *It cannot appeare heere what wee are borne to.* Heere we are as heires under age, and in our minority: we seeme therefore little to differ from servants, yea from Ab-
Gal. 4. 2. jects: wondering often with our selves, yea doubting, how God should meane us such excellency hereafter, and yet endure that we should be so base the whilest! We are as the Doves among the Pots, sullyed with the colour of corruption, smeard with the baseness of affliction, tanned by the Sunne of persecution: made the scorne of men, and spectacle of Angells; yea we serve for meere Tennis-balls for base bastards to tosse up and downe: But yet we are even heere, *Iacobs* of God, having the birth-right; *Iacobs* seed was almost 500 yeare old ere they recovered the birth-right. In a word, this World is a totall eclipse of our Adoption, in respect of other mens esteeme; yet the seede of God for our Regeneration abides constantly, in us: as the Sonship of Christ abode upon him even in all his abasement: and by this meanes it is with us in secret, far otherwise than the malignant World could imagine: If the *Iewes* could have known the Lord of life, they would never have killed him: but our honour is purposely hidden from them, that our baseness might conforme us heere to our head.

3 Point. The Uses follow. And first, it should teach us wisely to di-
Vse 1. gest and carry that disproportion of our condition below in the meane time! Oh! what humblenes meekenes, meane opinion of our selves, selfedeniall (to subject our selves for a while to this state of conformity to our elder brother) should we seeke for? What Faith especially need we, firmely to cleave to the word of promise, which assures us that the Lord esteemes us as we are? And to abhorre to live by sence, in judging our selves to be base because we seeme so, and the World counts us so! Oh, what a deale of grace need we to repute and beare our selves with that freedome, cheerefulnes and joy, that beseemes such as are adopted sonnes and heires of God! How should we hugge

and

and prize that lively hope, which makes us not ashamed, which suffers us not to be miserable in our own thoughts? *Rom.*5.5. 1 *Cor.*15.19. and makes us happy in the undoubted assurance of the adoption of sonnes! Whereby, in our greatest baseneſſe Gal 4.4. we dare call our selves sonnes and daughters of the Lord Almighty, seeing God hath taught us to say so, 2 *Cor.6.last.*1. *Joh.*3.1,2,3.*Gal.*4.5. bearing the markes of Gods children in us, and the first fruits of light and holineſſe, going in and out before him, as confident we shall never be cast out againe: We may be chastised as sonnes, that we may live, *Heb.*12.but never cast off: Let us therefore do so: and as a Princes heire travelling in a private habite, beares it well if he be meanely esteemed, because its his happineſſe to know what his hopes are: So let us compt this our hope and earnest of adoption, to be our chiefe jewell heere in the reproaches of the World.

Secondly, this should scare ungodly men and make them tremble at their condition, that they are bastards & no sons, or daughters of the Almighty. Who is affected duly with this misery? To be taken drunke, or in a lie, how it disquiets men! In the meane while to be bastards; to be stript of Gods Image and qualities, to be cut off from the birth-right of the creatures, the preeminence & blood of a Sonne, to be cast out from all liberties and titles of a sonne, whom doth it trouble? As if a man should fret for being robbed of 20. shillings by the way: and in the meane time to be never troubled with the burning down of his house over his eares, and the looſing of his goods and estate by fire, yea his children themselves! Oh wofull ones! How dare ye venture to come to Gods house, jetting among his children? Durst bastards come into the Temple for many generations? Would they not have feared that God would have struck them down right? And yet who feares any thing heere? Men boast themselves that they are the sonnes of men; Anakims like their Ancetors, men of brave stomackes, as proud and rebellious as their parents: such as Giant-like doe fight against Heaven, and walke according to the sway of their lusts! But to be the Sons of God, they regard not! If one noble man in a Country adopt a son, its the wonder of the Countrey: whereas an adopted son of God lies by as no body! Titles of honour, worship, learning, parentage, blood are all in all: But titles of adoption, true nobility, and grace, are of no value with men. The house of *Austria* goes for the *Use 2.*

only house of honour: The house of God is despised, who counts them truely noble who are the brethren of Christ, the naturall off-spring of God?

Oh! therefore howle and mourne all yee bastards for your degenerate condition! mourne each one apart, husband for himselfe and wife for hers, each for other, and both for their children, that the Image of God is defaced, and the Image of corrupt *Adam* set up in steed of it! Oh! how small joy should it be unto you, to see your children boast of their parentage, their inheritances and their hopes here, when they are cast out like bastards, not as *Ipta* from his brethren, but as *Cain* from the Lord? What did it boote him or will it boote these to goe and build them Citties, to while themselves with the rattles of false honours, contents and esteeme among men, when (like *Reuben*) their true dignity is gone? Oh! that the meditation hereof might once sink into such hearts, to thinke themselves such as God thinkes and knowes them, and not to judge themselves according to the false repute of men. Children in their play, and fooles upon the stage, make and act the persons and parts of Kings, Lords, Knights and Ladies; But is any so idle as to count them truly so? Or to thinke any to be honourable whom the King hath not made so. Even so, not whom men applaud for jolly ones, but whom God approoves, they are men; The rest are most base, vile and abject with God, when they seeme most glorious and brave in the world, and when God shall pull off their vizors, they shall appeare in their likenesse, wofull *Cains* and degenerate ones, having no portion with the sonnes of God, but the damned in Hell: except by this or the like warnings and terrors, they get out of this their woe betimes; Say to the Wormes, to the dust, ye are my sisters; Say to hell, thou art my portion; Pull down your stomackes, pranke not up your selves in other birds feathers: but confesse that beggery, nakednesse & ragges are the true armes of prodigalls and bastards: Humble your selves under this, and come in, and I will receive you (saith the Lord) to be sonnes and daughters to the Lord Almighty.

Use 3. And this is the Third use of it. If the Lord shall indeed prick your hearts for this (I speake now to great ones whom this point most touches) then let the promise of receiving you soke into your hearts. Consider on the other side, what I have sayd of Adoption and the prerogative thereof: doe as adopted children doe,

doe, forsake your Fathers poore house, resigne your selves to him who gives you wealth and true honour, passe into his family, come to the Lords Herauld, the Lord Jesus God and man, the Son of God and man, the Mediator of adoption, and offer your selves, unto him, as your elder brother; beseech him to prefer ye to be sonnes and daughters, to sit at the right hand and left hand in his Kingdome: If he make ye sonnes ye are sonnes indeed, and bastards no more, feare it not, none shal ever cast ye in teeth with it. If God justify, who shall condemne? If he reconcile and restore you to your blood, your son-ship; If he vouchsafe yee restitution to the inheritance of such as are sanctified by Faith in him, who shall defeate ye of it? Therefore come in, receive this offer, and God will be your God, yea your Father, ye shall walke in and out before him as his own with the confidence of sons, he shall guide you here till glory.

Lastly, this should exhort all Gods people that they deceive not themselves, in this great priviledge, for feare that they forfeit the comforts of it. Try it first, and then improove it: a true son and daughter of God partakes of the son-ship of Christ their head. The Angels worshipt Christ the Sonne, when he was brought into the World, and for his sake the Angels are Ministring Spirits for the good of us, and of ours. The Father acknowledged Christ saying, *This day I have begotten thee*; So doth God in him acknowledge thee, for his child, and himselfe thy Father: The Father made Christ the heire of all things and all things which thy Father hath are thine, as thou art Christs. Christ was pitied and heard by the Father in that hee feared, and thy Father will be afflicted with thee in all thy afflictions. Christ was faithfull in all Gods House as a sonne, fulfilling all righteousnesse. If thou bee a sonne, what save thy faithfull feare and obedience should proove it? The Lord Jesus being the Lord of all, yet denied all; even to a pillow to leane his head on, and an hole to hide himselfe in. And thou (if a son) shalt and wilt deny thy selfe; and take up thy Crosse, and learne obedience by suffering, despise the World and compt all dung to winne his acceptance. Briefly, if a son; then art thou an Heire of God, and Coheire of Christ: What ever is wanting heere shall be supplyed in Heaven: and yet heere, thou shalt partake all the good things of God, For why? Whom doth a Father provide for, but for his children? Whose is all that he hath,

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Rom. 8.

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hath, save theirs? Againe, if a sonne, then thou knowest the way to the throne of grace, even to the Father, in the Mediation of Christ; and there canst with the spirit of a son grone at least unutterable desires to the Lord, that thou mightst be once free from bondage to this body of death, from unbeliefe, from an unsavory heart, from worldlinesse, from the error of the wicked and this sinfull World, and the like. Oh! With humble confidence thou wilt make known thy request to God, and that in secret, such as none but thy selfe can be privy to: and wilt improove this liberty, when strangers and slaves shall not dare to come neere. Much more I might ad. By these few try thy selfe; and if thou finde the Spirit of Adoption to bee a stranger, lin not till the Lord have created it: if he have done it, stand fast in this priviledge and maintaine it by thy awe and feare of thy Father, not least he should cast thee off againe, but because being once a sonne thou shalt never be dispossessed, either of thy right heere, or thine inheritance hereafter. Rely upon thy Father, beare thy selfe upon him, not to presume to offend him, or to try conclusions, what a Father can beare, but to feare him, to keepe thine heart in awe, childlike, tender to prise thy priviledge, and wonder that thousands should be left as bastards, and others cast out as *Ismaels*, and thou taken in as a son, and kept in the house not to be cast out. Blesse the Lord for this: and seeke no other base proppes, as if they could better thy priviledge, or adde to it; honor nothing so farre as to come into competition with a Father: *Abraham* hath forgot thee, but thou art our Father O Lord. *Esay* 63. Hold thy son-ship by Faith, that so, thou mayst hold withall the love of thy Father, and compt it a secret blessing, which no servant or stranger can partake or understand: In all thy base revolts, rest not in any of thy false amends by duty, till the thought of thy Father have recovered thee to thy former condition. Use him as a Father, and thinke not thou canst come too oft unto him in Prayer: learne to acquaint with him, and *Iob.* 22. be no stranger, walke in and out with a mixture of feare and confidence: for as he is a consuming fire; so yet he rejoyceth to get his childrens hearts rest on him: Consider what an unspeakable depth of love is in a Fathers heart? *Ioab* told *David*, that so *Absolon* had lived, he would not have cared, if himselfe and his had dyed, why? he was his child, and all his treachery could not put out

Branch 2. To improove it.

love

love from him. If once thou be a child of this Father, thou mayst go to him for rescue against all enemies, *Esay* 63. 15. thy Name may be *Elimelech*, or *Abimelec*, my God, my Father is a King, he will be even with them that touch his annoynted: Read *Eph.* 1. 18, 19. See there the great hopes, and the inheritance which a sonne of this Father hath title to: What endeavours are so poore, which a Father respects not in a child? who shall ever separate a son from his Father? Could Satan come betweene God and *Iob? cap.* 1. Children, Wives, Servants, Friends, Brethren, all carnall relations may fayle: this is everlasting. See *Esay* 63. 16. And so much for Adoption.

Q. *What is the seventh benefit?*

A. Redemption opposite to two things: first Thraldome and slavery to sinne, and so to all enemies, who by sinne strove to hold the soule under feare and bondage. Secondly, to the sting and dint of all such crosses as sinne hath brought into the world, as the tokens of Gods displeasure for it. Touching the first, redemption sets the soule at liberty from all that servitude and tyranny, it buyes out and restores the soule to the liberty of released and ransomed ones: makes it free onely to righteousnesse, and that for ever; bores the eare for God, and yet not to make the soule slavish, but a servant (being delivered from all enemies, yea, death it selfe, the last enemy) to serve the Lord in righteousnesse and holinesse alwayes. From hence issues an heart enlarged to God; so fearing him, as fearing nothing else; not serving in the oldnesse of the letter, but the newnesse of the spirit: delivered from the Ordinances of *Moses*, the Traditions of Pharisees and Papists, the bonds imposed unjustly by bad man upon conscience. Hence secondly, floweth a right to the Protection and providence of God, and to his holy Hand over us and ours against the violence of outward enemies, or those crosses which threaten our lives, health, liberty, and wel-fare, begun in this life, ending at the Resurrection: and lastly to these two may be added freedome to Gods service, to finde it an easie yoke, and a light burden; yea, to compt it our happinesse to deny our own wils, because bodies and soules are bought with a price, that we should not be at our own, but at his will who deerely bought us. See 2 *Cor.* 5. 15.

The 7. Priviledge, Redemption, in 2 respects.

1. Spirituall. Rom. 6.

Rom. 7. Col. 3. 14.

Rom. 7. 25. 1 Cor 1. 30. Ephes. 1. 7. Ephes 4. 30.

Q. *This Priviledge having a large roome in the Scriptures, and*

and serving for the explication thereof, open the same more fully?

Opening of it. 1 What Adam had.

A. The Lord made *Adam* a free and absolute Creature in point of command, that all should be put under his Feete, and he needed feare neither Creatures in Heaven, nor yet in Earth: The Obedience to the Creator being his perfect freedome, both within by the freedome of his secure and quiet conscience; and without, fearing no hurt by any thing. Now, because *Adam* being set in this blessed and uncontrolled liberty, chose to violate that charge of God (the keeping whereof was the pledge of this freedome) and enclined his free-will to the voluntary breach of that Law; it was just with God to lay this burden upon his whole nature (wherein he sinned:) as to take away this liberty from him, being a jewell too good for one that knew not the price of it) and to give him over to bondage both unto sinne, to be ruled by it, and by sinne, to be afrayd of God and of any goodnesse; to lye open to all feares and punishment through a guilty Conscience, continually binding him over thereto. That so he who would not be free when he might should be a slave when he would not: and that to those two enemies, Satan and sinne, whom he first yeelded to, in the working of his Ruine. To Satan first, because he was given over as a slave, that he might rule in the hearts of children of Disobedience and hale them to all Misery: because he being of all others the basest of Gods Creatures, yet was preferred to God the best good. To sinne, because having had the experience of a blessed liberty of heart by obeying: yet at the first entising, (even because he was weary of wel-fare as soone as he had it) he resigned it up to a base lust and carnall appetite: therefore it was meete he should be left to serve his lust and be a vassall to his own corruption, to the cheine of Pride, Atheisme, rebellion, profaneneſſe, concupiscence, the lust of the heart, of the eye, and of life.

What he lost.

Bondage to sinne and by sinne, whence.

How it is made ours.

Under this base bondage, lies each sonne of *Adam*, till Christ fetch him out: both he and his: even as, both a slave himselfe, and all his are his Masters: The will hath lost her freedome to all truely good: and is tyed to evill only and continually: The Conscience hath lost hers by guilt, and accuseth in stead of excusing, or else excuseth deceitfully, or else is senceleſſe of either. Sorrow begins at home by sinne, but ends abroad,

broad, for by this meanes whatsoever feare or evill sinne hath incurred, that the Devill abuses to hold under the soule by: as the wrath of God, the pureneſſe and terrors of the Law, the one to tempt, the other to terrifie: the day of accompt and laſt judgement: the time of death which is the ſentence in this life: eternall miſery hereafter, beſides many calamities here either felt or feared, from which though a ſinner be actually ſafe, yet not ſecure of, but all the life long ſubject to bondage. By theſe Satan enſlaves the ſoule. Doe but conſider this bondage in reſpect of two lawes contrary to each other: The one the Law of God moſt holy, in each point preſſing the ſoule to that obedience, which it is impoſſible for it to performe, nay rather by which its the more provoked to rebellion: The other the Law of ſinne, which hath Dominion over the ſoule, preſſing her continually to evill with delight: betweene theſe two what bondage is ſhe in? But if the Law of God once graple with the Law of ſinne, then comes another bondage, that is, horror and unquietneſſe of conſcience convinced of her guilt; till the Lord turnes it to liberty. So that either bondage to ſin or by ſin is the eſtate of every ſonne of *Adam*: only bondage by ſin is uſed by the Lord as a ſtep to deliver from bondage to ſinne, if the Lord Jeſus his Redemption be added to perfect it. Briefly then thus; Sinne hath ſet up a Court in the conſcience of man. In this Court, the debt or crime impleaded is ſinne; the Pleader and Informer is Satan. The rule of proceeding is the Law of Juſtice. The evidence-giver or witneſſe is Conſcience; the Judge, the Lord; the penalties, death, and deſtruction. During the ſubſiſting of this Court, in what a pickle is man? The ſtrong man Satan by this houſe of conſcience, holds this ſinner bound and ſhut up under braſen barres, and bolts not to bee broke open by a mortall oppoſite, but rules and keeps all at peace and at his own pleaſure.

Heb. 2.

Rom 8. 3.

Rom. 7. 9, 10.

Note well.

Mans miſery ſhadowed.

Now marke, as wee ſee in Courts of men, Take away all Coppyholds and buy all free, and then Courts are of ſmall value. Remove debts and pleas, and what ſhould the Kings Bench come to? If the Court be downe, what ſhould become of Sergeants, Writs, Arreſts, Executions, Outlawryes, or Fines, and Forfeits? So it is here. The Lord Jeſus begins with ſin and guilt; he removes them: payes the price and Ranſome of his blood to make a ſatisfaction for them to juſtice; and by this meanes, deliv'ers the ſoule from both the guilt and dominion of ſin. The chiefe thing being

The benefit of Chriſt.

being gone, the rest fall of themselves; there is no place for pleading, for sentence, for evidence, for punishment; in the fall of the Court, all fals which appertaines to it, at once; and the soule freed from the one, is freed from the other together, and fears no Baile, no ill conscience, no devill, but beholds all as things disabled, and cannot hurt. For the proofe of which, consider some texts. First for slavery to sinne, reade *Tit.* 3.4,5. *Serving divers lusts.* So *Rom.*6. *As ye have given up your members as weapons of unrighteousnesse to serve sinne.* Hence the Apostle, *Rom.* 7.1. saith, sin is a Law in the members, as an husband is a law to his wife. And againe, yee were the servants to sinne. Secondly, for slavery by sinne, reade, *Rom.*7. Where *Paul* tels us; we are sold under sinne, and therefore thereby feare that God will punish, the Law will accuse, hell will execute; wee feare that wee shall not beleeve or repent, wee thinke God an enemy, feare his wrath, and tremble at both Law and Gospell as things too pure and too sweet, rebelling and distrusting both at one and other. Now Christ hath redeemed us from sinne, and therefore from all bondage thereto, and thereby.

Texts for our bondage.

Texts for our Redemption.

1. From sin.

Saint *Peter* cleeres the former: Wee are redeemed not by Pearles, or Gold, but by the blood of Christ; and *Paul*, *Ephes.* 1.7. *In whom we have redemption through his blood*, even *the forgivenesse of our sinnes*; and *Rom.*3.26. Justified by the Redemption that is by Christ Jesus. Hence so oft in the Epistles, the satisfaction of Christ is called a price, a ransome, to buy out a thing which was sold, and redeeme that which was forfeited and taken away. And the like Texts doe also prove redemption from all enemies. As from Satan, *Luke* 11. *The stronger man enters, and bindes the strong, and spoyles him, and divides his goods.* And againe, The Prince of this world is cast out. Further, the Lord Jesus spoyled Principalities and Powers, and nayled them to his Crosse. So for the Law, *Gal.*4.4. *Made under the Law*, (that is, to obey it, and satisfie for the curse) that wee might have the adoption of sonnes, by being redeemed from the Law. So for other bondage by the Law of Ceremony, *Ephes.*2.15. *Having abolisht in his flesh the enmity*, even *the Law of Commandements, in Ordinances, &c.* So for death, *Heb.*2.14,15. *That he might destroy him by death, who had the power of death* (mark the phrase how sin gives up the keyes of all misery to Satan.) *And deliver them, who through the feare of death were subject to bondage.* And so for wrath

2. From enemies.

The Law.

Ceremonies.

Death.

Wrath.

and

and hell. 2 *Thess.* 1. *ult.* *Even Iesus who hath delivered us from the wrath to come.* So he is said to destroy the second death. So againe, *Gal.* 3. *Christ hath redeemed us from the curse of the Law*: sundry Texts might bee added; if my scope were not rather to presse the priviledge, than to prove the merit of it. Therefore in a word, marke a Text or two for that, *viz.* That hereby wee obtaine freedome So saith *Paul*, We have not the spirit of bondage to feare, but the spirit of freedome, and of a sound minde. So *Gal.* 5. 1. *Stand fast in that liberty wherewith Christ hath made us free.* So *Rom.* 7. 24, 25. *Who shall deliver me from this body of death? I thank God through Iesus Christ.* And our Saviour himselfe, *Iohn* 8. 36. *If then the Sonne hath made you free, ye are free indeed.* So *Rom.* 6. 16 18. *Know ye not that his servants ye are whom ye obey? &c. Being free from sin, ye are servants to righteousnesse,* So *Luke* 1. 74. *That being delivered from our enemies, we might serve him without feare.* Other places I forbeare. The conclusion of the doctrine is, That Redemption is a peculiar benefit, wherewith Christ is offered to the soule. Adde hereto our redemption from all spirituall penalties; for redemption looks at the freedome of the soule from the enthralling effect of sinne, together with the snaring and defiling power thereof, also from that wrath of God which ceazes upon the spirit of a sinner, by darknesse of minde, delusions, deadnesse of heart, dedolency, security, impenitency, and the like judgements. Besides the continuall feares of affliction and death, *Heb.* 2.

Hell.

2 Vnto freedome of righteousnesse.

Vnto righteousnesse.

Q. *Well: Now what use make you of this doctrine?*

A. The uses are many. First it is terror to all that lye still in this their estate of unregeneracy, in what degree so ever it bee more or lesse: I say to all Papists, freewill-mongers, profane persons and hypocrites: who either compt this slavery to bee freedome, or at least live in it as if they were free men, and feare nothing. Can yee feast it out-merrily when the sword hangs over your head by a bristle, ready to dart into you? Do not sinne and curse put the spirit of thrals into you! Oh! of what hardy mettall are ye made? Consider then what I shall say, and tremble. It is not in this spirituall bondage, as in the bodily and carnall. In bodily captivity all sorts are taken prisoners, and made bondmen, but yet there is some oddes in their misery. For some are noble slaves, who can redeeme themselves by ransome, and so go free: while the poorer sort abide slaves still for want of price. But here (alas!)

Vse 1.

(alas!) it is not so. All Satans and sinnes slaves are alike, and none can redeeme themselves from their bondage. Not that there are not here also all sorts of men chained up in misery; for there are Princes, Nobles, and Rich ones, learned slaves, witty slaves, subtill, as well as poore and silly: but in point of ransome, one hath as much as another to deliver him, that is, just nothing. The Devill bags up all in one pocket, as Counters in a Purse. All are alike ignorant, rebellious, profane, and ungodly; led by their lusts, and at the will and pleasure of the Devill. Golden fetters differ from Iron, but both are bonds alike to hold fast a slave. Think of this and tremble, ye haughty and proud stomacks, who stand so much upon tearms of honour and birth! come downe and lick the dust, shake hands with the basest in this point. The Goaler of Hell is like *Nebuchadnezzar*, of whom the Prophet saith, that he would take no rewards. Other Goalers will knock off mens bolts and chaines for money. But this Goaler looks at nothing save the eternall thraldome of soules without bayle or maine prize.

Againe, consider this: Wee pitty such prisoners as lye chained by the neck, or wrests, or feet. But alas! There may bee liberty of soule in all such chaines: but Satans slaves lye under worse chaines; upon their thoughts, wils, affections, and conscience (not to be released by Arminian or Popish freewill) so that if Heaven might be given them, they are so bound that not a good thought or desire can come from them; thy are free to all base vile thoughts, and lusts, yea, to some naturall or civill good acts and employments; but unto good and holy ones, all freedome is lost. They cannot shake off their chaine, their base, vaine, earthly, envious thoughts and passions. Those Israelites had as much list to shake off their yoake (when they were gorged with their fleshpots, Onions, and Garlick) as these have to renounce their lusts, feeling the false sweetnesse of them. If Heathens could conclude that all bad men are slaves, (though it seeme a Paradox) much more may truth it selfe affirme it. Perhaps Satan may suffer them to dreame of liberty, as *Pharaohs* Baker did, with his chaines upon him. But this dreame ends as his did, in utter misery: yea, to conclude, if they do get out of his armes at a push, and sometimes by a Sermon, or by feare of conscience, or by crosses, should think of an escape: yet even then hee so amplifies their sweet ease in this slavery, that he puls them back to a seven fold

stronger

stronger resolution to revolt to their lusts, than before: enchanting them so, as no Crosses or Threats can prevaile. I know where the Lord will defeat Satan, there men shall at one time or other, by the painfull and patient waiting of the Minister, get out of his snares and chaines. But if he may have his will, they shall never go further either in hearing Law or Gospell, than hypocrites may go, that is, to have the liberty of their Prison, and so as the Devill may pull them back by the cheine upon their heele to their wonted state. Oh! then let this terror pierce all such bondslaves, from the most odious drunkard to the closest hypocrite! Know ye, that till the Law have left ye under the spirit of this bondage, to compt your selves as ye are, and lye under this estate, as sensible of it and in your selves past hope, *Cains* and *Judas* his case is not more wofull than yours. God open your eyes.

Secondly, its instruction to all sorts, to make them behold their naturall condition, as in a glasse. Sinne is no such tame and harmeless beast as ye imagine. Nothing save this redemption by the blood of God is able to ransome you! For sin hath set the doore open to Satan and all enemies, wrath, hell, law, conscience and death to have their wils of us. So that an infinite strength is needed to deliver us! When the Israelites would needs have a King, the Lord bids *Samuel* tell them the conditions of it, That he should take their choice sons and daughters to make them his Ostlers and Kitchinmaids: yet still they would have one: all the liberty of living under Gods immediate scepter by Judges could not so affect them as their wils to have a King, whatsoever it cost them. So is it here. Tell a man of the infinite priviledge of redemption, and the Devill will more prevaile to keepe men in his base chaines, notwithstanding his hard conditions, than the Lord can by all liberty and fruits of deliverance. Why, save that the heart is perverted, else nothing is so unwelcome as bondage. All men sing as the Jewes, We are freemen, and children of the free-woman. But still they abide thrals, as they then were to the Romans. Oh! that cursed impost of cruell bondage which Satan puts upon wicked men, should teach them their nature. It was fearfull bondage which *Pharaoh* put upon *Israel* to broile in the Fornace, and toyle both to get straw, and to make Brick. But they had good fare for their work. This *Pharaoh* after hee hath worried his slaves requites them with empty soules, and hell it selfe. All will grant those gunpowder traytors were ill requited

Use 2.

1 Sam. 8. 10.

(and yet well enough for such work) when Gentlemen of hundreds by the yeere, were glad to digge in a vault and carry out earth by baskets upon their shoulders; farre off; and when all came to all, to betray their plot, and reward them with the Gallowes. But alas! what other meed doth he hire all other slaves with? Drunkards I meane, sweares, profaners of Sabbath, Epicures and time servers? how doth he rule them as he list? What base ones doth he make them? Be they honourable, or learned, or rich, what oddes betweene them and the vilest and baseſt varlets doth there appeare, in their lusts? Their time, their fresh youth, their precious name, health, credit, wealth, gifts and parts, what are they unto them, in comparison of serving their Master in their lusts? Will they stick to gage all to please him? Or will hee bee content with a bare title of servants, except he can debauch them with extreme slavery? No, let it cost them beggery, infamy, toyle, and diseasednesse, yea a cursed conscience and hell it selfe, they are so fast bound, that they will, for none of these give him over. Oh! if this were well weighed, what an entrance might it procure to true liberty?

Use 3. Thirdly, this should teach all who would not be such slaves, to prove their redemption by the markes of it. First, all truly redeemed ones of the Lord (as they are called, *Esay* 63.4.) see, sigh under and are weary of this their bondage, desirous to be freed from it. Oh! they are farre from the practise of that drunken *Agag*, who, when *Samuel* called him out to hew him in pieces before the Lord, came leaping, and laughing. Truly (saith hee) the bitternesse of death is passed. Oh! men make the hell of this their bondage, another heaven to them. But the spirit of Gods freemen is contrary: They sigh under cruell bondage, and never more than when God offers them freedome. They cry out of the depth of this prison, as *David* did *Psal.* 116.6. They have small list to sing the Songs of the Temple in a strange land: no, they turne them to howlings and out-cryes. They shew their bondage is violent to them, not naturall. As the Church carryed to *Babel* hung their Harpes upon the Willowes, so do they: and lay to heart their sad estate. Secondly, the offer of this Redemption in Christ is precious to them: both the purchaser of it, the offer of it, and the purchase it selfe. They do as the Israelites in Egypt did: when they were in anguish for their bondage, they minded not *Moses* nor saw him to be their deliverer: But after, when the

1 Mark.

1 Sam. 15.

2 Mark. Exod. 11.4,5.

Lord

Lord did enlighten them with a cleere sight of Gods regard of them, they bowed themselves and worshipped. So do these; they wonder that ever the Lord should pitty so base slaves as themselves, and rather lose his Sonne, than lose them! Lord, was my liberty so precious unto thee? Wert thou afflicted in my affliction? Was thy soule grieved for my bondage? Art thou come downe from Heaven to see it, and to send, not *Moses*, but the Lord Jesus to redeeme us from our woe? yea to redeeme us to thee? Oh! it breaks our heart to think of it! Should it be said of such thrals, that ever we should be free men againe. Oh! the feet of them that bring this Gospell of gladnesse, are precious, and beautifull. Now wee have an inckling of hope, loe, our old chaines and dungeon wherein wee stuck fast are wearisome. Who shall deliver us? set open prison doores, that wee might escape. Oh, let us never come there againe (as *Ieremy* said) to dye there. If being offered free- Ier. 37.20.
dome, wee should chuse slavery still, pity we should live. And so The 3. mark.
lastly by faith they cleave to the promise, that seeing the Lord will indeed have it so, they embrace and chuse it, and beleeve that if the Sonne free them, they are freed indeed, and who shall bee able to embondage them any more? Try thy selfe by these and the like marks that Christ hath delivered thee; and having once tasted it, stand fast in it; let not thy conscience any more be entangled with any base yoke, either of thy lusts, or the base ordinances of the Ceremoniall Law. Remember that Satan will strive to recover thee againe if possible, and make thee a slave to lust, to men, to feares, to unbeliefe; but beg of him strength to stand fast, who first redeemed thee, for why? Is there not cause? is not the price of it full? Or lookest thou ever to get by thy lusts under Christs yoke, when they were such bondage to thee be- Rom. 6. 21.
fore?

Fourthly, this should exhort all that are redeemed thus to true liberty, to understand wherein it consists, and apply themselves duly thereto. True it is, that wee are adopted sons to the freedome of children: but wee are redeemed also to the liberty of service. We are not made free from the Law in point of obedience, as our late Antinomian libertines pretend (whose spirit growes rife in these loose times, even to pretend Christ for their lusts:) but to serve in holinesse and feare, to delight in the law in the inner man. The Lord Jesus takes off one chaine to put on another. *Take my yoke upon you, for it is ease; and my burden, for* *Use 4.*

it is light: easie, yet a yoak; light, yet a burden. When as the Angell had left *Peter*, *Acts* 12. behold hee then considered why God had smitten the foure quaternions of souldiers with sleepe, broken open the prison doores and gates: surely that hee still might ply his work. So say thou: Lord its that thy Commandements which have beene irkesome, might now become sweet; yea perfect freedome: Cruell and unreasonable Lords have ruled over mee, but I am now restored to the liberty of a sonne, not for my will and to pamper my flesh, but to serve thee O Lord: I will returne to thee, for thou art the Lord my God: Gods spouse, childe, and servant are all one. If Lord thou didst redeeme mee by thy blood, to be a sonne: yet thou didst also redeeme mee by thy obedience, to make me a servant; let me not sever the things which thou hast put together. Let me not (like an hypocrite) seek thy redemption for my owne ends; but to bee at thy command who hast redeemed my tongue, my thoughts, my will, affections, conscience, and members to be thine. When I was under my slavery, I was his whom I served, and all my members were weapons of unrighteousnesse, yea I my selfe was sold under sinne, a bored slave: now therefore oh Lord, being dead to my old Master, let new Lords set up new lawes, let mee now give up my whole man and all my weapons to be servants of righteousnesse. Thus much for the first branch of the priviledge of redemption.

Q. *Doth this benefit containe any more in it?*

2. Part of it temporall.

A. Yea, for it reaches to freedome and liberty in point of those penalties and cosses which either are incident to mortality, or such as the Saints suffer for Gods cause; yea more, even such as they suffer, through their own sin and deserving. Concerning which sorts of crosses the reader may turne to that which I speak in the 3 Part and 2 Article of this Book, in the point of faith in Afflictions. Here I will only shew in what points this Redemption stands, and with a briefe touch of them and their use, I shall conclude this priviledge.

Q. *Doe so: wherein stands this second part of Redemption?*

A. In these three. Either in Gods saving his from afflictions: Or his susteyning them in and under them: Or his delivering them out of them, and that either in part, or finally. All three are included in Christ our redemption: but they are all three expressed in the 63 of *Esay*, *verse* 9. by name. The first, *The Angell of his presence*, Christ (as verse 1.) *saved them, and bare*

1 Cor. 1. 30.

bare them on his wings continually: The second, *In all their afflictions he was afflicted*, (that is, succoured and upheld them) The third, *in his pitty and mercy he redeemed them*, (that is, delivered them:) for this third especially claymeth the name of redemption.

Q. *Three sweete branches: What is the first?*

A. It is usually called the protection of God over his own in Christ their buckler and shield: In which sence it is sayd, the beloved of the Lord shall dwell under his protection all the day long. The Psalmist *Psal.* 91. expresseth it by the falling of thousands at right, and ten thousands at left hand, and their safety in the middest. Sure it is, Gods people scape all such crosses as befall the wicked, as wicked: They know not what a rotten body by drunkennesse, or a worne body by uncleannesse, or a poore body by prodigality meanes. But besides, the Lord doth by his Angels keepe them, that they dash not their foote against a stone: So that, till their day and houre be come, no Creature can doe them harme: The fire shall not burne them, nor the water drown them: till God doe dissolve the league all shall be at peace. 1 *Pet.* 1. 3. Till it be meete they shall not be troubled: the floods of great waters shall not come neere them, *Psal.* 32. 6. He is the Saviour of all men, but especially of his own that believe. Briefly we may utter it thus; the Salvation of Gods Providence in this kind is, a [*Nemo scit*] an unknown thing. If men doe each other a pleasure, all must know it. But the Lord riddes us from infinite Troubles, sleeping and waking, which we know not of. What day passeth over us wherein the Tiles of our house, the horse we ride on, a twigge lashing our eye in the high way, might not wound, maime, deface us? and how should our little ones that are shiftlesse escape so many casualties of fire and water, and we dayly be free from so many crosses, as range in the World and meete with others, if their and our Angels beheld not the face of our Redeemer for us? What one vexation of a thousand, an ill wife, childe, enemy, might have been our end, had not God come betweene? Deut. 33.

Oh! How patient should we be in such crosses as befall us in all kinds, if we considered, that the greatest part of them which light upon us, is not the least of them that passe by us? *Use* 1.

2. What a speech was that of *Charles* the fifth, who being warned of his bold attempts in battell, answered, Never was true Emperor shot through with a Canon. Gods people have a kind of right to be shot-free, for they are annoynted Princes and Kings to God.

3. The truth is (pardon my uncouth phrase) Gods Saints ought to give thanks for they know not what, how many, how great sorrowes?

4. Let all wicked Rebelles, whom God raines snares and fire upon, either set their teeth on edge with this priviledge, or fret invaine, against them who enjoy the same by believing.

Q. *Proceed to the sufteyning Redemption, what is that?*

A. It is that act of Christ, in all their troubles he is troubled; first whereby he succoureth and supporteth all his in trouble. For his sympathy and compassion is not verball as theirs in Saint *Iames*, who bid, Be warme and fed, but neither give them cloathes nor meate. (of whom we have too many, as one not long since gave a broken halfe brasse farthing at the Sacrament, most profanely) but reall and cordiall indeed. And this standeth in the Communion of the sufferings of CHRIST and his grace. 1. His sweet peace which he gives us: *My peace I give you, my peace I leave you.* A great legacy! Peace of soule beares all trouble; and this Spirit sufteynes all infirmity. It rules the heart and apayes it well, saying; Seeing I know I shall not perish in Hell, I will beare my Crosse quietly: Lord I will bow, and thou shalt beate: For I shall never feele hell-heate, as the Martyr sang in the flames. The fire and sting being gone, the wound soone healed. Secondly, his meeke and patient selfe-deniall. So that the Saints doe as Christ, who was dumbe before the shearer: being reviled, answered not againe, as *Peter* saith. What mortall creature could indure those tortures, paines, diseases, scornes which they endure, if they borrowed not their patience of this Lambe? Else they would fret at the instrument, kind, measure, duration, circumstances of a Crosse, Any save this I could beare; But they know, whether their yoake be of wood or of yron, mercy made and put it on; and therefore meekenesse shall waite and endure, till it remoove, or moderate it. As the greatest Crosse of Christ had his moderation in secret, so shall theirs. Thirdly, the courage of Christ is imparted by Faith unto them, to beare and to endure: The blood of the Lyon of the Tribe

Act. 1. Iohn 13. Phil. 4. The Second. The Third.

Tribe of *Iuda*, and his marrow runnes in their bones: his shoulders are theirs, at least as a dwarfe is somewhat upon a Giants shoulders, so are they mighty, being set upon their Redeemer. They are bred aswell of Christ a Lyon, as Christ a Lambe. Their courage is invincible.

Fourthly, they have his innocency, and his good cause to defend them. Looke what spirit of righteousnes, or of the truth, upheld him in his infirmities, or persecutions, the same upholds them. Their innocency is their buckler and brasen wall: the cause of Christ settles a Spirit of glory upon them, glorious Faith, selfe-deniall, hope of glory, wisedome to maintaine Gods quarrell; sometime also glorious issue with the triall, conquest over their enemies, and pleading of their cause, that they may get out with honour, as *Ioseph* and *Paul*, See *Acts* 16.39. Thus a good conscience and a good cause are a double continuing feast to them. Fifthly, they have from their head the spirit of Prayer, cryes and grones to him that can ease them, and they are heard in that which they feare, whether it be spirituall desertion, bondage, or buffetting by Satan, or whether outward oppression: In him and his Prayer they find accesse, and the greater the affliction is, especially if it be for his Name, he heareth, pittieth and relieveth them, both for the measure, continuance and unwelcomenesse of it. *In the World* (saith Christ *Iohn* 16, *ult*) *yee shall have straitnings, but be of good courage, I have overcome the World.* And, *Whatsoever yee aske of the Father in my name, he shall give it you.* He shall susteine both their infirmity in praying by his spirit of Prayer, and shall susteine you in the infirmity which ye pray against. Hence are those Phrases of drawing neere to such as call upon him in trouble: of delivering them; of standing by them, and at their right hand, of being their support, their rock, defence, of being in the midst of them, all to shew that whatsoever counsell, wisedome, ayde and redresse he hath in himselfe, its theirs: yea affliction is so farre from dividing the Lord from his, that if it be their season to pray, *Iames* 5. 13. it is his chiefe season to assist: as the day of affliction is the season to try a true friend. Such a one is the Lord especially, then, when all men are lyars, and as a broken tooth, See *Habac.* 3. 18. And *Mica.* 7. 5, 7. Also *Iohn* 9. 38, 39. and weigh them diligently: and this is indeed to be afflicted in our afflictions, and to pitty us being tempted, as *Heb.* 2. 18.

The Fourth. 1 Pet. 4. Mica. 7. 9.

The Fifth. Heb. 5. Rom. 8. Acts 2.

The sixth. Sixthly, he conveyes to his believing ones, his purging power by afflictions, that as they prepared our head to glory, *Heb.* 2. 10. *Phil.* 2. 9. So they might make his members conformed to himselfe in the fellowshippe thereof, more clensed, more patient, more partakers of his righteousnesse, more precious than gold. That the more cost they have beene at with him, the deerer they might be to him, and he to them. That his graces might shine in them, others might be settled by their experience: their originall corruption might be wasted, and those evils which Satan waites to betray them by, might be prevented. Heb. 12. Iob. 42. 3. Heb. 12.

The seventh. Seventhly he affords them the like issue of the Crosse, with himselfe, even the quiet fruit of righteousnesse: That although for the present their troubles were grievous; yet after, they might be joyous. That they might be the better fitted by one for another, by the former and lesse for the latter and greater. That they might feele all turne to the best: and might say, It is good for me, *Ps.* 119. 71. that I was afflicted. Rom. 8.

The eighth. Eightly, he vouchsafes them part in his victory before hand, even while they are under the Crosse. *Mica.* 7. 8. They see their rising in their fall: and in darkenesse they have light; in the meane time are upholden with consolation: so that they rejoyce thereby in the hope of God, enjoy complacency of heart (more or lesse) and count their crosses exceeding joy as Christ did, in this regard, *Heb.* 12. 2. This is a great benefit, to triumph over trouble. *Rom.* 8. *ult.* For it is a great thing even to beare them. 2 Cor. 1. Ier. 29. Iam. 1.

The ninth. Ninthly, to waite till the houre of darkenesse bee over, and till light come, and that quietly. *Mica.* 7. 9. I will beare the indignation of the Lord, because I have sinned; till he plead my cause: He will bring me forth in his light, and I shall behold his righteousnesse. These may serve for a view of this sustaining grace.

Vse. Which point should exhort us to apply our selves to this priviledge, in each crosse that befals us; Is it not a mercy to be thus cared for and pittyed as children, when the Lord puts the wicked to their shifts? and regards not what betides them: *Saul* falling upon his Sword desperately, *Abimelec* thrust through, *Achitophel* and *Iudas* hanging themselves? And, if it be such an honour, is it not worth the improovement? (Not to speake of miracles, the three children walking in flames, the Martyrs in the fire feeling the burning reeds as beds of Roses:)

Is

Is it not worth the while to see a believing soule at his death lying as a Lambe, as a Preacher, as one burning but not consumed, above feares, above loves, hopes, wife, children, world, selfe? able to doe any thing through Christ that strengtheneth and susteineth? Oh then! Why doe most Christians deject themselves in their sufferings? Where is *Pauls* speech, We are more than conquerers through him that loved us? *Rom.* 8. Who shall separate us? is any thing stronger than his love? Thankes be to God through Jesus Christ! If it were not for him, what were we in a Crosse? And shall we fare in our sicknesse, in crosses by our children, losses, enmity of men, as if there were no Christ? Had we not need he should rouze us up as him, *John* 9.39. Dost thou believe in the Sonne of God? Oh! these doctrines are out of the World, whereas yet, crosses were never so sharpe; Let us beware least we be not found naked; *Davids* comfort in his God is somewhat worth in a streight. And who knows when his day may come? It will not hurt us to belong to this priviledge, whether come or no: But if we want this when nothing else will helpe us, and looke upon the wals when we should see the Lord in the mount of his promise, what shall become of us? Oh, by Faith take we our part in this while we may have it, ere misery come upon us as the necessity of an armed man, and none can helpe!

Q. *Well: Conclude with the third Branch: What is that?*

A. Redemption or deliverance from crosses, either particular ones, or all. For there is a day of Gods redeemed ones in this life. The Lord hath his healing in his wings even heere for his people. Sometimes I grant there is a righteous *Abel*, who perisheth in his righteousnesse. But ordinarily when Gods Mastick patch hath dryed up the Rheume, it fals off of it selfe. *David*, *Moses*, had an end of their Crosses; and as *Iames* saith, Yee have heard of the afflictions of *Job*, and what end the Lord made. There is a night and a morning for them: Light is sowne for the righteous; seedes are long a comming up, but they appeare at last. Long sicknesse, long poverty, long persecutions, have had their end. The lot of the righteous shall not alway lie under the rod of the wicked. Blood-thirsty *Gardiner* at last had his belly full, and being laid in Gods barrell, was so gorged, that he dyed drunke of his cruelty, as joylesse and weary

Esay 63.4.

Mal. 3.

Eccl. 7.

weary of it. There is a day for us if we can waite. How many weake complexions in youth have enjoyed healthy age? How many prisoners have beene loosed? How many poore ones beene enriched? How many mens latter daies have prooved better than their first? Better marriage, better Children, better People (when they have left the Ministery of a bad) and what not better? So that God hath made some say it by experience, God hath rid them out of thrall after long unlikelihood. As our Lord Jesus having once suffered, suffered no more, so that no *Pilate, Iudas, Pharisee*, or enemy could come neere him: So he had a time of freedome in this life, he knew no Ague, Goute, Pestilence, Dropsy; went through enemies without feare. Whereof although there was some other cause, because he was a nature of man, but no person, yet this freedome is verified even here of some of his members; such I meane as take thought how to believe and purge their sins, let them waite, and leave to him the dispensing of the season.

Finall and full redemption is best and surest.

But, because it may be objected (and it is true) that all Redemption goes not before hand, some must follow; for many of Gods Saints are quasht under some crosses in this life (in respect of any outward freedome) and that perhaps for want of Faith.) Therefore there is another redemption, farre more sure, and that is full and finall at their death and Resurrection, Then the conquest of Christ begins to be theirs. The truth is, Put case that in this life the Lord should quit any of his in all Trouble: Yet while he is a militant member he cannot be quite redeemed: because still he fellowfeeles the afflictions of others as if himselfe were in cheynes (if he be as he should be) *Heb.* 13.2. But there is a full redemption, *Ephes.* 4. 30. Wherein all teares shall be wiped away; first, and second death both removed, a better day than that which the Martyr told his fellow of, and a better Chirurgion to heale: *Boner*, (saith he) will heale thee and me, of our blindnesse, and lameneesse, to day.

Vse 1: Oh! This is that which should make all afflictions seeme light in comparison, *Rom.* 8. and cause us to embrace it by hope saying; If our hope were only heere, of all others, we were most miserable. For what although heere bee some patience given us to beare? yet our successive troubles, (as we say of the tenth wave) would at last devoure us: therefore our greatest

1 Cor. 15. 19.

comfort

comfort is in our hope of knocking off from all, and being past gun-shot. This is best of all. And by this hope we may even heere lift up our head, because our Redemption drawes neere; crying, How long Lord, holy and true? How canst thou endure thy cause, thine honour, thy selfe to suffer so farre in thy members? Be avenged quickly, deliver *Israel* from all his troubles, and thy darlings from the Lyons. Come Lord Jesus, come quickly. And bring healing in thy wings. See Act. 2. 26. Luke 18. Rev. 22.

Secondly, let not thine heart mutter at the frequency of thy crosses, by divell, by men, or from the Lord: but blesse him for such partiall deliverances as he vouchsafeth thee in thy trials, and that thou art kept from utter streights under some tolerablenesse, and when the Lord sees flesh would faile, he will hasten full redemption. So that thou shalt not neede to be weary, or put forth thy hand to evill and breake his Covenant; but rather sanctifie the Lord in thy heart, and let him be thy feare, who will not faile thee in one kind or other. What a shame were it for thee to runne from him to an ill conscience, and so dishonour his redemption? *Use* 2.

Thirdly, learne hence really to pick out the sappe of that truth of *Paul*, *Phil.* 2. to desire to be dissolved and to be with Christ, which is best of all. Is our full redemption best, and yet doe we shun it for the sake of death, without which we cannot have it? That is to give God the lye. Shall we chuse life with all sorrowes, rather than death without them? Shall we shun to be uncloathed, when as till then, we are still in the flesh and strangers from God? No surely, as loath as we are to dye, yet, the Lord hereby delivering us from all at once and making us happy, let it cause death to be welcome. Oh! how long it is, ere we digest this; Redemption is sweet, but we would still hanker below, as if death did marre it. *Use* 3.

Lastly, begge of God two things. 1. To give us his Spirit of Redemption to frame us for this very thing, (as *Paul* 2 *Cor.* 5. 4.) to prize our full Redemption upon any termes. Secondly, that he would seale us up thereby to an holy security; as the three Children, *Dan.* 3. 18. Its his promise, *Ephes.* 4. 30. *Gal.* 4. 6. Pray thus. Lord our enemies threaten, curse, write bitter things and seale the decree: but break it, and seale us by thy Spirit to redemption; and so much for this. *Use* 4.

Q. *What is the eighth benefit?*

A.

A. Regeneration (as it is taken for the begetting of God in the soule) and the effect thereof, Sanctification.

Q. Shew how they differ?

A. Regeneration (taken in this sence) concernes the purifying of our nature from the image of old *Adam*, and a renewing of it according to the image of him who hath created us in light and holines. And in some sort this is opposite to the former priviledges, all which consist in the imputation of Faith, and are wholly from without us. But this is the worke of the Spirit of Christ, the second *Adam*, within the soule inherently, wrought in all them whom he hath truely begotten to God, whereby he also puts into them, the nature and properties of God, and changes them from bad to good, in part throughout. This is called in Scripture, *the new man*, *the new creature*, *The renewing of the holy Ghost*, *The workmanship of God made to good works*, *The renewing of the spirit of the minde*, *Eph.* 4. 24. *Rom.* 12. 2. The handling whereof I reserve to his due place in Part 3. Article 1.

2 Pet. 1, 2. Colos. 3, 10. 1 Cor. 5, 17. Tit. 3, 5, 6, Ephes. 2, 10.

Q. Now what is Sanctification?

A. The effect of the former (in an orderly conceiving) though not really differing from it, save only as the repleni shing of a vessell (made new and whole in each part) differs from the making and framing of it a new. In which we see it to be the worke of the holy Ghost in all believers, making them partakers in each part, minde, soule and body, of his holines. It consists in 2 things: 1. The killing power of the Crosse of Christ: 2. The quickning power of his resurrection: both sealed up in the baptisme of the Spirit, whereby we are ingrafted and implanted into the similitude of them both. The former is usually called *Mortification*, which is the worke of the Spirit, applying the second effect of the death of Christ, to the soule. For having in Justification applyed the condemning power of his death, and thereby taken away the guilt and accusation of sin: now it addeth the second, which is the disabling power thereof, and the vanquishing thereof: both these are the effects of his Crosse, upon which he both tooke away the guilt, and dominion of sin. We know that if the Law have once passed sentence upon a malefactor, it will easily send him to execution. This killing power therefore is not only a turning of the heart from sin, but a making sure work with it, that it returne no more, than he whose head is cut off can do any more hurt. The latter, is called *Vivification*, or that

1 Thes. 4, 4. Rom. 8, 30. Ezekel 36, 26, and 37, 28. 1 Cor. 3, 30.

1 Iohn. 1, 7. Rom. 6.

power

power of Christ that quickning spirit, 1 *Cor.* 15.45. whereby the holy Ghost applyes the power of the Resurrection to the soule: not only giving it a bare life of grace, but a lively life thereof, quickning up the edge, the spirit of the inner man to the power of godlinesse, and to the life of God, in all the powers of the soule, in sincerity, according to her measure. See Texts for these. For the former, see *Rom.* 6.7,8. *Gal.* 5.24. *Gal.* 6.14. *Col.* 3.5. For the latter, *Rom.* 6.6,7. *Ephes.* 2.1. 1 *Cor.* 5.6,7. Of both these read at large, Part. 3. Article the 1.

Rom 6.7. Gal. 5.14. Col. 3.5. Rom. 6.6. Ephes. 2.1. 1 Cor. 5.6.

Q. *What is the last benefit?*

A. Glorification of the whole man after the Resurrection, in Heaven. Which is that overplus of Christs purchase, and exceeds *Adams* happinesse, consisting in the partaking of that *purchased possession* of glory and immortality, not of Paradise upon earth, but in the presence of God. This is that benefit which answers the perfection of *Adam*, though farre above it: for it shall be a filling up of the soule with the perfect Image of God in light and holinesse: and that by sight of the glorified sense, beholding God as he is, and wholly *transformed by the Mirror of his Majesty to glory*, (so far as our soule and body are capable) to the uttermost. And this benefit is the fulnesse of the former: It is the execution of the election of God, for we were chosen to glory. Its the perfection of our imperfect union in this life. Its the end of our calling, for we are called to honour and immortality. Its the fulnesse of our Adoption: for we have here the right, but there the inheritance of sonnes. Its also our finall Redemption and Sanctification, because there all teares shall be wiped away, and death shall be no more; and wee shall doe the will of God as the Angels, and be sanctified throughout in body, soule, and spirit without spot or blemish, and so live eternally, see Scripture for it, *Rom.* 8.30. *Rom.* 6. *ult.* 2 *Thess.* 1.7 8. *Matth.* 25. *ult.* *Col.* 3 3,4.

The 9. and last benefit glorification. What? Ephes. 1.14.

It is the fulnes of all the rest.

1 John 3.1,2.

1 Cor. 2.9. 1 John 3.2. Rom 8.30. Rom. 6. ult. 2 Thess. 1.7.

Q. *How useth the holy Ghost to describe the estate of the glorified?*

A. By presenting to us a perfection of all soule-contentments for ever. So that looke what poore wanzing and fading contents, the carnall minde or sense of sinfull man would weakly please it selfe in here, (as wee see Heathens and Turks, promise carnall delights of pleasant fields, goodly gardens, rich apparell, royall fare, exquisite beauties and the like) those the Lord

How the Scripture laies it open.

Lord presents us withall in Heaven, fully, perfectly, eternally, for measure, kinde and continuance. Lovest thou ease? here is a Sabbath of spirituall, perfect ease for ever. Lovest thou marriage? Here is a Spouse trimmed for her Bridegroome, and decked with all costly furniture, to be knit to him without divorce and enjoy him for ever. Commonly looke what men come shortest of in their desires, they fancy the enjoying of it to be their happinesse: and hence came those manyfold felicities which we reade severall men to have framed to themselves. Poore men would have riches; rich men love pleasures, Epicures seek honours and dignities; honourable ones seeke transcendency and affect Crownes, victories, and grope after that which is not; for death comes and equals them with the basest, and most abject and unhappy. But Heaven affords wealth and a Treasure, which no Theefe can dig through or steale: Pleasures at the right hand of God for evermore: a Throne, and Majesty to sit and judge the world: Crownes of gold, victory and triumph, even laurell which will not wither, nor fade away: Heaven hath all these for ever; there is no sad thought of death, to make them wearysome.

Amplification of it.

Doe men set up their delight in this world and the things which it affordeth? Sunne and Moone, and Starres, and influence of Heaven, brave Cities, and dwellings, Musique, Feasting, yea the Ordinances of God, companions of choise parts, costly apparell, learning and knowledge, or to stand before Princes, or long life, or perfect strength and vigor of body, or sweet friends, inheritance, or liberty, or peace, or whatsoever? Loe, Heaven hath not one of these to fil her inhabitants with, but all in one, for each soule to enjoy. This other world hath the eternall Sonne of God to be the light thereof: every little Starre is as the Moone, the Moone as the Sunne, the Sunne seven times greater: the Heaven of this third Heaven is made of Cristall for purity: The influence thereof is the presence of God: There is a perpetuall Spring time, Summer, and the Autumne of delight and fruit farre exceeding the happy Ilands: The City thereof is Jerusalem above, built of all precious stones, pearls, and gold, both houses, walles, gates, and pavement: Their musique is the Song of *Moses* and the Lambe, such as Conquerors sing: Their feast is the eating and drinking of a Passeover in the Kingdome: Their Ordinances, are the perpetuall sacrifice of Prayers and Thanksgiving

ving, Joy, and Halleluja's; from Sabbath to Sabbath unceſſantly: the company there, is innumerable Angels, the ſoules of juſt and perfect men, the generall aſſembly and Church of the firſt borne, the God and judge of all, with Jeſus the Mediator of the Covenant. Their apparell is white pure linnen without ſpot, rich robes of Kings and Queenes: their knowledge ſhall be as the Angels of God, they ſtand before the face of God, their life is immortality world without end: their bodies, ſenſes, members, in the vigor of age (as ſome thinke like Chriſts middle age betweene thirty and forty) glorified and enabled to be incorruptible, and to ſee and enjoy God. Their friends, God, the Lambe, Angels and Saints: their inheritance both Manſion houſe and Territories not made with hands, but immortall, undefiled, eternall in the Heavens: the liberty of it is full redemption: the peace of it is the perfection of this peace here, which yet paſ- Phil. 4.
ſeth underſtanding: and the joy of it, is exultation, ſo great that it ſhall bee a perpetuall extaſie in reſpect of this, and yet able to containe it ſelfe. And yet which is more, that which eye hath not ſeene, or eare heard, nor hath it entred into the heart of man to conceive, hath God there prepared for thoſe that love him. As the uſuall expreſſion is, there is ſatiety without fulſomeneſſe, pleaſure without wearineſſe, eternity without interruption, quantity without dimenſion, quality without defect, and what not? Even above all that the moſt curious or craving man can ask or think.

And to paſſe by ſuch deſcriptions as are infinite, the holy Ghoſt teacheth us to confine this boundleſſe glory in theſe two termes: either a negative or a poſitive happineſſe. The former whereof ſtands in the abſence and voidneſſe of all which comes ſhort of this, or oppoſeth it. A piece of this happineſſe ſtands in this, That Paradiſe upon earth is gone, a created thing is turned to an uncreated: that here the miſery of mortality is ſwallowed up and aboliſhed: Sorrowes, poverty, ſickneſſe, ſhame, bondage, infirmity, death, wrath, enmity, curſe are removed, and all teares wiped away: yea the graces of faith, hope, patience (here our excellency) having brought us to the door ſhall take leave: word, Prayer, Sacraments, Ordinances, (betokening weakneſſe) ſhall ceaſe, as needleſſe things: much more corruption, and imperfection of grace. Even as it was an addition of regrett to *Dives*, that hee being afarre off, ſaw *Lazarus* in *Abrahams* boſome: ſo

It ſtands in 2 things
1 Negative.

ſhall

shall it bee a piece of the Saints heaven, that they have passed the second death, and vengeance of the wicked; as it was *Noahs* happinesse, that he shunned the lot of the old world. *Kisse the Sonne* (saith *David*) *Psal.*2. *least hee bee angry, and ye perish in the way; if his anger bee once kindled, happy are they that trust in him.*

2 Positive.

But that chiefe happinesse of heaven is positive: when the persons of the elect shall bee so enlarged in their soules and bodies, and in each faculty and member thereof, as to enjoy and comprehend and behold the Lord perfectly as they are comprehended. This is indeed the blessed union which *Adam* lost, and yet never had in this perfection: for the minde to be filled with the fulnesse, height and depth of Gods understanding, as the vessell cast into the Sea, (big or small) is filled with the water of it, and can hold no more: and beholding in this Mirror of his, the naked truth of all Mysteries, and secret wayes and administrations of God, now dark and hidden: Election, Providence, Afflictions of the Church, patience over the enemies thereof, and the like. There shall be a perfect age of knowledge, here wee saw through a grate, weakly; but there perfectly. So, the soule shall enjoy the Image of Gods holinesse, and be transformed into it, perfect love, obedience, righteousnesse: and in both these shall have perfect joy and contentment, as being satisfied with this Image. This may serve for a short gathering of Scriptures together, that the Reader may conceive them with some better light and savour.

Q. *Conclude briefly this last benefit, with the use.*

A. The rather I must be short, because by many occasions I have touched it already, as in the point of Redemption, adoption, &c. Yet briefly, let it teach us to avoide curiosity about enquiry of this depth, and seeke humbly and wisely to get our part in it here; so shall wee know it one day by experience indeed. Let us lay up treasure there before hand for our selves; and look to it, that the Gospell have beene the meanes to reveale this immortality and light unto us: that it hath made us partakers by hope of that inheritance of the Saints in light, and a part with all that are sanctified by faith in Christ. Bee wee sure that this hope hath caused all the fond and vaine bables of this world to stink as vile to us, in comparison hereof: as serving for nothing but to be consumed to drosse, when this glory shall bee revealed. Then

their

their use shall be base: now wee must use them; but let us use them and not enjoy them: use them as citizens of Heaven, where these shall beare no mastery, as *Ioane Prest* said ere she was burnt! Oh; that the Lord would give us one sparkle of this grace, the want of which makes us more like such as are for the dunghill than Heaven. Should the heire of a Crowne play at Put-pin, or Spancounter with every base boy? How should then the hope and honour of a Prince shine in him?

Secondly, what manner of persons should we be in spirituall respects also, if we look for such promises? How should we purge our selves in body and spirit from all uncleannesse? finishing our sanctification in Gods feare? If no Toad or venemous thing will live upon the Irish shore: shall wee thinke any uncleane thing can live there? Oh what manner of persons ought wee to bee the whilest, purging our selves even as he is pure?

Lastly, how should we long for this happinesse and full mar- 1 Iohn 3. 3.
riage and Redemption, counting all our afflictions as light things, Rom. 8.
through the hope revealed? But of this last benefit so much: for I shall touch it againe in Part 3. Article 6.

Q. *You have satisfied mee touching the doctrine of all these benefits: now come to the use.*

A. The uses of each severall benefit having been already ope- Vses of the whole.
ned: I will speak somewhat of the generall use of the whole Article which I desire the Reader not to forget. If then Christ bee 1.
offered thus together to the soule at once in all these, and not in a bare manner: it should be a marvellous encouragement to each poore soule to beleeve. Our hearts are (as the Disciples) slow to beleeve. We had need therefore to be spurred on to it by the extent of those good things which accompany Christ. And to beg of the Lord his Spirit, 1 *Cor.* 2. to declare to us the good things which he hath given us, that we slight not his offer, nor thinke the gift of faith meane, which possesseth the soule of all these. And to beware least wee judge of the spirituall condition of a beleever with a carnall eye: for if wee behold him so, wee shall judge of him as the poorest man living, who yet is the richest. As contrariwise if wee esteeme a wicked man by his glee, wee shall judge him an happy man, who is most miserable. Especially let beleevers beware least they account their lot to bee meane and base, being fallen into so good a ground.

Use 2. Secondly, let it be use of examination, whether Christ be ours or no. And first try it thus, whether this rich treasure of Christ *Triall 1.* offered us in the Gospell, did ever affect our hearts, and ravish them with his lovelinesse? The Lord we see offers him not bare, but with all his furniture: which way so ever we look, we shall Cant. discerne his excellency, *He one is of ten thousand.* Can we make a song of our beloved, of his head, his eyes, locks, neck, body, feet? and is he more beautifull to us, than all beloveds else? Surely else we were never truly married to him, except for his sake, even our Gen. 24. 25. fathers house was despised. When *Eliezer* came to *Rebecca*, to fetch her to be *Isaacs* wife, he discoursed of his wealth, cattell, silver, and jewels; and for the purpose brought out his gold, bracelets, and ornaments which *Isaac* sent her. But what came of it? did she slight the offer? No, but went with the messenger immediately. If Gods spokesmen, in the bringing forth these benefits of Christ, *Triall 2.* have wonne us thereby to go with them, it is well. Secondly, seeing there is no man but will be ready to say, yea; try therefore againe thus: No man is married to Christ except hee have his dowry to shew. Our marriage to Christ is as the old marriages were wont to be, in which the husband brought the dowry. A Christ without a dowry, is no husband. All men say, Christ is theirs, but they remember not how God made him ours, 1 *Cor.* 1. 30. *our wisdome, righteousnesse*, and the rest. If we can shew our marriage Ring beset with all these Jewels, we may be beleeved. Surely if ever God turned our face from *Ægypt* to *Canaan*, called us by his voice, out of the world to himselfe; if ever he made us one with himselfe, and our soules the Temples for himselfe to dwell & delight in; the fruits of our vocation and union wil discover it. Try them then in the feare of God. If thou bee justified, *Triall 3.* Rom. 8. 34. where is that boldnesse of a debt or discharged by his surety, that can say, I know the hardest, I shall not perish, I dare look my creditor in the face?

Triall 4. Againe, if thou bee reconciled; Where is joy and welfare then of heart? How shouldst thou bee beloved of God, and yet bee such a stranger to this joy? Why then are not thy garments white? And why are thy goings in and out, thy duties, thy prayers so few; thy beholding of his face so seldome, thy faith so little set on worke for daily pardon; thy hand so shrunke up in taking this golden Scepter by the end, when yet thou knowest the favour thou hast, will beare thee out? Moreover thou sayest,

Thou

Thou art an adopted sonne of God in Christ. Why? *Are all things thine as thou art Christs, and Christ Gods?* Dareſt thou hope for Heaven as thine inheritance? Canſt thou pray with the ſpirit of a ſonne that looks to be ſupplyed, ſaying, I am thine, ſave me? Hath the Spirit of Chriſt made thee to call *Abba*, and to cry with grones not to be uttered? Then thy boaſting is not in vaine. 1 Cor. 3. ult.

Thou ſayeſt, thou art redeemed: but prove it alſo; for if it be ſo, then that bondage of thine to ſinne, and the luſt thereof, and that bondage by ſinne that keepes thee from beleeving is taken away in ſome meaſure. Thy tongue is none of thy own, thy eyes, eares, feet, members, are bought with a price, and the Lords yoak is ſweet to thee. And as thou art his redeemed one, ſo is he thy Redeemer, ſo that the floods of waters ſhall not come neere thy ſoule; he will deliver thee in ſix troubles, and in ſeven; and his love ſhall be thy banner, and his buckler thy covert, ſo that neither ſinne, devill, nor gates of hell ſhall prevaile againſt thee. The like I might ſay of the reſt. Except Chriſt with his benefits be thine, deceive not thy ſelfe, for he is not thine: he and the Spirit of theſe benefits go together, and he who hath not the Spirit of Chriſt, is none of his. *Triall* 5. Rom. 8.

Thirdly, inſtruction to all Chriſtians, to ponder wiſely this Article of the difference, order and nature of theſe benefits. It would helpe much to the underſtanding of the Scriptures with light and profit. But thoſe that thinke all time loſt which is thus beſtowed, muſt needs prove very confuſed in their judgements: reade the Word (eſpecially *Pauls* Epiſtles) heare Sermons very forgetfully and fruitleſſely; although I diſcourage none, yet I reprove thoſe who refuſe the helpe which God offers them. *Uſe* 3.

Fourthly, its for exhortation, that wee ceaſe not to adore that moſt Divine depth of Wiſdome and love in God, who when hee might have forſaken us, and caſt us of quite in our firſt fall, was not only contented to reſtore us to the ſame eſtate, and make us as good as we were: but alſo tooke occaſion (as I ſaid in the firſt Article) by this ruine, to ſettle us in a better ſtate than ever *Adam* knew, not onely in the grace of perſeverance, but in the gift of eternall life in his heavenly preſence. This is one of the cauſes why the Cherubins *pryed into* the Mercy-ſeat in the Holy of Holies, as 1 *Pet.* 1. 12. opens it, of the deſire of the *Uſe* 4. 1 Pet. 1. 12.

Angels to see this mystery. *Adams* happinesse was as a perishing in comparison of Christ. *Paul* never speakes of it without wondring. Not as the gift of Creation was, so was the gift of Redemption: for the former was immortall life in the Garden. *This is eternall life through Jesus Christ*, as *Rom. 6. ult.* Therefore with *Paul*, let us wonder and magnifie the depth of this love, as *1 Tim. 1. 17.* so let us say, *Now to the King Immortall, Invisible, the only wise God, be praise for ever.* And, *Blessed be God for this unspeakable gift.* When men take occasion by the ruine of an house to set up a better, its for their own ends: but this is for our happinesse, we fare the better for it; Oh Lord, what is man that thou so remembrest him, to unite thy Sonne to his flesh; that thou mightst lift him up with thy selfe, to glory? See *Heb. 1.* *Thou hast made him little inferiour*, (and in this above) *the Angels.*

Heb. 1. 5.

Use 5. Fifthly, it is exceeding consolation to all beleevers. For why? The benefits which they receive all at once by faith, are a *Nemo scit*, of price and plenty. All we have here said, doth argue that God in Christ is above all wee can aske or conceive. For who thinkes Christ to amount to such a summe at his first beleeving? Yet the Lord gives him all at once to a beleever. As he that buyes a rich Lordship at a low rate, doth not on the sudden equall his bargaine in his thoughts, till afterward hee come to retaile the parcels, buildings, lands, and royalties pertaining to it. But when he sees he hath bought the Lordship, and all belonging to it, hee rejoyces in his purchase. So should we little repent us of our bargaine, or think of selling it away, if wee could duly meditate of the ingredients: but we take small paines therein, and so it growes stale with us. To omit other points, by one enlarge all thus.

When the Lord cals a lost sinner by the trouble of his conscience to come to Christ, and in seeking hee findes him, doth it enter into him to consider what a Christ hee hath got? Alas no, hee aimes at this, that he may get forgivenesse of sinne, and peace with God onely. Hee considers not what enemies, what combats, dangers, and crosses hee may meet with, by Sathans malice, the crookednesse of his owne spirit, or the enmity of men. But when hee meets with these, and sees that all the promises of God in Christ are Yea and Amen; that Christ hath redeemed his soule out of all adversity, as well as out of the present horror of conscience; and that in troubles of ill marriage, sick-

nesse,

neſſe, poverty, impriſonment, purſuit of men, his Redeemer will ſave him, Oh! How precious is the Comfort of it unto his ſoule? How much more then is Chriſt ſweete in all his benefits? O! That our life might be taken up in the Meditation of all theſe particulars! Oh! That we could unfold this fardell and know our wealth; If that of the Heathen be true, that Husbandmen were the happieſt of all men, if they knew it: How much more is it of Chriſtians and believers? Bleſſe God that hath not only verified that promiſe in Chriſt we firſt ſought for, but more than even we deſired! As the Queene of *Sheba* told *Salomon*, the one halfe was not reported to me of that excellency which I find in thee, ſo may we much better ſay here, *For a greater than Salomon is heere.* Let our whole life be filled with the thoughts, thankes, and improvement of this our purchaſe. And ſo much ſhall ſerve for this fifth Article. 1 King. 10.

Article VI.

Queſtion.

Now proceed to the ſixth Article of this ſecond Part: what is it?

A. This, that the ſubject containing all, or upon which as a Treaſury, the Lord beſtowes all theſe good things, Chriſt and all his benefits, is the Church of God: I ſay, the true Church of Chriſt is the equall and only object of them all. The Church of God is the true and onely object of all the former good things.

Q. How many things are conſiderable in this Article?

A. Two things, firſt the ſubject of it, The Church her ſelfe: ſecondly, the proper adjunct of it, Communion: firſt for the firſt.

Q. Before we proceed further, open ſome termes which will occurre in the diſcourſe following, viz. What is a Church conſtituted or unconſtituted? What is the Church Viſible or Inviſible? What is a malignant, corrupt and falſe Church, and not a true? What is a Church Militant or Triumphant.

A. Firſt, we call that a Church conſtituted, which is ſo gathered together by the Word and profeſſing of the ſame truth, Diſtinction of Names opened

truth, that it doth further enjoy the free, peaceable and settled use, and administration of all essentials to salvation, the Word, Sacraments, and outward assemblies, established by Christian authority: And contrary to this is that Church, which consists only in toleration and connivance, doubtfull and unsettled.

1 Church constituted what?

2 A Church visible what?

A Church Visible, is an assembly of such worshippers of God, as enjoying the liberty of the ordinances, doe partake them, visibly, audibly, and sensibly to the eye and observation of man: so that visibleness doth not looke so much at constitution, as at externalness of worship: a constituted Church must needs be visible, but not *contra*.

And this visibleness of a Church is, either compleat, when both the ordinances which concerne the being and welbeing of visibleness, I meane Doctrine and Discipline, do concurre: or defective, when although the essentials be present, yet the things which should perfect the constitution thereof, are wanting, and many corruptions still retayned.

A point which if it had been well observed, might have settled and calmed the spirits of many in our Church, who maintaine that pure constitution and visibleness of a Church are so inseparable, that without the former, the latter cannot be. Which is false. For although we cannot deny but that defect of apostolicall constitution of particular Churches, in order and discipline makes to the beauty and consummation of visibleness, yet to affirme hence that the absence of such constitution, doth inferre a nullity of visibleness wholy, is very audacious. The absence of that first native and lovely hiew of a yong Virgin (being now grown to be a woman of yeares) to a more sad gravity, disanuls not her sex, no nor virginity, but only the beauty of it. We must distinguish here between the *Totum generis*, and the *Totum integri*. The least losse of a thumb, or toe makes a mans body maymed and imperfect; but yet that defect doth not take away the totality of kind (for that is, a reasonable man consisting of body and soule) which he may as truly be, who is a maimed man, as if he were complete in his limbs. So may a Church be called truly (though weakly) visible, though maimed of her constitution, because shee holds in kind, that is, hath the essentials of word, Sacraments, outward profession, yea perhaps also an implicite faithfull covenant of the members

members of Christ in such or such an assembly, I know, that I have said will be much cavilled at. But God knowes as I am farre from slighting the best Churches, which I honour, so I would be further off from nullifying the worser: which they who have done, have pierced themselves through with snares, with astonishment in their death: and all, to consider that since their first calling her harlot which bare and nursed them, God plagued their impiety, and suffered them not to prosper in their separations, but vexed them with contentions among themselves, in so much that Separatists have separated from themselves to new Congregations, Ministers renouncing their Ministry, and taking a new ordination, nay playing the Anabaptists, renouncing their Baptisme, and rebaptizing themselves. Yea, in so cursed a base sort, that one of their ring-leaders, wanting another to do it, baptized himselfe. And yet this is not all: for some of them grew to renounce some Articles of the Faith, and by name the soveraignty of the decree, with other points, God plaguing their schisme, by leaving them to heresy. Who trembles not at such examples! let us keepe our bounds, least being once out we be able to find no hope of returning, through giddinesse and frenzy.

3 A Church Invisible what?

The Church Invisible, is that Communalty or fellowshippe of the Elect of God, (when or whereso'ever throughout the World, in all ages and times,) as, being called to God, and given to CHRIST, become his mysticall body, and are built up into one habitation by the Spirit. Shee is called invisible, not as if she consisted of such members as may not be seene and bodily conversed with: seeing that they doe (usually) reside in the Church Visible, worshipping God with others externally: but because that by which she subsists, is an Invisible grace of the Spirit, not sensible to the eye of man, but knowne to God alone, and to others only by the judgement of Charity, more or lesse. So that the next two termes of *Militant* and *Triumphant*, are only specialls of this generall head Invisible.

4 Church Militant what?

The Militant Church being that part of the Invisible, which heere upon Earth walketh and warreth with, and for God, against all his and her enemies, according to that vow and oath shee tooke in her baptisme, or prest money, wherein she covenanted to be Gods faithfull Souldier against the World,

Psal. 84. Psal. 24.

Divell, or flesh, and therefore she is that Brood of Travellers mentioned in *Psal.* 84. and *Psal.* 24. that through *Baca* goe to *Jerusalem.*

5 Church Triumphant what?

The Church Triumphant is that Invisible, which having cast off her harneis after the victory obtained, abides in soule with God, and triumphs there over all conquered enemies. Both these (although in divers state) are the same Church, as shall appeare, when both shall receive their bodies after the Resurrection, and make one spouse of Christ, wherein is neither spot nor wrinkle.

6 Church Malignant, what.

Now lastly, the Church corrupt or malignant, is that speciall kinde of a Church Visible, which, although it retaines Baptisme and some such truths as are of the essence, yet hath degenerated in the most of her tenets from the truth of the Gospell; and therefore howsoever her Baptisme cannot simply be denied, yet for her essentiall corruptions in most points of the foundation: especially her malignity against the true Church, is to be for ever separated from by that Church, which still retaineth the purity of doctrine, and integrity of life. And what this Church is, all may conceive, to wit, That under the Papacy.

Q. *I understand you: Now say which of these is that which is the equall and only subject of Christ and his Benefits?*

The Church invisible is the Object wee speake of.

A. The Church invisible, of which we say in the Creede, *I believe the Holy Catholique Church.* Only with this difference, that although the whole Church enjoy all: yet because the Triumphant differs from the Militant in the fulnesse, and possession, the one by sence, the other under the assurance of Faith and Hope; therefore heere we especially ayme at the Militant, as it containes the whole army of the Souldiers, the body of his members.

For as particular Souldiers make a rank, and many rankes or companies a legion, and many legions an army: so heere. And as many particular visible congregations, make up the body of the whole visible: so many particular invisible members and companies make the whole invisible body of the Church Militant. Yet note, the soule of this body so imparteth it selfe to all, that yet each member partakes his part in these benefits. See texts, *Heb.* 12, 16. *Eph.* 4. 15. 1 *Cor.* 1, 30.

Q. *Explain your selfe more fully. For ye seeme hereby to prejudice*

the

the visible Church. What? Hath not she then any prerogative in this behalfe?

A. Yes, every way; farre be it from us to conceive such a grosse error. I may say as *Paul, Rom. 9. 4. Here is the Law, the Adoption, the Glory, the Commandements, the Worshippe, the Promises.* Nay, from her wombe came this invisible company, and at her brests they sucked: and besides secretly in her bosome still doe lye the rest of the elect, as yet ungathered, yet in due time to be brought to this fold. We ascribe as much honour to a Church constituted, as can be, and in some sort say of her, *She is the Pillar of truth*, in point of holding forth all the named priviledges: howbeit in this respect of the spirituall participation of the benefits of Christ, we may not say that as she is only visible, she can be called the subject hereof.

Rom. 9, 4. Visible Church wants not her excellent priviledges.

1 Tit. 3. ult.

We grant, its one of the greatest blessings in the World, to be partakers of such a blessing, as a Visible Church, and *Blessed is that people whose God is the Lord.* Howbeit, to say that the Scriptures which speake of these benefits, doe directly ayme at the visible Church, as when he saith, *The gates of Hell shall not prevaile against her. That she is the pillar of truth: That Christ is made to her Righteousnesse, Sanctification, &c.* is very dangerous. For neither to her properly, nor necessarily doe such promises belong.

First, not properly; because spirituall things cannot be partaken, but by spirituall receiving and instruments; but that which giveth the name to visible, is only externall administration: the spirituall efficacy of Word and Sacraments concerneth the elect only. The visible Church (be it never so perfect) being that of which those parables doe speake: When the Kingdome of Heaven (not the VVorld) is compared to a *field* of *graine*, and of tares or weeds: to the *net* that had good fish, or the elects and hypocrites, that is, reffuse trash: that heape which had good wheate, and yet more chaffe. It is true, that in the Lords accompt the ordinances are given to the elect primarily, and to the rest for their sake: but in respect of the outward Policy of a visible Church, the dispensation concernes both equally.

Yet those 9. are not hers, Neither properly,

Secondly, I add, not necessarily; for the Church Militant had lyen hid for a long time together, as in the times of persecution, and confusion, when she was pursued so hard either by

Nor necessarily.

by Pagans or the malignant Church, that she could not enjoy so much as the Scriptures in their own tongue, much lesse the ordinances, save by stealth. As the Lord tels *Elia*, 1 *King.* 19. 18. *I have reserved 7000. to my selfe, that have not bowed the knee to Baal:* and Obadia *hid the prophets from Ahab and Iezabel, by fifties in a cave.*

The Church when not visible, yet the Church.

All stories record what a Catalogue of witnesses the Lord hath had by those Martyres, confessors and believers, since the primitive times, till now: and how God not only still had this number (when visibility fayled) but used them to support the truth by blood or banishment, as by those Worthies in the dayes of Queene *Mary*. Was not that the Church of God, of

Heb. 11, 35. which we reade; *Heb.* 11,35,36,37? Yet not visible: for *they were tortured, had triall of cruell mockings, scourgings, bands and imprisonment, sawne, slaine with the Sword, wandred in sheepes skins, and Goates skins, destitute and afflicted. Of whom the World was not worthy.* And the Apostle, *Rom.* 9,27. saith, *Though Israel were as*

Rom. 9. 27. *the sand of the Sea, yet a remnant only shall be saved. Not all of Israel are Gods Israel. He is not a Iew, who is of the letter, but of*

Conclusion. *the Spirit, whose prayse is of God, not of man. I conclude:* Although it be the greatest blessing heere to the Church of Christ, that shee enjoy her visible ordinances with peace and constitution: yet in this respect shee is not the Depositary of these spirituall benefits, but in respect of her unvisible frame by vocation and union.

Q. *I conceive well what Church you meane: now proove that this Church is the subject of these benefits.*

Proofes of the Article.

A. The Scriptures doe proove it, in all these Titles, prayses and promises belonging to her. Shee is called in the Scripture, *Christ, the body of Christ, his love, dove, faire one, spouse, and Beloved, without spot* or *wrinckle*; the *Daughter of God, Sister of Christ, Temple or habitation of the Spirit*: especially in *Heb.* 12,

Heb. 12, 15, 16. 15,16. *The Citty of God*, the *Innumerable company of Angels, the generall Assembly*, and *Church of the first borne* which *are enrolled in Heaven.* She is stiled, *The Peculiar of God*, the *Cabinet of his rich Jewels*, the *prayse of the Earth, all glorious within.* Her promises are precious. *There he appointed life and blessing*

Psal. 133, 3. *for ever, Psal.* 133,3. She hath all light *and defence here, and in Heaven the Lambe himselfe shall be her Sun and* glory. *Shee shall be led into all truth, her Faith shall not faile. Her enemies shall*

lick

lick the dust of her feete, and *come and worship before her*; thee *shall inherite the Earth*, *prevaile against the gates of her enemies*, so farre is it off, that the gates of Hell can prevaile against her, with a 1000 more. All which shew the truth of this; that as Christ was the Fathers treasure of wisedome and grace, so the Church in him her head: for looke what is his, is hers, as in 1 *Cor.* 3. 22. *All things are yours*, and *ye Christs, and Christ Gods*. Yea the promises made to Christ himselfe, are applyed to her. Compare *Esay* 49. 8 with that in 2 *Cor.* 6. 2. 1 Cor. 3. 21. Esay 49. 8. 2 Cor. 6, 2.

Q. *Now it is time to proceed to the use: what is it?*

A. Very plentifull.

First, it is confutation of the usurped and pretended title of the Pseudocatholique Popish Church, who claime to themselves this priviledge to bee the Treasury of all the benefits of Christ. Theirs (they say) are the Scriptures; the Word, the Sacraments, the ordination of Ministers; all the glory is theirs: they are the Ancient, Generall, Apostolicall Church; all succession of Bishops, all miracles, Councels theirs: the world is beholding to them for the truths custody; and they have prospered when all other Churches have perished. But Oh ye usurpers, stay a while, and consider whether it be granted ye to be a Church at all! If it be, yet sure a corrupt, malignant one. For what common visible administrations do abide with you? what truth have ye not defiled? especially the maine one, of the Satisfaction of Christ, and free justification of a sinner? The Scriptures ye have locked up in a strange tongue. The doctrine ye have marr'd by your traditions: the Ministry of Reconciliation ye turne into preaching of fables, or rayling against Protestations; the Sacraments ye have partly corrupted, as Baptisme; partly abandoned, as the Supper (by your Masse Sacrifice) and partly oppressed with an heape of your own. If any visibleness be among you, its visible worship of bread, of a Rood, or a Virgin above God himselfe, of God in the shape of an old man, of Saints more than God himselfe. Your visible Idolatries, cruelties and blood-shed of Saints, your visible Stewes, your visible adulteries, blasphemies, and vices, argue ye the successors rather of those Priests, Pharises, and Sadduces in Christs time, than of Christ and his Apostle. Therefore as *Peter* (whose chaire ye claime falsely) sayd to *Simon Magus*, so we to you in point of the treasury of Christs benefits. *Ye have no part or fellowship in these things*; And that treasury of Saints merits *Use* 1. Acts 8, 35.

merits ye dream of, the Church of God knowes not, but faith, *We have not enough to sell, least we should have too little for our selves*; Gods treasure is not wanting in necessaries, yet not superfluous. Therefore ye are a malignant Church, and that whereof the Scripture speakes. *Come out of her, my people, and her sinnes, least ye taste of her plagues.*

Mat. 25.

Revel. 18.

Yee are the subject of the Plagues of God, not the benefits of Christ, and the Lord will shortly powre out his last viall upon your Throne, till yee perish by the breath of his mouth: till both the branch and rush, head and tayle of ye be destroyed.

Secondly, terror to all the malignant enemies of this Church of Christ: If all his store be layd in her lap, Righteousnesse, Redemption and the rest; be afrayd to pursue and oppose her. A speech of one of these Popish companions was once this, That when he came to talke with one of our English Divines, and did but name the solemne word, Church, his face waxed pale. But O ye enemies, waxe ye pale at the name of this Church of Christ, tremble, I say and vanish: for this Name shall one day make ye to be, as *Mica* 7, 17. *Ye shall licke the dust like a Serpent, and moove out of your holes like Wormes of the Earth, they shall be afraid because of thee.* And 10. *She shall see it, and shame shall cover her which sayd, Where is your God? she shall be trod under feete, as myre in the streetes.* Little cause have ye to rejoyce over her, for when she is fallen she shall rise, and her rising shall be your destruction.

Mica 7, 17. and ver. 10.

Thirdly, its admonition to all Gods people, to honour even the Church visible. Although she containes within her bosome many profane ones; some Heretiques, some schismatiques, some Libertines, Epicures, some morally wicked wretches, some spiritually rotten hypocrites, secret vipers and enemies: yet for the sake of those that lye in the wombe of the Church militant, for the sake of those true members of Christ which live in her, let us honour her. Let us know its an high precious dignity to be a member of a Church visible: Because not only she enjoyes that liberty, peace and wel-fare, which enables her Children to worship God without let and disturbance, (especially if shee be constituted aright:) but because shee is the Pillar of truth, the *Iachin* and *Boaz* of Word, and Sacraments, Prayer, and discipline, order and administrations: By whose

whose government the true ministers of Christ haue their Election, calling and stablishing in their places; the pure word is preached, the seales are dispensed: faith and effectuall calling engendred, grace of sanctification wrought, salvation obteined. It is for her sake (I say, even for the Visible Churches sake) that so many blessings are enjoyed, as the house of *Obed-edom* was blessed for the Arke. She is the heape in which the corne lyes: The net wherein the good fish are: The Militant often lyes in the bosome of the Visible. Disdeine not her Assemblies: Separate not from her members: renounce not her fellowshippe: prize the field highly in which the pearle is hidde. Blesse God that makes her a sanctuary for the distressed, a mother of Orphans and desolate ones, an Arke for perishing ones. Let her welfare be one maine marke of our prayers. *Davids* prayers were not onely for invisible members, but the Visible Church, in which they were: *Ierusalem*, as having the right to the Adoption, priviledges, Covenant, seales, and the Lord Iesus himselfe. Oh! how amiable should her Tabernacles be! How beautifull are the feere of them that bring glad tidings? How joyfully should our feete stand in her Courts! There are the Thrones for judgement! If I forget thee O *Ierusalem*, let my fingers forget to play! Oh her very stones and dust should bee favoured and honoured by us! Not as if we would put religion in walls: But for the reverence of her publique meetings! How should we beg of God the support and protection of true visibility of a Church, consisting of her entire parts, members, adminstrings and priviledges? That the banner of Gods presence may never bee taken from her. That all her ordinances may bee blessed, for breeding and begetting the youth of her wombe? How carefully should all Gods doves flocke to her windowes? How should we pray that her priests might be cloathed with salvation, and her Saints rejoyce in goodnesse? How should we cleave to her even in the midst of her defects & burdens? Beseeching God to set her up as the prayse of the earth, abandon from her all spots of Assemblies, curbe and curse her enemies, supply her wants, and restore her to her integrity? And the more neere to true visibility and the lawes therof any Church comes, the more precious.

Secondly, admonitiõ to all that live in the bosome of the visible Church, not to rest there, nor give their eyelids sleep, till thereby *Branch 2.*

the

the Lord hath drawn them to the invisible. For, out of this Ark is no salvation. Strive to be of that number of which ye heard, & doe not rest till ye be come to that Church, which consists of the
Heb. 12. *spirites of iust men, Iesus the mediator of the covenant, & the blood of sprinkling, that speakes better things than that of Abel.* Blesse God for those visible helpes the word and Sacraments: but remember that in these, the Lord conveyeth the benefits of Christ,
Rev. 2. 17. *which none knoweth*, but the soule *that hath them*, *Revel.* 2, 17. Beware lest the contempt of these visible and audible ordinances one day so vexe ye, that ye wish yee had neither seene, nor heard them. Your condition is best or worst: best, if yee beleeve these promises, and cleave to these prerogatives; If they bring ye to the hope of Christ for a better life: but else most
1 Cor. 15. 19. miserable. See and apply that 1 *Cor.* 15. 19. I say, take heede least even that ye have be not quite removed, light and candlesticke, Gospell and all, for your Laodicean fulnesse. Empty your soules of their guilt, lest the Lord streiten his Spirit and take away the power of his truths. Remember these outward priviledges serve to settle the invisible upon ye. Boast not of the Temple, the Temple: that is holy; but see that it hallow you also: and that the word preached, and the seales of grace added to it, doe imprint upon you the benefits of union with Christ: iustification from sinne, adoption of sonnes, redemption from slavery to Satan, your lusts and the errour of the wicked. These benefits none save the elect can partake. And consider, ye may be long under the one, and yet be led away from the other by the corrupt manners of the time, the errour of the wicked, and custome of sinne, and slights of the Divell. Yea though ye live in the most exact Churches and most pure for ordinances and constitution: yet yee may bee *Iudasses, Ananiasses, Demasses*, &c.

A caveat. Take heed that the coldnesse of the age, and abundance of iniquity, cause yee not to faile of that invisible grace, which the Gospell offers yee: but know that one privilege conveyes another. Stop not the *wels of salvation*, play not the hypocrites, to whom these streames of the oyle and butter of the ordinances of Christ never flow unto, through your unbeliefe. But if yee obtaine vocation and union by them, then *Blessed are your eyes, for they have seene; and eares, for they have heard, the things which concerne your peace, which others never saw*: and yet are happier in not seeing, than yee should bee in onely seeing and not beleeving them.

Fourthly,

Fourthly, consolation to the true Church of Christ, for her portion of these benefits given her in Christ. Wonder that the Lord should so looke upon the lowlinesse of thy poore, despised state in the world, as to make thee his Jewell-house of these treasures. If but of one of them, much more of all. Let this doctrine urge that in the former Article. Let each member of this Church, praise God for so good a portion fallen into so good a ground. Wish not that it had fallen otherwise any way, no not to be a Treasurer of a Prince without it. Let those precious names, praises and promises uphold thee in all times of reproach and disdain by such as know thee not. If they knew thy treasure, *ten men would take thee by the skirt, Zach.* 8. *ult.* and ten women would come to thee, to beare their name. *Although thou art blacke, and hast lien among the pots, yet thou art comly in Gods eye,* his dove, sister, darling: and although thy jewels are sullyed a little with the aspersions of enemies, yet when God shall make them up, *Mal.* 3. they shall cast their lustre, and then shall it appeare who are precious, when they are separated from the vile. Hold therefore thy right, and birthright, for whatsoever the Devill would offer thee to cosen thee of it: Redemption is thine, therefore liberty; stand fast in it: Reconciliation thine, therefore amity and favour: justification thine, therefore peace: Adoption thine, therefore accesse to God in prayer: and so of the rest. Hold these as thy life, and part with none of them, except Christ himselfe the purchaser of them by his blood, bee of no price with thee: nor let time cause them to waxe stale, but each day let these bee more precious, as being effects and proofes of thy calling and union. *Use 4.* Zach. 8. ult.

Fifthly and lastly, let it bee exhortation to all lively members of this body of Christ. If the body of the Church bee this Magazine and Storehouse of all his graces: learne that of *Paul, Rom.* 10. 18. *That the root holds thee, not thou it.* The body holdes the members; the vine, the branches, not they them. Be not high-minded, but humble thy selfe, and be lesser than the meanest of the members. Let the *Spirit of the Prophets, be subject to the Prophets,* and not swell above them: and the like I say of the other members. The Lord hath bestowed life and blessing upon his Church, for ever. *Psal.* 133. *ult.* not upon thee in severall: thy grace is a members grace, as the blood of a finger and the sence: thereof, and the spirit thereof is from the heart *Use 5.* Rom. 10. 18. Psal. 133. ult.

heart, liver, and braine, carryed to the body, and thence derived to each part. Reade that *Eph.* 4. 16. its from the *whole body fitly joyned by that which every joynt supplyeth, according to the effectuall working in the measure of every part.* Humbly therefore be glad to receive thy part, see thy wants, supply them by the body, and disdaine not the grace of the meaneſt: for if thou abide in the body, its thine, and thy supply. As no member hath all the gifts of the reſt: ſo it hath the ſupply of all, if it abide in the body. Let it cauſe thy ſoule to be knit to the leaſt members for the grace of it; let the whole body (compounded of all) be glorious in thine eye, and ſay as *Huſhai* once did. 2 *Sam.* 16. 18. *He whom the King and his people ſhall chuſe, ſhall be my delight alſo.*

Ephes. 4. 16.

2 Sam. 16. 18.

Behold the graces of God in her: get diſcerning of them, for ſhee is all glorious within, and her outſide may deceive thee. Where faith, hope, holineſſe, the ſpirit of union, adoption are, let the perſons of ſuch be precious, and their name *as an oyntment powred out.* Looke not at their Wealth. Gold, Rings, and Inheritances: but let him that is a Saint, and beloved of God, excelling in vertue, be to thee as to *David pſal.* 16. 2. Let our prayers be for her, and her protection: let us be joyfull in her welfare, and ſad for her ſorrow: and let us caſt our lot into her lap, to fare as ſhee fares. Yea let her outward peace and proſperity be deare to us. Conſider, it is not for nothing, that ſo many promiſes are made to her, even for outward beauty, and bleſſings. See *Eſay* 55. 12. and 43, 10. and 35. 7. and many more; therefore let us not reſt till the day of her proſperity come. Yea let us bleſſe the daies which we now ſee, wherein the Lord begins to *turne the wheeles of his enemies,* and to pleade his Churches cauſe againſt them in many other Countries who have long lyen under popiſh yoake and tyranny. Say we of our private griefes, in compariſon and reſpect heereof, as that good *Mephiboſheth,* 2 *Sam.* 19. 30. ſaid to *David,* touching the diviſion of his lands, (which yet he had loſt by that *Ziba* treacherouſly) *Nay, let him take all, ſince my Lord the King is returned in peace.*

Cant. 1.

Pſal. 16. 2.

Eſay 55. 12. & 43. 1. & 35. 7.

2 Sam. 19. 30.

And farre be it from us, to diſmay and afflict her by our ſeparation, and *forſaking of her Aſſemblies (as the manner of ſome is,* who dayly runne into the confuſion of their owne devices) and let us confeſſe, that if ever we either were truely bred, it

Heb. 10, 29.

was

was in her wombe; or if nourished, it was at her breasts: Let us not now call her harlot (for her love) nor her children the generation of her wombe, the sonnes of the rebellious woman: but, even in our farre distance from her, (as some have by their late godly profession professed) let us say, and let them say, (as I noted before) *If I forget thee, O Jerusalem, let my fingers forget to play.* Psal. 137. And thus much for the first branch of this Article. Now to the second, *that is, the adjunct of the Church of Christ.*

Q. What is that?

A. Communion of Saints or members of this mysticall body of Christ, which is nothing else, but the due entercourse and holy fellowship, reciprocally between member and member, for the good of the whole. Reade *Eph.* 4, 12, 13. *Psal.* 133. 1, 2, 3. The 2 part of the Article the Adjunct. viz. Communion. Ephe. 4, 12.

Q. How many things are we to consider in this Communion of members in the Church?

A. Two things: first, due qualifying of the persons that are to communicate. Secondly, due exercise of Communion among them that are so qualified: both intimated in that text, *Psal.* 133. 1. They must be *brethren*: And these brethren must *dwell even together?* Two generals in Communion. Psal. 133, 1.

Q. Wherein stands this Qualification?

A. Generally in this, that they bee brethren. No sooner is a man a believer and a new Creature, borne to God, but he is also a brother, or shee a sister of those that are bredde: both relations goe together. So then, first thou must bee a member of this body, a Citizen of this *Jerusalem*, a sonne and daughter of the Almighty, and a sister of the Church, a free Denizon of this Corporation: or else thou art not so much as generally qualified. Touching the grounds of this, I will not heere prevent my selfe; for I shall handle the point of Faith and the new Creature in their places: only heere I say, in these this qualification consists: No bastard, no Gibeonite, no stranger, no blemisht one, may enter the Temple of this Communion. 1 Qualification of Persons.

Secondly, and more specially, they have the true spirit of brethren, of members: by which the former is manifested to be true. For all that are truly borne children, and legitimate, have the true spirit of such: and also of brethren. This Spirit 1 Spirit of Communion.

of Communion therefore is the tryall of sound ones from Counterfeites.

Q. Shew then some markes of this spirit of Communion?

A. As the Philosophers say, There is a soule of the World which holds together the parts: so much more, there is a Spirit of Communion which unites the members of it. As the parts of the body of man would loosen and fall asunder, if there were not instruments of sinewes, of muscles, of ligaments aptly joyning them: so here. This spirit of Communion then is the same with the spirit of union: though in a severall consideration, he that is one with God that begat, is one with them that are begotten: and the one issuing from the other. 1 Joh. 5, 1.

We must know that this spirit of Communion is the privilege of the whole invisible Church, before it be the spirit of any particular member: for, the members draw spirit from the body, as the body from the head. Now this spirit is flowing from Christ, who hath therefore shed his blood for his Church, not only that he might unite it to himselfe, but also to knit it together with it selfe, that it might edifie it selfe in love. Eph. 4, 13, 14. And the Lord Jesus hath obteyn'd this spirit from his Father, by his prayers, (which he still continueth in Heaven) as appeares *Iohn* 17. 11, 21, 22, 23. *Keepe them O Father, that they may be one, as we are one.* Iohn 17, 11.

But to the point; this spirit of Communion may be discovered in these two particulars. First, in the spirit of preserving her selfe in her estate and integrity. Secondly, in the spirit of Furniture for the severall operations, whereby Communion may be supported. Wherein it appeares.

Q. What is the former of these, viz. Preserving of Communion?

A. Its a qualification; whereby it is with the members of this mysticall body, as it is with all other bodies, either Naturall, or politique; it hath an instinct given unto it to preserve her selfe in her estate, from dissolution and ruine. Nobody hath so close and neere a Sympathy to it selfe as this: nothing neede teach any living member in the body, to preserve it selfe and the body in which it subsists: instinct doth it alone. So here: for the opening whereof, consider these few things. 1. In preserving Communion.

First, This spirit of selfe-preservation in the Church is the spirit of separation of different or contrary parts which threaten ruine to her. Metals melted will goe together and unite By separation of false parts.

their

their substance, but severer the drosse, which is of another nature from incorporating with them. *Psal.*15. The Citizen of the heavenly *Ierusalem* is brought in by his loathing quality: he loathes swearers, lyers, forswearers, usurers, and so of the rest: the scope is, a true member of Communion, discernes a non-member, a Neuter, and loathes to intermixe or unite with them: As *Peter* told *Simon Magus, Thou hast neither part nor fellowship in this body.* They may thrust in themselves into fellowship undiscerned, but so farre as they are known, the spirit of Communion severs them from her selfe. No Colliers trade is so noysome to a Fullers, as the malignant properties of non-members, is yrkesome to this body of Communion. Yea the Lord hath appointed it to be so in the very externall Communion of his Church, in the ordinance of it: that *spots of Assemblyes,* Goates, and *Swine,* be avoyded: much more then in spirituall Communion. No *Communion between Christ and Belial, light and darkenesse.* If thou see a man in whom the spirit of wisedome dwels not, one of another corporation, of a dead, rotten, false, carnall, sensuall spirit; Lo, hee is not for thee. See 2 *Tim.*3,5,6. There must be no *Marriage between Israel and Ashdod:* no inwardnesse betweene them and those that abhorre Sacraments, Gospel, Ministry and ordinances. As the *North wind is to the Raine,* and the face of the Prince to a flattering *Ziba,* so is the spirit of this Communion to all her opposites: I say not to their persons, but their properties, while abiding such.

Pſal.15.

Acts 8,21.

Jud.12.

2 Cor.6,14,15.

2 Tim.3,6.

Pro.25,23.

Secondly, this preserving spirit, is also a Drawer of like parts to her selfe, for the filling up and strengthening of Communion; shee is still ayming at the bodies increase: and therefore as the waters of the sea winne upon the bankes, so doth this spirit of Communion seeke out and enlarge her borders. *Shee* is like to *Dan*, whose border was too narrow: shee gaines still, as a conquering Army hath towne after towne falling to it; so this spirit both in the Ministery of it, and in the other members, endeavours after the winning of more, and more to become her Brethren, her Citizens, her friends; no body hath such a faculty for the strengthening of her selfe, for number, for assistance, both in gifts and graces, as this hath. Our Lord Jesus the head of this Communion, spent his life in gathering members to this body. *Peter* gathered 3000. *at once:* and each member of it doth, or ought to become all in all to

2. By gathering together of new.

gaine some. The Angels rejoyce in it: The blessed Saints doe long for the perfect collection of all the members into one: and there is no truely borne sonne of God, but seekes to get as many as he can out of the World into this fellowship, mourning to see what an huge body the malignant Church is to the militant.

3. Preventing of anything hurtful to her selfe.

Thirdly, this spirit is a Preventing, and wary spirit, to defeate whatsoever attempts may bee made against her Communion, either by opposite persons or properties: for persons: First, she doth with very quick sight espy, and jealously avoyd such affronts as threaten her ruine, and by the spirit of Prayer, draweth God into a league and combination against them. The eye lid is not so tender over the eye, least any hurt should befall it, as this spirit is of them that plot against the wel-fare of her Communion. See *Esay* 63,18,19. and 64,11,12. where the Prophet in the name of the Church presses the Lord against them long before. Secondly, of all contrary properties which doe resist Communion: as Harshnesse, Suspition, Jealousy, Pride, Wrath, Selfe-love, Uncharitablenesse, &c.

1 Contrary attempts.

Esay 63.18.19 & 64.11,12.

2. Contrary properties.

Q. *What is the second, to wit, the Furniture of Communion?*

A. It is that spirit which furnishes the Church with all such gifts as serve to maintaine Communion.

3. The Furniture of Communion.

Q. *What are they?*

A. Many; The first, and mother grace of all, is Love: and all the graces besides this, draw their originall from her, thee being given for the nonce to nourish the rest and to sustaine communion. Its nothing else save a beame of that love of God to the soule, which doth reflect it selfe backe to the Lord himselfe, and being unable to reach him, lighteth upon his Saints that excell in vertue, *Psal.* 16,2. Its that which Saint *John* so magnifies, telling us, 1 *Joh.* 5,1. *He that loveth him that begat, loves him that is begotten.* Its that *band of perfection*, *Col.* 3,14. that holdes in all the duties of Communion, as the *corner stone* doth the sides of the wall. And it arises from the sight of that Image of Gods grace, which shines in his people, which ravisheth each other to behold, and knitteth each to other in the sence thereof, as betokening the excellency of that Fountaine whence it comes, 1 *Sam.* 18,1. *Jonathans heart was not more knit to David, than the Saints each to other.* It is the

First love.

1 Cor. 13, 2, 3.

4. Rom. 13.10.

Psal. 16, 2.

1 Joh. 5.1.

Col. 3,14.

1 Sam. 18,1.

soule

ſoule and life of Communion: it is given for the uſe of the Saints: who could never endure al things, ſuffer, doe, and turne their hand to the workes of this fellowſhip, except this inſtinct of love cauſed them to goe to worke. But love makes all ſweet. See more in my Treatiſe of the Supper.

Q. *What is the ſecond?*

A. Sociableneſſe, a compound of three cordes not eaſily broken. *viz. Amiableneſſe, Humbleneſſe*, and *Selfe-deniall.* Amiableneſſe, is that holy ſuavity of ſpirit, which oppoſes tartneſſe, auſterity, ſowreneſſe and ſullenneſſe: whereby men are like ragged unhewn ſtones, unmeete to couch in this holy building. Contrariwiſe, amiableneſſe is a gentle and alluring facility of ſpirit, which both puts forth it ſelfe to all courteous and gentle behaviour, and alſo draws affection and delight from others. Many are ſo hatefull, and hating, ſo dogged, churliſh and harſh in their temper, that they are indiſpoſed for ſociety: more fit to be Monks or Anchorites than Chriſtians, through their Timon-like diſpoſition. But amiableneſſe is that grace that both acts and provokes all loving offices of Communion.

2 Sociableneſs in 3 things.
1 Amiableneſs Col. 3, 15.
Tit. 3, 3.

Humbleneſſe is a grace which oppoſes pride, a vice excommunicate from true fellowſhip of Saints: cauſing men to thinke themſelves, their parts, their perſons too good for Communion. Humility thinkes ſo meanely of it ſelfe, that it rejoyces, it may be compted worthy to bee *a doore keeper in this houſe of Communion*: and is glad it may be admitted unto it. Its diſcerned by theſe two markes, *Peaceableneſſe* and *Equalneſſe*: both principall pillars in this frame. The former reſiſting contentiouſneſſe, ſingularity of opinion, ſchiſme and faction, prejudice, ſurmiſings, cenſoriouſneſſe, uncharitableneſſe and the like. The latter abhorreth all diſdaine, partiality, and want of indifferency in this Communion. We ſay of *friendſhip*, *Either it meetes with like, or makes like.* Thoſe unequalneſſes of wealth, age, education, and birth, learning, wit, experience, ſuperiority, greatneſſe, doe vaniſh in this Communion: for it makes all alike, (not in civill reſpect) but in point of membership. If it finde equality, it ſanctifies it: as betweene Husband and Wife, Children, Friends, Men of like quality, Calling, State, Gifts, Magiſtrates, Miniſters, Tradeſ-men; cutting the ſinewes of envy, and planting a moſt even likeneſſe of mind, of ſpirit, and harmony betwixt them. But if not, yet as the roundneſſe of the earth reduces

Phil. 4, 5.
2 Humbleneſs.
Rom. 12, 16.
The markes of it.
1 Peaceableneſſe.
Phil. 2, 3.
Rom. 13, 13: and 11, 3.
2 Equalneſſe.

all uneven parts to one figure, so this, all incongruities, dislikes, partialities, if not to an exact, yet to a competent equalnesse and proportion.

3 Selfedeniall
Phil. 2, 5.
1 Cor. 10. 33.
Phil. 2, 4.
1 Cor. 10, 11.

The third grace of sociableneſſe is selfedeniall: which *Paul* cals a minding and seeking for the things of others, as well as our own. See these texts, *Phil.* 2, 5. 1 *Cor.* 10. 33. *Phil.* 2, 4. *Let* (saith he) *the same mind be in you that was in Christ*: who if he had sought himselfe, he had left us in our ruine and misery; but he *pleased not himselfe, but as it is written, &c.* The contrary to this, is selfe and selfelove, the bane of Communion, when men seeke their own esteeme, their own credit, ends, profit and prayse: and if they fayle hereof, they little looke how the publike wel-fare goes forward. We know a private Wealth is contrary to a Common-wealth; so is selfelove to Communion. So that where this three-fold cord is knit, there is a great qualification of the soule to Communion.

Q. *What is the third grace?*

Col. 3, 12, 13.
The 3 grace, Tenderneſſe.
Gal. 6, 1.

A. Tenderneſſe and compassion. A grace very essentiall to this Communion of Saints. And it concerneth the *stronger members toward the weaker*. *Gal.* 6, 1. If any be prevented by errour, ignorance, Satan, sudden temptation, *let him that is stronger set him in joynt againe*, (so the Word is) and restore *him in the spirit of meekenesse*. It cannot be, but offences, pritches, tetches, distastes, will fall out among Christians: but tenderneſſe will handle these matters, as the Chirurgians hand will handle the broken or spreynt joynt, til it have settled it. This is contrary to that rough and stiffe spirit, which cannot interpret, forbeare or long suffer; but would have all brought to their own levell and scantling: and rather than they will yeeld to the infirmities, errors, and mistakes of others, they will overthrow Communion. *Who* (saith *Paul*, 2 *Cor.* 11, 29.) *is weake, and I burne not? I am all in all to winne some. If I cannot eate flesh but I must offend my brother, I will not eate it while I live.* This is a rare grace in our age wherein each one is a man of his own bottome, and condemnes all, who be not of his own frame. Tender conscience is now called Singularity; as if it ever had been so in the Church, that in all cases of difference, there could be established one consent: Nay, its strange to see how custome and prejudice have hardened men from all tenderneſſe and compassion.

2 Cor. 11, 29.

Q. *Are there any more graces of Communion?*

A

A. There is no one grace of the Spirit, but makes much for Communion; as judicious wisedome, to discerne things that differ; stayednesse, to ponder things without rashnesse and precipice; sincerity and singlenesse of heart, against all false brotherhood; like-mindednesse, order, and constancy, in holding out in a good cause: candor and ingenuity of heart; fidelity, and trustinesse: teacheablenesse, thankfulnesse, cheerefulnesse, and the rest of this kind: providence also and forecast. But these I leave to the discretion of the Reader, to conceave of by those three maine graces before named. Phil. 2, 2, 3, 4. Col. 3, 12. Rom. 12, 9. Other graces furnishing Communion. 2 Cor. 1, 12.

Q. I partly see what you meane by this first Generall, viz. qualification: proceed now to the second. Wherein stands the Exercise of Communion?

A. In three chiefe things. First, Graces. Secondly, Meanes or Ordinances. Thirdly, Services or duties: of all which I will ad a word or two, and so come to the use. The 2 Generall Exercise of Communion. In 3 things.

Q. What is the exercise of Communion in Graces?

A. As the commodity to be sold is, so is the market. Looke of what account wares are; in the traffique of men, such are the graces of the spirit in the Communion of Saints. See 1 *Cor.* 1, 4, 6, 7, and 2 *Cor.* 2, 14, 15. They are the chiefe commodity that the members of this body trade for. As earthly men are, some Merchants of Pearles, or of Gold, or of Silkes and velvets, or of spices, &c. so these are Marchants of Graces: and if they raise to themselves an estate in these, in *Precious Faith*, in *Lively Hope*, in *Patience*, *Thankefulnesse*, *&c.* they count themselves to have made the best of all markets. And as the greater the trading is among men, and the more they returne, the richer is the Merchant: so heere, the more plentifull the Marchants, and the commodities to be sold are, the richer are the traders therein. I In graces. 1 Cor. 1, 4. 2 Cor. 2, 14.

Q. How may the soule trade for grace? What are the Rules to be observed therein?

A. First, each member in this staple of Communion, must get the gift of exchange. Hee must not beare the mind to be for himselfe onely, but must maintaine a due entercourse, and exchange of *Grace for grace*. Looke what the Lord Jesus our head is to all the body, that the Members by derivation are to bee to each other. Reade *John* 1, 17. Bee sure then first, that thou bring in thy stock into this banke; remembring that all the Rules of Trading in Communion of Saints for grace. *Note well.* John 1, 17. *Rule.* 1.

members of communion have the same stocke of sanctification, given them to trade withall: they are furnisht with Talents more or lesse for this encrease, and advantage by other.

Luc. 19, 13. Mat. 25, 15. 1 Ioha 3, 3. Reade *Luke* 19, 13. and *Matth.* 25, 15. Also *Eph.* 4, 13. Hence it is that they are all sayd to *partake of one spirit*: and 1 *Iohn* 3, 3. Every believer *hath this hope*: As if no grace ought to bee a stranger to any member in this body, for the kinde thereof. Now then having this stocke, each must afford grace to other

Eph. 4, 29. (so *Paul* speakes *Eph.* 4, 29.) as one doth present his ware in the market to another. And this is to be free of Gods Market:

Prov. 1, 14. to be holy chap-men and customers therein. As in the *Proverbs* Chap. 1, 14. those lewd ones say, *Come, cast in thy lot among us, let us have one purse*: so is it here. And this *Peter* calleth the

1 Pet. 4, 10. *Dispensation of the manifold graces of God.* See his 1 *Epist.* 4, 10. *Paul to Philemon*, verse 20, cals it, the having joy of him, and *refreshing his bowels in the Lord.* Get then this treasure into thee first; (as the trader gets himselfe silver, which answers all things) and then, bury not thy talent, but exchange, and trade, buy and sell, afford good penny worths, live by the gaine of all gracious examples, speeches, behaviours, conversing in this Communion.

Acts 20. Our Lord Jesus his speech was, *It is better to give than receive.* Grace was put into thee for use, even the good of the body; therefore conceale it not, share with the Grace of Communion, and out of the treasure of thy good heart, bring forth good things.

Q. *What other Rule doe you give for this?*

Rule 2. Humility. Rom. 12, 10. 2 Cor. 12, 5. Rom. 12, 16. *A.* Secondly, humility is another excellent meane to exercise Communion in graces. See *Rom.* 12, 10. 2 *Cor.* 12, 5, 6. *Rom.* 12, 16. Which is, *To preferre others graces before our owne*: and to thinke no otherwise, nor desire, others should thinke of us otherwise, than as wee are: *condescending to them of meane degree.* Proud ones get little, and doe little in

The proud get little. the Communion of Saints. They get little. First, because every one thinkes them to bee such as neede not Prayer, neede not counsell, example: their great shew makes men lesse tender of them; but a good man desires, his wants should rather

Note these two well. And do lesse in Communion. draw forth the helpe of others, than his gifts seeme to neede none. Secondly, the Proud man disdaines to spy grace in any, save in some eminent paternes and men of note, for learning, wit or parts But humblenesse spyes grace even thorow the Clond

of

of meane estate, learning, parts: it lookes narrowly, and spies oftentimes great grace in a meane man, for attire, for carriage and fashion. But the Spirit of Grace carries the eye of the humble to the treasure where it lies, lye it never so close and low. Againe, humble ones are both fitter to communicate and to receive. The former, because they thinke they can fall no lower nor lose any great credit, for they have no great thing to lose. Hence it is that when selfe love will chuse to have no prayer at all, rather than to forfeit her repute: humblenesse will trust God with her selfe, and pray. The latter, because being empty, they are hungry: and the hungry are glad of any thing. Eagles catch no Flyes: but meane ones stoope to meane things. They are truely *servants of the Servants of God.* Not that an humble man denies the Grace of God: but because he conceives, that either he is indeed the meanest of others in grace, or else that his better graces dwell not so well as other mens: because darkned with more corruptions than other mens smaller graces be. The humble Christian is in love with the Graces of others, and out of love with himselfe. He envies not, slights not others: he sees the uncomely parts often more graced than the comely: and beholds a pearle, (as of patience, wise speech, cheerefulnesse, mercy, love,) even in the dunghill of the meanest outside. She knowes her owne vilenesse, and wonders if any thing can come from such an one: but others she knowes not, and therefore what she sees uncomely, she hides, but beleeves that excellencie in them which she sees not.

The humble is for both.

Q. What else is required?

Rule 3. Coveting of grace.

A. Thirdly, coveting of each others graces. 1 *Cor.* 12,31. *Covet the things that are most excellent.* Especially those wherein others excell us most. Appetite after the graces of communion, is the instinct of Gods Spirit, for the growth of graces. Many dwell much upon any gift they have to improove it: but they see not where the hedge is lowest, to amend it. Coveting then is, to esteeme the good for that which is precious in them, and to seeke it earnestly. *Pro.* 19. 22. *That which is desireable in a man, is his goodnesse.* As *Abraham* said to the King of Sodom, *Gen.* 14. 21. *Give me the soules, take thou the prey:* so the hungry heart covets communion for graces: other things shee seekes in other places, riches and pleasure, and the like: but grace shee seekes where the Spirit of grace lyes. Men that hunt the Bezard, seeke not

1 Cor. 12. 31.

Prov. 19. 22.

Genes. 14 21.

not her flesh, but that which is precious in her; the stone which is so cordiall. Base respects are nothing to the Saints, in comparison of this Iewell. And this they seeke covetously, as *Paul*, *Phil.* 3. *If by any meanes I might attaine, &c.* And indeed its the onely meane to procure it; for who, knowing the price of grace, will helpe them to it, who are indifferent whether they have it or not? The Lord Iesus, when he saw the poore woman would not give him over, till she had her desire, powred out all his treasure upon her, *Math.* 15, 28. And so, importunity is a maine helpe to communion in graces.

Philip. 3.

Math. 15. 28.

Rule 4. An extracting gift. Prov. 20. 6.

Q. What is the last meane to attaine grace?

A. A gift to extract it out of such as have it in them. *Salomon* saith, *Pro.* 20, 6. *There is wisedome in the heart of the Wise; and a man of understanding will get it out.* There must be a deep bucket to dive into a deep well, to fetch out the water of it. The skilfull Chymist or Apothecary knowes what Oyle, what Salt, what Quintessence lyes in the Mineralls, Spices or Herbes: and applyes his Art to extract and purchase them. That *Shunamite* rested not in the staffe which *Gehazi* had: she would have the skill of the prophet. So doth each Christian: applyes himselfe to extract the gift of another; as *Elisha*, 2 *King.* 4, 30, 34, *layed eyes to eyes, and face to face, of the child whom he restored.* Some excell in this more than others: *Delila* lay at *Sampson*, till he had told his whole heart. So wouldst thou that seekest the grace of others.

2 King. 4. 30.

Helpes to extract grace from others.

1. First, by putting thy case in their persons whom thou tradest with. As, If thou wouldst learne what patience in sicknesse and paine is, or how thou mightest dye well, aske others, How should ye doe in this case, make mine your owne? Secondly, observe wisely what falles from the godly in their communion and converse: oversee not their words, behaviours, affections, zeale scopes.

2. *Watch them narrowly, as Benhadads* men did *Ahab.* Yea, observe the speciall seasons wherein such grace may be gayned, and redeeme them either in publike, or private, ordinarily or extraordinarily; Speciall opportunities afford speciall enlargements.

1 King 20 33.

3. Thirdly, let faith bee the cheefe extractor. Beleeve the graces of the body to be given for thy use, not onely in the ordinances, but even in private converse. *All things are yours*, saith *Paul*: meaning all graces in all the members: its a great helpe of profitting, when as we beleeve all the graces of others are ours, allotted us by priviledge from Christ whose we are.

1 Cor. 3. 21.

Fourthly,

Fourthly, rest not only in the outward object, but pierce into the inward. There is more in a Saint then a bare sentence or carriage will expresse. Looke into the bottome, as the *Cherub* into the Mercy-seat. *The spirit of faith*, humblenesse, hope in a Christian, is a differing thing from prayer or speech: in the family the wisdome, meeknesse of a woman appeares rather in the frame and spirit of her course and constant walking, than in her words or outside, *Prov.* 18.4. *The treasure of the wise is in their hearts.* Beg of the Lord skill in this mystery: till thou canst say, I thank God, I discerne in such a sick man the spirit of patience sustaining him: in another that prayeth, the spirit of humblenesse and feeling; in a third of *Sobriety*, love, compassion, an heart above the Earth, &c. Fifthly, be wise to chuse thy object. Each man excels not in each grace or gift. And when wee meet not with that wee looke for, wee thinke meanly of men, as *Naaman* did, being crossed by *Elisha*. But the graces of God are to bee marked as they bee most eminent: as in *Moses* his meeknesse: in *Phinees* zeale: in *Abraham* faith. The eye looks not at the foot to reach a thing, but at the hand: nor at the hand to go, but at the foot. Acknowledge this peculiarnesse, and profit by it. Sixthly, although thou extract not at the first, what thou desirest, yet wait still to see more: But if thou get that thou seekest, blesse God and be satisfied and thankfull: as *Paul*, *I have enough, I am full, I have received the fruit of your love, a sweet savour*, *Phil.* 4. And looke what wee freely beteame to others, that the graces of the Spirit may never lye dead in the bank of Communion: but still runne fresh, and bee of use for the good of the body. Yea use thy meanest gifts to do good, and thy loaves shall encrease in the breaking, and thy small beginnings shall prove great. By these and the like directions, conceive of this first point.

4 1 Pet. 1.12. Prov. 18.4.

5 2 Kings 5.12. Rom. 12.4.

6 Mat. 10. Matth. 15.37. Job 8.7.

Q. *Proceed to the second Communion in meanes. What is that?*

A. It is such an exercise of communion, as whereby the Church of Christ doth edifie her selfe in and by the Ordinances of God, *Ephes.* 4.13.

The 2. Exercise of Communion. Meanes. Ephes. 4.13.

Q. *How do these Ordinances of God edifie the Church?*

A. Two wayes; first, as they are tyes and bands of Communion: secondly as they are active instruments and helps to beget and nourish it.

Meanes edifie two wayes.

Q. *How are the Ordinances of God tyes and bands?*

A.

As tyes and bands.

A. In that they are appointed of God to be the sinewes and cords of union (not only of the Church to God himselfe but) of the members each to other. Without the which the members would scatter, and be dissolved. Hence *Ps.* 122. Jerusalem is called a *compacted City* knit together by the *Assemblies*, by the sacrifices, by the *Thrones of judgement*. Reade it. So *Paul Ephes.* 4.5. *One God, one Baptisme, one Faith*: noting that the Churches mutuall interest in the Doctrine and Sacraments, doth knit her in one Communion. Thus its said that the Church *continued and clave together* (after the Ascension) in the use of the Ordinances, the Sacrament especially of the Supper. Experience teacheth, that the fellowship of the word, prayer, and the like, is the life, strength, blood and marrow of Communion. Hence it is that they are called the *Banners, Ensignes, Standards of Christ, and the Ministers the bearers thereof.* For as Souldiers flock to the Standard and Ensigne; so do these Doves of Christ *flie to these windowes*, and the youth of his wombe, to these assemblies, *Psal.* 110. 2. Hence *Paul* saith, 1 *Cor.* 10. 16. *The bread wee break, and the wine wee drink, are they not our Communion with the body of Christ?* meaning, that as they knit us to him, so do they knit us each to other. S. *Peter* saith, 2 *Pet.* 1. 2. *The Saints partake like precious Faith.* We are said, *Heb.* 12. 22. *to be come to Mount Zion, and the Assemblies of just men.* Why? Save that hereby we might be strengthned in the same Communion?

Psal. 122.

Ephes. 4. 5.

Acts 2. 46. and 4. 32.

Psal. 110. 2.

1 Cor. 10. 16.

2 Pet. 1. 2, Heb. 12. 22.

Yea, so strong is this Cement to hold together parts of like quality: That it reacheth ofttimes to the uniting of parts of different kind; while the word is preached in a Congregation with any evidence of the Spirit, how doth it bring in the contrary mind, humbling, breaking and changing their natures, till it have brought the Lambe and the Lyon to feede together? But, put case it prevailes not so farre, yet even hypocrites and time-servers, out of a convincement of the amiableness of Communion, will joyne as brethren: and who but they? They will thinke it their shame not to be as eager in fasting, prayer, maintaining of the Minister as any. So that he who openly rebells, is counted a monster. And yet alas! how unsound are the most of these? for, if trouble or persecution arise to try these, how a squint looke they at one another, yea at the Minister himselfe, for his very suffering for a good cause? And it hath beene noted of some Congregations, that while the meanes last

and

and prosper, they Cry *Hosanna*: but if they cease once, they scarse will visite that preacher once in two yeere, whom they received all they have by.

We see that the Common tyes of nature, education, and place, doe much tye men together: To have had one father, to have lyen in one wombe, to have dwelt in one towne; to have fed at one boord, to have beene brought up in one family, or Nursery, are bands of fellowship; how much more all these Spirituall tyes in one? In particular, how dare we come to the Supper of Christ without love? why, because it is (as it is called) a Sacrament of Communion: a tye and band of Gods people, into a more close and firme league of amity, than else they could enjoy. So also the decency, order, beauty, of the ordinances of hearing, of prayer, of fasting (especially in the purity thereof) what singular helps are they to Communion! Yea, the members of the Triumphant Church, the Angels themselves are tyed to the Militant by the Ordinances, 1. *Pet.* 1. 12. When the faithfull members of Christ behold with what holy *Clasps and Taches*, (not of silver or brasse) the Lord hath fastned the parts of the Tabernacle together; when they behold each in other, the Reverence, the Zeale, the Feare, the Joy, and all the gracious dispositions with which they meet God in hearing, praying, receiving: how must they needs be united in neere affection, and love? Not to speak of the holy Censures, which God hath ordained to curbe the unruly, and to confirme the godly in their station, to make the one to feare, and the other to obey; so that there is no Jesuite or profane person doth more abuse, and defile the ordinances to treason and lewd ends, then the Saints do embrace them, to strengthen themselves in this Communion. As *Nehemiah* once said, *Shall such a one as I flee? Nehem.* 6. 11. So do the faithfull, Shall such as we, who enjoy such Ordinances, and have such a Charter of priviledges, quarrell, contend, go to Law, jangle and live at variance? Shall we that are to heare one truth of God, and receive one Sacrament, lye, cog, wrong, hurt each other? Or dare we come into the presence of God in these Ordinances, if we walk inordinately in our course?

1 Pet. 1. 12.

Nehem. 6. 11.

Q. *How are these Ordinances begetters and nourishers of Communion?*

2 Meanes are begetters and nourishers of Communion.

A. There is none of them but concures hereto in a speciall manner.

First,

Instances. 1 First, as for the *Word preached*, how many thousands did one Sermon of Saint *Peters* gaine to this Communion? And it no lesse preserveth and holdeth the faithfull therein. For either it findes them staggering in this Communion, and then it restores them; or weake, and then it strengthens them; or sad and heavie, and then it encourages and comforts them: or ignorant, and then it enlightens them: or unruly, and then it admonishes them; or standing, and then it stablishes them. So that it doth all offices of Communion. 2. Secondly, so the *Censures duly administred*, and the like. 3. Thirdly, so the *Sacrament of the Supper*, How active an instrument is it, to reconcile them that are at ods, and to unite them more who are brethren? It makes them dwell together more sweetly and lovingly. 4. Fourthly, *Prayer* is another; what office is there which it hath not done in the Church? What was the meane of converting *Saul?* What delivered *Peter* out of *Herods* prison? *Acts* 12.6. Acts 12.6. 5. Fifthly, *Fasting*, joyned with it, what good thing hath it not done? a Key to open the Treasure of Heaven, and to bring upon the bodies and soules of the faithfull, plenty in famine, Victory in warre, protection in dangers, ease in distresse. Witnesse the examples of *Ezra*, *Ester*, and others, *Ezra* 8.23. *Ester* 4.16. Ezra 8.23. Ester 4.16. And to end, *The conversing of the people of God in holy conference*, how doth it revive and cheere their soules, when they are filled with heavinesse and sorrow, and to seeke of instruction and strength in the wayes of God? *Heb.* 10. 25. 6 Heb. 10.25.

Q. *I see your meaning in both these, viz. Graces and Ordinances: conclude now, and shew what is the third, viz. Communion in Service.*

3. Exercise of Communion in Services. A. Its such an exercise of Communion, as wherein the members of the Church, by mutuall duties, and services, performed, doe edify themselves in the body.

Q. *Of how many sorts are these?*

of 2 sorts. A. Some concerne the bodies of men, other their soules.

Q. *What duty concernes the bodyes of men? Are bodyes also the objects of Communion?*

1 Concerning the bodies. A. Yea doubtlesse, if the dying bodyes, yea dead carcasses of *Paul* (supposed to be so) *Act.* 14. 19. Acts 14. 19. and *Stephen*, *Act.* 8.2. Acts 8.2. were assisted and enterred with solemne lamentation: much more the living are objects of it. Besides, wee communicate not one with other, as the Angels by Communion of Spirits, but

but by the mediations of our bodies. Besides, the *Bodies*, as well as the *Soules* of the faithfull, *are redeemed to the liberty of this Communion.*

Q. *Are only the bodies of the faithfull, the objects of Communion?*

A. No. There is an holy overflow of Communion of Saints, not only extending to themselves, but even reaching beyond the Sphere of Spirituall Communion, to those that be without: and that both strangers and home-dwellers, yet with caution. For as for strangers, except the occasion be extraordinary, and such as ordinarily relieve cannot redresse: are to be neglected in comparison of our own poore among us: save for present necessity. There be many who have charity for strangers whom they never saw, double to that which they will allow to knowne poore. And this is the disease of wretched people, not only in point of mercy to poore, but even respect and reverence to others. A stranger unknowne shall finde double respect above them wee know. For why, as they saide of our Saviour, *Wee know him whence he is.* So that it is a great argument with base people for honour, that they know not him whom they esteeme. A signe of an Idol-like, not religious regard. No doubt, that good Samaritane who tooke out *two pence* for the releefe of a Iew, would have given six for one of his owne poore, *Luk.* 10.35. But especially our owne poore are to be relieved by us, yea although they be graceless. I know indeede few in townes put any difference betwixt good and bad poore, But the Apostle doth, saying, Doe good to all: especially to the household of faith. Nay many will sooner releeve the lewd than the godly poore in respect of their goodnesse. Perhaps because they finde the bad poore readier to filch from them, and breake their hedges or damnifie them in their estates: But otherwise neither do they lesse affect the bad for their sin, nor more affect the good for their grace: But comply rather with the bad, and maligne the good poore. Nevertheless, the truth is, That the charge of God to give a portion to sixe and seaven, all sorts: to cast our bread upon the waters (where it seemes to be lost) and, the poore wee shall alway have with us; And moreover the common band of nature and creation, must move pity to the miserable. The waters of communion must overflow their own banks, and we must heape hot coales of fire, to see if we can break their hearts.

Even to them without.

John 7. 17.

Gal. 6.

Q. *But*

Q. But what service of Communion concernes the bodies of the poore members of Christ?

Service to the bodies in what it stands.

A. The service of mercy and compassion. Sometime in the infancy of the Church, it hath beene *abovesaid*, *Acts* 4.34, 35,36,37. when the goods of some were sold, and the Church had all things in common: And afterward we see the Church had very speciall care of her poore, appointing Officers for the purpose, that is, *Deacons*, *Acts* 6. yea *Paul* made it one of his peculiar services, that the poore might be relieved, both at home and abroad, especially at Jerusalem. See 1 *Cor.*16.2.2 *Ro.*15.25. Not to cite those infinite Scriptures which presse this duty, and that not by law and compulsion, but voluntarily; and that not in a slight measure, but according to each givers ability, and receivers necessity, 2 *Cor.*8.12,13,14. It was one of *Davids* prayers, *That there might be no complaining in our streets*; *Psalme* 144.14. The streets of the Church should not swarme with beggers: but provision should be made for a supply; and such an enormity must be duly prevented in the Church; Not only when the states of Christians are sunk, but even before when they are in sinking; in which season one shilling will go further then ten after. Thus *Dorcas* not in one kinde, but in many was helpfull to the bodies of the Saints; of *cloathing* their nakednesse, *feeding* their hunger, &c. So *Matth.* 25. Our Saviour reaches it to visiting them in prison, relieving them in their sufferings, especially for Christ. Infinite it were to name the particulars.

Acts 4.34.

Acts 6.

1 Cor.16.2. Rom.15.25.

2 Cor.8.12.

Psal.144.14.

Acts 9.39.

Mat.25.

Q. And is there no other service of Communion, to the bodies of these members, save only in case of poverty?

Petty services not to be omitted.

A. Yes verily: even to the bodies and outward man of all sorts in this Communion, for the attaining of the chiefe ends of Spirituall fellowship the more easily. Of this nature, are frequent conversings of the Saints together, the more liberall use of the Creatures, and the like. Those *Nutmegs and Rases of Ginger, and bowed Groats, and guilt Pence*, which the imprisoned *Martyrs* sent out of prison here and there, shall rise up in judgement against the unkinde degenerate age we live in, in this behalfe.

Q. What services concerne the Soules of the faithfull?

The services to the soule.

A. Briefly (besides all that I have said before) the spirituall services of holy example, savory instruction, admonition, reproofe, correction of errors, exhortation and quickning to holinesse

lineſſe, comfort in heavineſſe, ſickneſſe and diſtreſſe, and in each Spirituall reſpect, wherein member may be uſefull to member *Iob* 4, 2, 3, 4. *Iob* 20. 2, 3. Of which ſeeing I ſpake before in the point of ordinances, I repeate nothing. Onely know that, *Serviceableneſſe* in this kinde is not onely to be exerciſed in the ordinances, but apart, even in a private Communion. Iob 4. 2. Iob 20. 2.

First then, warpe from the Communion of all popiſh, prophane and excommunicate ones from this fellowſhip: comply not with them, turne from all inordinate, malicious, ſcandalous, revolting and prophane ones. True communion abhorres ſuch. Not that they may bee excluded from the publike ordinances of preaching and admonition; but not admitted to the Communion of Sacraments, to the fellowſhip of a body, or to cloſe familiarity of converſe. For what Communion is there betweene Chriſt and Belial: As for hypocrites, they ſtand to Gods barre: But theſe open ſinners, depart from them come out from them, let not thy ſoule nor body come into their counſell or company willingly, leaſt thou weaken the right of a child; for thou canſt not be a ſonne or daughter of the Lord Almighty upon ſuch conditions. True it is, that our ſeparation from ſinne is counted ſingularity and pride; But why? Becauſe the Ordinances which concerne reformation of ſuch, are not executed. If God hath ſpit in their faces, how ſhould we comply with them, till they repent? The ignorance of this hath beene the occaſion of hardening many in their lewdneſſe, when they ſee that, let their courſes be never ſo vile, yet they can enjoy the communion of the beſt at their pleaſure, to give them ſome hope and comfort: and ſo they harden themſelves, in their ſinne. But let Gods Ordinance and not our owne affections ſway us in this: God hath ordained not our Communion, but ſeparation from ſuch, 1 *Theſſ.* 5. 2 *Tim.* 3. 5. to bee the meane of breaking their hearts: or elſe our way will not do it. *Uſe* 1.

Secondly, its admonition to all of Gods houſhold, to beware leaſt any bitter root riſe up in them to defile this Communion. When there were not above 4 or 5 in the Church, how did Satan pollute them, as *Cain* againſt *Abel*; *Iſmael*, againſt *Iſaac*, *Eſau* againſt *Iacob?* to overthrow Communion. So doth hee ſtill. Not onely in the nouriſhing of men in the Church of ſingular, ambitious, and factious ſpirits, to maintaine dangerous *Uſe* 2. *Branch* 1.

tenets, and falſe opinions: But even among the religious ſowing the ſeeds of pride, conceitedneſſe, error, diſcontent, jealouſie, and the like, to overthrow Communion. As the dwelling of brethren together is amiable to behold: ſo the diviſions of brethren are as the barres of a Pallace. Beware we therefore of ſuch ſcurfe: Nouriſh thoſe graces of Communion before-named, amiableneſſe, love, forbearance, wiſdome and other graces, whereby Communion may bee nouriſhed. One dead flye will cauſe an whole box of oyntment to ſtink: one falſe brother, proud, factious ſpirit, one ungrounded judgement, one idle, curious, and fantaſticall perſon, may betray communion. Let us bee wiſe to judge whom wee communicate with: for all may not bee
2 Theſſ. 3. 2. truſted: ſuch as are, let them bee ſo much the more honoured: and the hollow and unſound abandoned. This would ſtop the many breaches that daily befall Communion, both in point of opinion and affection: if, I ſay, ſelfe-love, private reſpects, worldly aimes, and ſiniſterneſſe, were baniſht out of Communion, as Vipers.

Branch 2. Secondly, let it admoniſh Gods people alſo, that if by any occaſion Satan hath caſt in any bone to divide them, and provoke them to heart-burning, wrath, diſtemper: That they preſently caſt it out, and repent, leaſt the breach grow greater. And let the falling out of ſuch bee the renewing of love. Let them ſo much the more narrowly look to themſelves after, to prevent the like: That ſo they may nouriſh the Communion of Saints in the band of peace. Conſider, the feare of Lyons and Wolves is enough to ſhake our Communion: The ſecret propenſeneſſe of our ſpirits, to pritches, tetches and conceits, are enough to marre communion: wee ſhall not need caſt on water to quench that, which for want of laying on fewell, is ready enough to dye alone. Do what we can, if not what wee would.

Uſe 3. Exhortation, to couch in this building of Communion, to practiſe it, to impart each one his gift to the uſe of edifying of the body: let not this dead world coole this grace in us.

Object. Objections I know, there are many, which a ſelfe-loving heart may alledge againſt theſe; Firſt, That this worke is meeter for the Miniſter, than the people. Secondly, That knowledge is now rife among men, what need therefore ſuch adoe? Thirdly, men care not for our reproofes, admonitions, they will

not

not heare us. Fourthly, wee have no leasure for such service, from our own businesse. Fifthly, we must not be busie-bodies. Sixthly, wee are not gifted for it. I answer to the first. All the Lords people are a royall Priesthood. To the second, knowledge puffeth up, love edifies. To the third, Let us not kill our brother, because he is wilfull: if we do our duty, wee have saved our own soule: it is the little practice of Reproofe and admonition, which makes them so unwelcome. To the fourth, wee have leasure enough to buy and sell our neighbour; but not to serve him in love. To the fifth, hee that forbids busiebodinesse, commands us not to be *slothfull in Gods businesse, Rom.*12.11. To the sixth, I say, He that is willing and loving, hath commonly skill enough; and yet is no plea to excuse one fault by a worse: For God requires that all his be qualified with wisdome & skill to speak, and to know their places, observe the best opportunities for his ends, as well as for our own matters.

1 Pet.2.9. *Answ.* 1 Cor.8.1. Rom.12.11.

And thus I have shaddowed out this doctrine of Communion. And (to make an end of the whole Article) this I would say. Oh! How is it to be lamented now adaies, that (as he said *Rome could scarce be found in Rome*) so scarce a shadow of communion is to be seene among professors. As for communion in graces, it is gone and not mist: no more appearing among common Christians, then an Acre or two of land in a Map of a Countrey. As for the tyes of ordinances, how few are there whom the sacred band thereof tyes to the Services of Communion? And, as for duties, let us but mark what the love of the people and Congregations is toward the chiefe members of Communion: I meane such Ministers as have spent themselves for their soules whom they forsake, both in their countenance and maintenance when they are disabled, and by that judge of their communion together. And thus much of the sixth Article.

Briefe use of mourning.

Article VII.

Question.

What is the seventh and last Article?

A. The use of the whole part (the maine point of all:) *viz.* That we beleeve this Deliverance to belong to our selves. Whosoever by the former part hath beene convinced by that of his sinne, and beene kindely pinched and pricked thereby by each of those Articles: so every such soule be now also convinced of Righteousnesse, and beleeve himselfe to be the party to whom this deliverance of Christ belongs, by each of these five Articles premised.

This Article urgeth the use of the whole, viz. That every soule make this Deliverance his own in speciall.

Q. What is it to beleeve this?

What faith is.

A. It is the worke of the Spirit of God, by vertue of which a soule under the condition of faith, doth cast it selfe and rely upon the offer of God, for pardon of sinne, and for eternall life.

Q. I see some things in your answer to be difficult: as especially the two latter: for, as I freely grant faith to be the gift God wrought by his Spirit, so I would faine know what you meane by these two latter, viz. The condition of faith, and the relying of the Soule upon the offer of God. Explane these.

Againe, of the condition of faith.

A. I will endeavour it. And for the former (as before in the point of Vocation, I shewed what I meane by the condition of faith,) so breefly I answere, it is such a Qualification as God requires of one who may beleeve the promise of reconciliation to belong to him. True it is, if we looke at the power of God, he could in a moment set a man in state of grace out of the state of corruption; but in this we must looke at his will revealed, and what is most agreeable to the spirit of Bondage. The Lord knowes, it is no easie thing to beate a man out of himselfe, when the sence of his burden lyes upon him: therefore he so prepares him, that he shall not deny but that he meanes him well, even when he deserves least. And surely it ought not to seeme so strange a point, if we weigh the Scriptures, which never spake in any other language. We reade in *Zech.* 12. 10. and 13. 1. that

The necessity hereof opened

Scriptures for it.

Zach. 12, 10, & 13, 1.

when

when the Lord would *set open a fountaine to his Church for sinne and transgression*, he first put into them *the Spirit of grace*, and compassions or *Supplications*, causing them to *see him whom they had pierced*, and mourne bitterly. If we see the fulfilling heereof in the Gospell, we shall finde that this *Spirit of mourning* went before faith as a preparative: Reade *Act.* 2. 37. when those murtherers of Christ heard that he was the Lord of life, who offered life unto them by *Peter*: *they were pricked in their hearts, saying, Men and Brethren, &c.* now the Apostle answers, *Repent and beleeve.* Reade those severall conditions of faith. *Mat.* 5. *Blessed are they who thirst:* they who *are poore in spirit*, *they that mourne:* for *theirs is the kingdome*, they *shall be satisfied*, and *Mat.* 11. 30. *Come to me all that are loden, and I will ease you.* What thinke we? are not these conditions of a thing as yet wanting? to wit, of being *comforted*, *eased*, *and satisfied*? The like I may say of that, *Ezech.* 36. touching *Seeking God.* I will doe this for them, (pardon them) yet *I will be sought for by them.* So that its plaine, that the Lord meaning to bring the soule to beleeve, prepares it first.

Acts 2. 37.

Math. 5. 3, 4, 5.

Math. 11. 30.

Ezek. 36. 37.

Q. *What is it which workes these preparations? is it any other thing than that which worketh faith?*

A. No, doubtlesse. The Spirit of grace accompanying the offer of God in the Gospell, doth worke both in the soule; howbeit by degrees, the former at the first, and the latter after: and that according to the measures of enlightning and perswasion which the soule is capable of. As wee see in deepe Melancholy and Sorrow, that which at the first seemes harsh and cannot be endured: yet by degrees the Spirit is glad to embrace. In the morning we see there is light comming from the Sunne, ere the rising of it, as well as after the rising. So heere. The offer of Christ to the soule, and the goodnesse of the offerer, doth imprint in the soule some steps and prints of it, in a more remote degree: as to see a possibility of mercy to stay the soule fainting: when yet it is farre from resting in it. And as the Spirit addes more light and savour of it, so it workes the heart to the making more toward it, (if some bar of Satan, or corruption let not) as by mourning for that sinne which offended such a good God, although yet I apply not this goodnesse: and so by desiring it to be my portion, and seeing all other things to be drosse to it, and so of the rest. The sum is, the Lord by these meanes enlarges the heart

What workes these Preparations of the Gospell.

Note well this Section all ye Cavillers.

more and more to thinke, that mercy to belong to her, which she feeles to be dayly presented in more orient colors, and to be the offer of him, that needed not to offer it, and whereof she feeles more and more neede: so that as the purpose of God appeares more cleerely to it, so the timorous soule makes neerer & neerer to it, till it come to rely it selfe at last upon it. And who feeles not the experience of this in himselfe, that as light increases, so the soule is bolder to venture, and feeles eft one step, eft another to be wrought, of hope, stay, good affections of sorrow, of desire: when yet she dares not judge such a Iewell as mercy to be her portion. And to end this, what our sence may conclude in the scattering of darkenesse, by degrees in the aire upon the approach of light, although till the Sunne rise, the day is not perfect: the like may be said heere in the wanzing of feares, more and more, by the approch of the promise, when yet the day starre of righteousnesse is not risen.

Q. *But I observe, that many doubt of this for sundry causes: first they object,* nothing can please God without faith: *now its sure Godly sorrow and desire please God: and therefore what neede we seeke a further way, when faith may be said to containe them all? How answer you this?*

Further cleazing of this truth against cavils. The first.

A. I say this, It pleaseth God that these steps toward Faith, be wrought in the soule, though I deny that they (formally) please God as acts proceeding therefrom. For there are three acts of the Spirit in them that heare. The first, a meere common worke which hypocrites may have. The second a gracious saving worke, as faith proper to the Elect. The third, I take to be a middle worke, which as it is not grace formally, so neither it is a common worke, but such a worke of the Spirit, as stands in order to faith, certainely following; and this is good, in respect of that it produceth, to wit, Grace it selfe, which shall not be hindred, but perfitted in due time. And of this sort are these preparations. Now to make these the worke of Faith, is inconvenient: for although a soule to be converted, hath a seed of Grace remotely cast in by the Spirit, which shall be perfected; yet how absurd were it to say, that a man hath that which he mournes for the want of, or which hee desires to have, I say in that respect, in which he mournes and desires it? otherwise I doe not doubt, but where there is true Faith, there may be a mourning after more. It is objected, Faith may

These are not faith in proper speech.

Object.

be

be, and not discerned. I answer, for a time it may, and in some degree of temptation holding under, but not in an habited and settled manner of absence. *Answer.*

Q. *What say you to the second doubt? This opinion seemes to crosse a truth, That conversion is wrought in an instant?*

A. I deny it not by this assertion: for as it is in the wombe, that there are some preparations naturall in the fruite to make it meete for the soule to enter with the quickning power of it, and yet that onely is the being of the reasonable Creature: so these steps wrought in the soule before Faith, are not Faith, but the conversion of the soule to God, is in the onely act of Faith, in which the worke of calling is perfected, and not afore. Answer to the second.

Q. *Dispatch the rest: The third doubt is, that the worke of the Law, is preparative enough for the Gospell.* To the third

A. So it is, enough for the doctrine of the Gospell to be offered to it. [Note by the way, how this objection grants a legall preparation: Why not others also?] But the Law cannot goe beyond her selfe, the Law cannot breake the heart, or open and melt it, although it doe batter and subdue the fiercenesse of it in generall: now the Scripture urgeth other preparation, and humiliation unto Faith. For it is as impossible to mould the broken gobbets of a vessell into a new one without melting, as the heart under legall terror into a believing one, without some dispositions of the Gospel.

Q. *But the last doubt is greatest: That this Doctrine favoureth Popish preparation, to our own conversion: teaching to attaine to grace by somewhat within our selves.* To the fourth.

A. This hath a colour in it, and nothing else. For who ever ascribed these to any thing in us? Doe we not acknowledge that the free offer of grace doth make the heart sensible, tender and capable of grace, as well as stampe the heart with it by Faith? Both come from the Gospell, and so doth all belonging to reconciliation: the warp and the woof of the cloath, the Alpha and Omega: the beginning to prevent and hold on, and the finishing of it, come from thence. Onely one thing I adde. It is true, that many hearers do make it a tedious way to themselves, through their own error. For they thinke that the Gospell urgeth these Conditions of Faith, as workes of our own pre-

disposing our selves, and so ayme at them, that they bringing them to God, might take the ware for laying down the price. And so, when they feele their Selfe-loving affections moove them to mourne, to desire, to pray, to deny some sinnes, and occasions, they thinke Faith is not farre off: and thereupon (for the time) none are so hopefull as they. But when they feele their hearts never the freer or quieter hereby, but old slavery to abide still, they are at a plunge, and so wanze away like shadowes. But these men must consider, the Lord offers not grace upon such carnall tearmes. That which the soule should looke at in her preparation, is not any of her own wel-fare and ends by believing, as thinking thereby to stop many feares, or to get some advantage to an easie Religion; but the glory of God simply; in the entertayning of his rich grace: which she ought to set up above her own Salvation.

The Conclusion. I say then, that which God aymes at in offering mercy, is the magnifying of his attributes of Mercy, Justice, Wisedome and the rest, which he will have more to appeare in mans Redemption, than they could in *Adams* integrity. He will have the Psal. 24. ult. eternall doores open themselves, as he saith, *Psal.* 24. *ult.* not that our own ends, forgivenesse, and happinesse, but the King of glory might enter in. Even as he ordained our Lord Jesus not to obey and suffer for any ends of his own: but merely the Fathers, to Rom. 15, 3. whom he was subject: as we see in *Romans* 15, *verse* 3. And therefore he would have him lose all glory, and empty himselfe, that Phil. 2, 4. he might fulfill the ends of him that sent him, *Phil.* 2, 4, 5. If the Lord required this of his own Sonne, what shall he doe to us, who stand bound to it? And the Apostle never speakes of the mystery of the Gospel in any of his Epistles, as in that of *Eph.* Eph. 2, 7. 2, 7. 1 *Tim.* 1, 11. *Coloss.* 1, 5. and others: but he presseth this, 1 Tim. 1, 11. Coloss. 1, 5. that the Lord aymed *at the magnifying of the riches of his glorious grace*, and of all his attributes, in the saving of a sinner. So that when this end of God (as much beyond our ends, as the Sunne is above the Earth) is once seene into, it carryes the heart more from it owne, than *Sauls* Father, when hee turned the care for the Asses into the care for his sonne. And as Mariners take all the thought how they may row their maine Shippe, but as for the small boates they tye them to that, to follow the motion thereof alone: so, if wee could see what the streame of God were in CHRIST, and the offer of Salvation, it would quite

quite drive us out of our selves, and selfe-loves, and tye them to his ship to follow it: that if the Lord having his glory from us, we may also under him obtaine Salvation, we may be glad: and ascribe the glory of his holy way and device of Christs pardon and Salvation to him alone, as 1 *Cor.* 1.30. that he who boasteth, might boast of the Lord. Oh, how would this drown all selfe-love in his streame? and how should our mourning be after him, and our desires for him, and our affections toward him, preferring him to our own salvation, as *Paul* did *Israels*? The ignorance of this hath brought in a base and degenerate endevour in most men, to seeke Faith, and so keepes them alway in their extremities. But I forbeare. 1 Cor. 1, 30. Rom. 10, 1.

Q. *Can you say any more to proove this, that so yee may ad a little touching the things wherein this preparation stands?*

A. It is said by *Esay* 40, 3, 4. and *Luke* 4, 3. that *John Baptist* was sent in all austerity to prepare the people to humiliation, sorrow, and selfe-deniall: as that charge implyeth, *Repent, for the Kingdome of Heaven* (meaning forgivenesse) *is at hand.* Which repenting was not a conversion to God before remission came: but a preparing of the soule by godly sorrow and sensiblenesse of sin, to prize mercy approaching. As those words following doe witnesse, *Every valley shall bee filled, and each hill cast down, every crooked thing made straight*, and so forth; which signifies nothing else but a preparing of an untoward heart by humiliation to believe the Gospell. Like to which is that, *Plow up your fallow grounds, and sow not among thornes.* But to leave proofes, that I ayme at in a few words, is to bring to my Auditors view the manner of Evangelicall preparation. You that have attended my labours may remember how long I dwelt upon these in particular. For the first, of a broken heart, and restlesse use of the meanes, I pressed at large that text *Zach.* 12. 10. For that of desire and longing, I dwelt upon that noted Scripture, *Esay* 55, 1. and since that, upon *Matth.* 5. *Blessed are they that hunger, &c.* Touching that of esteeming this Pearle, I spent many Sermons upon *Matth.* 13, 44. Touching that of Renouncing our selves, I partly handled it in the point of selling all: as also more largely upon *Mat.* 16, 24. and since in *Naamans* story, which I purpose (if God give life) to publish; Many other texts also, especially that of the bruised reed, *Matth.* 12, 20. I have presented to your view, and could wish you them

Addition of proofes. Esay 40, 3. Luke 4, 3. Ier. 4, 4. 2 King 5. 11, 12.

part himselfe in his secret of mercy to such a one as I? that hee might glorifie this worke above all the Creation; I see, it is his chiefe object, that out of a ruine he might set up the Throne of his glory in the soules of his Elect, and be magnified for it by them and in their salvation! Oh, shall not this rayse up my affections, I say not above my money, Pleasures, Marriage, Ease, Hopes, and Paradise below, but even my own private salvation; Poore soule, if God had not sought himselfe in thee, what had become of thee? He saved thee for *his Name*, and shall not that name of his be set up and shrined in thine heart (above all Idols) which brought and layd such a treasure in thy lap, and would chuse thy salvation to bee his Master-peece, in which hee would make himselfe admired in those that believe both here and at his comming, 2 *Thess.* 1, 10. refusing to bee glorified in his owne wisedome, except thou also mightst bee saved? Oh! the sence of this, and the benefits which the soule enjoyes in Christ the meanes thereof, ravisheth the heart with the price of it, and causes it to compt of all things heere *as drosse*, that one day it may partake the happinesse of it; when all hypocrites shall gnash their teeth; for forsaking such an offer.

2 Thes. 1, 10.

Phil. 3.

Q. *Conclude with the last: for these may serve to give a taste of the rest.*

The fourth steppe.

2 Kings 10.

Luke 5.

A. It lastly empties the soule of her selfe. Even as the Queene of *Sheba* beholding the glory and wisedome of *Salomon*, *had no spirit left in her*, but was ashamed of her own sillinesse: and as *Peter*, *Luke* 5. beholding the glorious power of Christ, in bringing so many fishes into the Net, when he could catch nothing, was amazed. So doth the Lord in this case. Hee causes that loathnes and resistance of that proud heart that savors no grace of Faith, to quaile and faile utterly, takes away that corrupt selfe and selfe-love which is offended at his grace. And as the word of the Prophet bidding *Naaman* wash and be cleane, being once digested, drave him out of his humors and distempers: so the brightnesse of this grace offered to the soule, doth devoure the opposition thereof. Especially it turnes away the soule from her owne ends in seeking salvation: shee dares not now ascribe to her own duties, hearings, prayers, affections, preparations, but casts them into the Sea, that life may bee preserved. Shee feeles the great ends of Gods Glory to worke all these in her:

her: but no way as workes commending her to God; but as sparkles of the Spirit of grace, which by these steps drawes her home to God, because he will save her. And therefore in all these, she is humbled in her selfe and naked, as one that is no better than she was in point of desart; though in the way of salvation much neerer. And therefore shee saith with the Church. *Hos.* 14. 3. *Asshur shall not save me: I will not ride upon Horses, but with thee the fatherlesse shall find mercy.* And heerein shee differs from all proud hypocrites, who wanting this fire upon their herth, are faine to compasse themselves with their owne sparkles, though they lye downe in sorrow, *Esay* 50, 11. Nay its certaine, a prepared heart is so farre from the boasting of a Pharisee, in his attempts, that rather he is as *Peter*, toyled and wearied of himselfe; so farre from sacrificing to his Nets, that he lookes upon them with *abhorring*, and saith, Lord, *depart from me a sinfull man.* Hos. 14, 3. Esay 50. 11.

Q. *What is the meaning of that condition: That the soule be at Gods disposé? open it a little.*

A. The meaning thereof is this, That the soule acknowledging that God hath drawne it towards Christ, and therefore will not leave his worke by halfes: doe, humbly deny it selfe in her own haste and desires, and content to be as God will have her, and to lye low at his feete, to be put off and delayed from that measure of revealing, from that evidence of the promise, and that resting upon it which shee would gladly partake. And that in the constant use of meanes, shee be willing to stay Gods leasure with meekenesse and patience, till the Lord please to enlarge her. For, what doth she know whether he hold her so low, because shee is not yet fit to have her desire granted? As it was with *Paul*, The Lord kept him under a pricke in the flesh, and the buffeting of Satan, least he should be puffed up by his revelations: yea, though he prayed oft to be eased of it, yet God told him, He would uphold him with grace sufficient, till he saw him fitter for that he asked: And *Paul* seeing Gods will, was content to be at his dispose, and would very gladly be under infirmity, that his power might be magnified in upholding him. So ought the soule, even to quiet it selfe under her deadnesse, and weakenesse: not giving place to ease and loosenesse, but walking in her innocency, till the Lord shall enlarge her to further strength and ability: and so, counting it her strength and best

course

course to sit still, *Esay* 30. in respect of distemper or impatience. As touching that opinion, That the sonne must be content to perish or to be saved, as God shall dispose of her: I say this, that the Lord hath more adoe with some of his, than others, in the taming of their stout hearts: and he is faine so to yoake them, till he bring them fully to the bent of his bow, even to be weary with their struglings with God, and (seeing no remedy) to honour his free grace with a stooping of heart unto his will: to doe with them as he shall please, and for their parts, they will fight against him no longer. But to speake properly, to be content to perish that God might have glory, is rather the grace of some great proficient in godlinesse, as *Paul* was, *Rom.* 10, 1. than of a poore novice, who seekes ease of his lode from a cleere promise. I say no more.

And by this little I desire my Auditors to thinke of the rest: I doe not affirme that God doth alway proceede alike with all for matter of order, sensiblenesse, manner, or measure. In some he workes more at the first than in others; some he sooner cals than others, in some one of these is more cleere than in others: as in *Lydia* and *Zacheus*: and commonly as the degrees of corruption have been, so are the degrees of humbling; and as the obedience to meanes hath been longer (without breaking out) so the measure of Terror is lesser: the Lord is a most free agent, and tyed to none: we speake only of such preparations as experience sheweth to be most ordinary among hearers. If God please I shall hereafter ad more in another treatise.

Gods manner of proceeding not alike in all.

Q. *Ad somewhat briefely for use hereof, ere wee come to the latter Branch of Faith, that so confusion of uses may bee avoyded.*

Use 1. *Branch* 1.

A. The uses are these. First, this is *terror* to all that dreame their estate to be good, when yet they lye in their sinnes as whole men: they thinke Christ is offered them barely. *Bee reconciled to God*: bee they what they will bee. And in this they are the more strengthened by the opinion of such Divines as dislike these preparations. The which opinion as it takes away the benefit of triall and comfort from many poore soules, who would faine finde the least seed of Faith to bee begun in them; and keeps them long at a dead point with themselves for lack of Faith it selfe: so it nouzles many hypocrites in a conceite of themselves, that be they what they will, yet they.

they may be reconciled at their pleasure. And truly this fruit of it, is the best that I have found to come from it. But to passe by them: to these I say, Beware lest yee play despisers of grace so long (*by turning it to wantonnesse*) while the Lord leaves ye to vanish and perish in your owne error and evils.

Secondly, to all such as remaine blinde and dead-hearted blocks in the midst of this grace of the Gospell: They see no light, nor feele any warmth therefrom; but still are cold snakes, and are neither affected with good nor evill: neither hope, sorrow, desire or estimation of this pearle will fasten on them. At the heare say of a bargaine, at the noise of their pleasures, and at their jigs, and tales they can laugh: but here, neither will good day mend, nor bad paire them. Where is the hope of your faith, where no dram of the condition of it is wrought? Consider, at death, yee shall heare God saying thus, Loe, the things which your hearts loved, ye have: and if my grace and offer had beene as precious as a base pot of Beere, as a game at Cards, as a long lock at your eares, ye had also had that. But now your knocking at my doore is too late, who heard not my knockings at yours. *Branch 2.*

Thirdly, all dallyers with the season of this grace, and putters off this rich offer of God, pind on their sleeve: thinking that they might have God tyed to them, and because they have tasted of his grace, with the tip of their tongue, therefore they may have it at their command: whereas having once despised it, they grow further and further from it daily. They should have learned that the condition of faith is the preparation to faith; dally with the one, and forgoe the other. Also all hypocrites that rest in some appearance of these preparations, not wrought in them by the Spirit of grace, but from their own principles; which appeares in this, that if they be reproved, they cannot endure it, dare not enter into the triall of their mournings, desires, and prove them to come from the Spirit of grace; but love their own ease, better than the rules of God, and while their owne pangs last, who but they? but when their own sparkles be out, then full of sorrow. No constancy, plainnesse, selfedeniall can be found in them; grace is nothing worth of it selfe, except some mixture of their own concurre with it. A signe that they have felt little sweetnesse in it, and therefore are farre from beleeving it. Oh, lose not your labour, *lay not out your money for no bread*; chuse not to goa mile with God for nothing, rather than two for salvation; *Branch 3.*

Branch 4.

let

let Gods glory be above your selves; and lose not all for a false
2 Iohn 8. heart, but take his counsell, that said, 2 *John* 8. *Lose not the things ye have swet for*, till ye have got a full reward, even faith to save your soule.

Use 2. Secondly, let this doctrine remove those feares and objections which arise in weake consciences, as touching the greatnesse and measure of preparations. By the way perhaps some might aske the reason, why the most people make more questions and doubts about the Measures of these preparings, than about faith it selfe. Oh (saith one) if I could finde in my spirit such brokennesse, such mourning, such struglings and pangs of the new birth, such hungring desires, and appetite after mercy, such paines and diligence, and such restlesse endeavours to heare, pray, conferre, as I see bred in others, it were somewhat indeed. Then I could beleeve. First, I say, the true cause of this in some poore soules may bee the sweet working of the Spirit of grace, which hath shewed them somewhat in the precious promise, which makes them impatient and unsatisfied till they obtaine it: and so it is well: for in this their seeking they shall finde. But surely in the greater sort, wee may perceive this their whining comes from hence, that the works of preparation are more palpable and sensible to the soule, than the work of faith, which is then strongest when perhaps feeling is least. Now it is strange to see how earnest our nature is after such graces, as we can feele most in our selves, and which have a kinde of concurrence with somewhat of our own, as affections of zeale, humblenesse, desire, feare, diligence, and the like: whereas faith which hath her worke about another object without her selfe, is more spirituall and heavenly. And therefore wee must plod about the former that still our feelings might satisfie us: and we think we cannot have mournings enough, hopes, comforts, and joyes enough, because selfelove is more prone to snatch to it self some of these, as planted in nature. But to come to the point I intend: let not this disquiet any poore soule under the condition of faith, preparations are weaker in them than others (so be it that their sloth and ease bee not the cause:) neither let them greedily hunt after these, so as to darken faith in the promise in their eye, or to rest in these: But let them know, first that in these stands not their happinesse, but in Christ beleeved in. Secondly, if they had these in the measure they would, they would be ready to rest too much in them, as *Peter* in his

his Tabernacles. Thirdly, that the truth of these, not the greatnesse hath the promise; even the smoking flax and the bruised reed: yea, commonly such honour God soonest by beleeving. And with these cautions, let them go on and prosper.

Thirdly, exhortation to poore soules, whom God hath truly brought under the condition of faith to blesse him for that handsell, I say, first to acknowledge it great mercy, although they have many doubts and feares, and distempers to hinder them, and the Devill to come betweene cup and lip, that they might not drink of that cup of salvation. Oh remember, its mercy to be brought within these Suburbs of Heaven; if ye desire, say not its nothing. It was wont to be the answer of a discontented woman, who had enough; when she was asked how she fared, to answer, We have nothing, &c. This whining heart is in us, and hinders us from much good. Be thankfull for any thing, especially a pledge of faith: nay, be humble and say, Lord what ever is not hell, is from mercy. I will rather comfort my selfe, that the Lord meanes me the fulnesse of this earnest: rather than grudge that presently I have not my will, and so wax weary of waiting. And secondly, should expell slavish feares from them, because the Lord hath given them a condition of faith. Beware ye doe not abuse it. Pledges are well kept by honest men, not spoyled. Doe not tempt God by your distrust: nor suffer the good preparations of the Spirit to dye or wanze, through boldnesse, loosenesse, worldlinesse, pleasures; lest God make them as bitter to ye, as *Sampsons* dallyings with his harlot. If ye belong to God, he will save ye: but it shall be thorow the fire, and with some smart, ere the Devill and your conscience have done with ye. It is in this case as with them that play at Slide-groat: the silver at first may be easily discerned by the stampe, but by that time they have used it at their pleasure a while, is so defaced, that ye know not what to make of it. Make conscience of keeping Gods pledges, safe and entire. And to conclude, let these conditions already wrought be encouragements to attend the Lord for Faith it selfe. *Use 3.* 1 2

When *Manoa* told his Wife, they must dye, because they had seene God: shee rather argued contrarily, That if God would slay them, hee would never have told them of a sonne: for how could this and that stand together? Nay wait upon God, and presse upon him by prayer to performe his promise upon this condition. *Elisha* being to forgoe his Master, as-

ked him that his spirit might be doubled upon him: *Elia* told him it was hard to grant: howbeit if he saw him at their parting, he should. Now what did *Elisha*? did he start from him? Could any thing divide him? No, he would be sure to keepe the condition of the grant: and so did. For seeing *Elia* to ascend, he cryed, *My Father, my Father, the Horseman of Israel and the Chariots thereof*: and so in taking up the Cloak of his Master, he received his spirit doubled. Oh, that this wisdome were in us! Rather the sinne of our hearers is, after they have spent a great part of their life, in getting the condition, they are so farre from heartning themselves to beleeve that God will perfect the work of faith with power, that they are ready to float betweene these two, the Condition, and the performance. If they bee urged to beleeve, they flye to the condition, saying, yea, if I had the condition, but I am farre from mourning, &c. If they be urged to the condition, then they answer, yea, if I could beleeve: as if these were works of our own, not the Lords, rather the one contrary to the other, than agreeable. I end therefore with this caveat, Let not the Devill deceive thee about thy condition, and then hold what thou hast, and let nothing so beguile thee as to deny Gods grace: and so doing, pleade with the Lord humbly, that he would not frustrate thy hope, of which he hath given thee such a pledge, and in his best season he will assuredly answer thee.

2 Kings 2.

Q. *Conclude with the last use.*

A. It is very weighty; and discovers the ignorance and vanity of such Ministers and people, who though they be not leavened with Popery, yet partly from confounding mourning or sorrow with repentance, and partly from blindnesse and error of the common sort, teach and think that repentance must go before faith. And here they flourish exceedingly; for (say they) What? Doth not *Peter* say, Repent and beleeve? Think ye that Christ will dwell where corruption is? Must we not repent, because the Kingdome of Heaven is neere? Will God meddle with such as live in their sinne? Hence they mightily urge mortification of lusts, before wee dare apply Christ, &c. But oh, yee blind guides of the blinde! see you not how under colour of your devotion, ye overthrow Christ? What use is there of Christ, if our sinnes (before wee beleeve) must first be mortified? Shall Christ dye for sinne already mortified? Can wee dispose our

selves

selves to grace, when as all that is in us is graceleſſe? No: Chriſt must be, not only before our mortification, but alſo before our beleeving, yea before our preparation to beleeve. Oh! But *John* the *Baptiſt*, bids the people to repent, becauſe the Kingdome was at hand. I anſwer, This objection comes from meere ignorance of the Text. For that Repentance there, ſignifieth only a penitency of heart, yrking the ſoule for ſinne. And yet Chriſt only is the worker of it, and its a preparing grace of the Kingdome (as I noted) raiſed in the hearts of all that God will ſave. Againe, it confounds the order of ſanctification with the order of Regeneration; for although Mortification go before Vivification, yet repentance never goes before faith. *Object. Anſw.*

Q. *Now come to the latter branch, What is it, to caſt the ſoule upon a promiſe, or to believe?*

A. It is the laſt work of the Calling Spirit of God, whereby an humbled ſinner doth caſt himſelfe upon this word of God, *Be reconciled, come & drinke, come and I will eaſe you,* (or the like offer, will, charge, or promiſe of God) for pardon and life. This point is of all others the chiefe, and therefore I chuſe to referre it to this place, as the uſe of all that hath beene ſpoken joyntly conſidered; for we know, a fivefold cord is not eaſily broken, and yet no one twiſt thereof might well be ſpared. The maine point. What it is to caſt our ſelves upon the promiſe.

Five divers grounds have beene handled in this ſecond part. First, God the Father our enemy, hath cut off his plea, and found out our deliverance. Secondly, the Lord Jeſus accordingly hath ſatisfied the juſtice of God; that mercy might have free courſe by the procuring of a righteouſneſſe. Thirdly, God the Father accepts this for a poore ſinner as if he in perſon had ſatisfied, and therefore offers it to the ſoule moſt unfeignedly, without hook or crook. Fourthly, He offers him not nakedly, but with all his rich furniture, to draw the ſoule to faſten upon him. Fifthly, Hee offers him to each poore member of his Church, there to dwell for ever both in grace and glory. Now to conclude; I demand what one linke of this chaine were not ſtrong enough to draw the heart to ſettle it ſelfe upon it? And yet I muſt ſay this, That the word and promiſe of God is the immediate thing which Faith relyes upon: although ſtrengthened with all the reſt. A little therefore of the nature of this promiſe. How Faith preſuppoſes all the Articles ſpoken of. 3. 4. 5.

Q. *How many things are required to this conſideration?*

Of the nature of the promise, which faith looks at.

A. Two in generall. The one to gage the promise and offer of God, as a Marriner would sound the depth of the Sea, least his ship should be on ground; so see whether it be able to beare the weight of the soule or no, and answer all her distempers and feares fully. The second if it appeare that it is able to susteine it, then to rely and cast it selfe upon it confidently, for her own pardon and salvation.

Q. *How shall the soule rightly gage the depth and strength of the offer and promise, which it cannot reach?*

How to gage the depth of a Promise.

A. Although the Marriner cannot himselfe by his owne fadome touch the bottome of the Sea, yet by his line and plummet he can sound it as well, as if he could reach it with his hand, and so fasten his Ancor upon it: so here the plummet and cable of the Word, wherein this strength and depth lyes, will helpe us to finde it out so farre as may serve our turne. The hand of faith touches the depth of mercy contained in the offer, by the direction of the Spirit in the Word, which tels us what is contained therein.

Q. *How many things are contained in it?*

Look back to Article 3.

A. Many things of which by the way I gave a touch in Article the third, but here I will open further. Look thither and see what I said of the freedome and simplicity of the offer. Now adde more touching the nature of the Word of promise, which is Gods expression of the offer at the full. Three things then the soule must look at, to bottome it selfe upon the promise of Reconciliation and deliverance. First, the wisdome of the Lord. Secondly, the strength. Thirdly, the faithfulnesse: all which are sure grounds the Lord hath hidden in the promise of mercy to a poor sinner, that is under the condition. Reade more in my Sacraments Treatise 2. in point of Faith.

Three things to bottome the soule upon a promise or word.

Q. *What is the first, the wisdome of God in the promise?*

The 1. Wisdome of the Promiser. 2 Kings 3. ult.

A. I may say of it, as the holy Ghost said of *Solomon*, when hee called for a Sword to cut the childe: *All Israel saw that God had put the spirit of wisdome into him to doe justice.* So, God hath shewed all wisdome in the promise, to settle the soule. And that in two respects: first, of himselfe: secondly, of us: in respect of himselfe, because in revealing his heart of love to the soule only hereby, and no other way, he teacheth us, that hee who is God only wise, 1 *Tim.* 1.17. could in the depth of his counsell finde out no other way so wise and sufficient

Both in himselfe.

1 Tim. 1.17.

cient as this, to ground the soule in sure peace towards him: Christ and the promise in him, was that which seemed the wisest of all wayes, in the thought of God, especially to us under the Gospell. See *Heb.* 1.1. *After sundry wayes the Lord spake to our Fathers in dark times, as dreames, Urim, visions: but now by his Sonne and Word, the engraven forme, &c.* Note how this course is called the best, and wisest, and holdingest of all, as having more in it than all the rest. Oh! we would think in our shallownesse, that *one from the dead*, Angels or revelations were better. But wisdome it selfe hath pitcht upon this way (all things considered) as the wisest of all. Heb. 1.1.

Secondly, in respect of us. For it is such a way as calles us to faith, a promise having relation to beleeving it, without which it cannot profit us. Now if it be without us, how wise a way is it to quash and dampe our base spirit of selfe-conceit and selfe endeavour, and to abase our pride, that he who boasteth, might boast in the Lord? So that the promise is like the Map which a wise man shewed once to a foole that boasted of his Lands, bidding him to point out his Lands in the Map: which being narrow, he could not do, And so went away ashamed. Note then for this, first, we all would be counted wise: many in these dayes chuse to bee counted rather dishoneſt than unwise: Well, let us then be wise for our selves, and wise to salvation, in chusing this way of a promise to ground our selves upon. We see not the Lord: but if this be a wiser way then that, think there is somewhat in it more than at first might seeme and fasten upon it. And for us.

Q. *What is the second bottome in a promise?*

A. The strength of God: Reade 1 *Sam.* 15. *The strength of Israel cannot lye*; meaning in his Word. So then in the Word of God is his strength also, enough to bear up the poor soule in beleeving. *Heb.* 1.3. *He beares up all* (the weight of the world) *by the word of his power*: how much more the weight of a weake soule? See *Esay* 27.5. *Anger is not in me*, there is a word. What followes? *Or take hold of my strength and make peace*, q.d. If I be reconciled, there is strength enough, and that for a sinner to take hold of: either this or nothing, Reade 2 *Cor.* 1.20. *for all the promises of God in him are Yea and Amen*: that is, sure and strong, but mark how? *In him*: the *words that I speake, are Spirit and life*: But wherein is this strength? Surely in the forenamed grounds of this second part: Christs satisfaction, the Fathers acceptation, are those pillars of The second strength of the Promise. 1 Sam. 1.3. Esay 27.5. 2 Cor. 1.20.

strength to a promise. Without which it would not availe to go to a promise. Weigh seriously that noted Text, 2 *Cor.* 5.20,21.

2 Cor. 5.20. The Ministry is a strong pledge of Gods faithfulnesse.

The Ministers of God in his Name offer and seale up in the Word and Sacraments that word, *Be reconciled to God.* What saith the soule to this? I dare not, God is a consuming fire. True, saith *Paul, but anger is not in him.* Why, because he hath made (and accepted) him that knew no sin, to be sin, that we might be the righteousnesse of God in him: he that said, *In him he is well pleased.* Shal a poore soule be then as *Noahs* Dove upon the waters? *Why say ye to my soule, Fly to the Hils,* if God be his strong hold? If thou be under the condition of the promise, he is no lesse in his promise. Take a similitude. A man lies in prison for debt of an hundred pound. A friend comes to him, and bids him come out; he answers, I cannot, I lye here for debt: but being urged, he considers that its not for nothing he is so pressed by his friend, there is some Surety hath paid the debt; and then there appeares a strength unto him, and laying hold of it, he comes out. Reade that in *Rom.* 3.25. *God hath set him forth to be a propitiation: that he might be just in justifying him who is of the faith of Jesus.* What saith the poore sinner to this? Oh! but it is just with God to punish sin whersoever? Nay, having made and accepted him the propitiation for a broken soule, it is even just to pardon him. It was mercy to grant such propitiation: but having so done, it is also justice to pardon; even as it is not just to take one debt twice. Therefore *David* pleades, *Pardon me according to thy Righteousnesse:* Christ having turned just wrath into just mercy. To conclude this, note yet a second strength in the promise: for the poore soule still cavils. But this is to a Beleever, I beleeve not. I answer, but the promise (by the power of the Spirit of our Advocate) is able to do that which it requireth: its not a killing letter as the Law, *Doe this and live:* but a quickning one, *Beleeve and live:* it gives that it commands; the soule being under a promise, is under the Authority of him that bids her be reconciled. It is as with *Naaman,* 2 *Kings* 5.15. *Wash and bee cleane*: So hee *washed, and loe, his flesh came as a childes.* *Acts* 3. that Cripple that beheld *John* and *Peter,* being bidden to arise, felt strength and streightnesse to come into his limbes; how? in the *Name of Jesus,* Verse 12. This Name of Jesus is much more in the promise of Reconciliation. Marke then: If the strength of the promise be such, say not, It is nothing, but take hold of it.

Rom 3.25. *Object.* 1. *Answ.* *Object.* 2. *Answ.* 2 Kings 5.15. Acts 3.12.

Q. *What*

Q. *What is the third bottome in the promise?*

A. The faithfulneſſe and undeceiveable unchangeableneſſe of it: this is a ſtrong bottome, 1 *Tim.* 1.25. *This is a faithfull ſpeech, and worthy all acceptance, Chriſt came, &c.* Reade that ſweet place *Eſay* 55. 3. *The ſure mercies of David* and the opening of it, *Hebr.* 6.18. *Surely bleſſing, I will bleſſe thee. Wherein God willing more abundantly to ſhew to the heires of his promiſe the immutability of his Counſell, confirmed it by an oath, that by two immutable things, (Covenant and oath, in which it was impoſſible for God to lye,) wee might have ſtrong conſolation.* *Why?* Becauſe they are as two Cities of Refuge to a poore diſtreſſed fearefull ſoule (in the purſuit of Sathan and conſcience thoſe two avengers) to lay hold upon. Marke then, if the Lord deſcend ſo low to a poore ſinner, as to anſwer all doubts, by adding an Oath and a ſeale of his Sacraments, and a pledge of his Miniſters faithfulneſſe, to aſſure the ſimplicity of his meaning: then doubtleſſe, it muſt be his honour to performe it, and hee that beleeves it not, muſt needs make him a lyar, *John* 3. 33. *as hee that beleeves, ſets his ſeale to the Word,* that it is true. *Numbers* 22.19. It came from a wretch, yet by Gods Spirit. *God is not a man, that hee ſhould lye.* Oh! then bottome thy ſoule upon this faithfulneſſe. Reade *Eſay* 54.9. Having made this covenant of mercy with the Church he addes, *This is as the waters of Noah unto mee: for as I have ſworne that they ſhall no more deſtroy: ſo, I will be wroth no more with thee: with everlaſting kindneſſe I will ſhew mercy upon thee.* And againe, *if my Covenant with the Sunne, and Moone, and Starres, ſhall faile, then ſhall my Covenant faile with thee.* We reſt upon the promiſe of a man that never failed us; much more his oath. *Heb.* 6.16. *An oath is among men a confirmation and end of all ſtrife.* Oh! beware then of ſtrugling againſt Gods promiſe, becauſe it carries the force of an oath with it. Let me exemplifie it by a Text, 1 *Kings* 1. 22. the Prophet *Nathan* and *Bathſheba* go to *David* and preſſe him; *Did not my Lord the King ſay, Solomon ſhall ſurely reigne after me?* How is it then, that *Adonijah* reignes? What did *David?* He rowſing his weak body up, ſweares, *As the Lord liveth, who hath delivered my ſoul out of all adverſity, as I have ſaid, ſo I will performe it this day: Solomon my ſon ſhall reign:* was not *David* as good as his word, and durſt any hinder or croſſe it? No, it ended the ſtrife, and ſcared away all the Traytors. Oh! beware then, that thou croſſe not

The third. The faithfulneſſe of God. 1 Tim. 1.25. Eſay 55.3. Heb. 6.18. John 3.33. Numb. 22.19. Eſay 54.9. Heb. 6.16. 1 Kings 1. 22.

the Lord in his promise, to make him a lyer; And I may say the like of all other attributes of God; for the promise is, that by which God seekes himselfe and his own glory infinitely: and therefore he hath put himselfe wholly into it.

How the soule should apply these grounds?

Q. *These are strong grounds, how should the soule rely upon them? Are there any directions for this?*

A. Faith should in these respects doe these things.

1. First, shee ought to ponder well, and muse upon the promise.
2. Secondly, bee throughly convinced thereby in her heart, of
3. all these grounds. Thirdly, shee should cleave close to the pro-
4. mise against all objections. Fourthly, shee should humbly
5. and wholly obey and consent to the promise. And lastly, shee ought to pleade the promise, and improve it to her owne peace.

Q. *These are sweete duties, What is the first of them?*

1 Pondering a promise, What?

A. To ponder a promise. *Pondering* is, when a man lifts any thing to esteeme what weight it beares: so ought Faith to doe with the promise: And that in these three kinds.

Partly to marke it.

First, to marke it. Men give no heede to Gods Promises: they lye hid in the Word, and are made no otherwise of than as other common passages. It is long before an hearer remember one of forty, till some crosse drive them in as with an Hammer: and then perhaps hee remembers some one. A fearefull

Esay 8, 8.

sinne: Reade *Esay* 8. *verse* 8. *Ahaz* slighted the promise of God: the Prophet tells him, Is it not enough for yee to slight a Prophet, but God in a Prophet, not marking what he promises? Loe, I will therefore make a promise to my Church, and it shall be marked, *A Virgin shall conceive a Sonne, &c.* Loe the cause of unbeliefe in many, is their giddinesse, they are so full of froth, that holy promises are as *a vaine thing to them*, as the Law

Iam. 4, 5.

was a vaine thing in *Hosea* 8, 12. And the Word to them in *Iames*: *Doe the Scriptures speake in vaine?* noting the wildnesse of the heart, and now the foole having seene this glasse, forgets the Lords face? Oh; the giddinesse of minde, even the wild-Goose chase of the most of us, in hearing promises. But beware,

Heb. 2, 1.

Heb. 2, 1. that yee set such a marke upon a promise and offer of God, that it may be the fayrest flower in the Garden of God, in your eyes. The eye of the soule must guide the heart in believing, Set a starre upon the margin of a speciall promise. Buy that booke that calls out promises of note in this kinde. Even as every spoon

full

full put into a full vessell runnes over, though the vessell bee sound: so heere, looke therefore that your vessels be empty also, if yee would marke the promise: least God bespeaking in your cast, and yee be not aware. I speake to you of my owne Congregation, not without cause: least the precious promises yee have heard, leake out, and this of Reconciliation in Christ, and the offer of it.

The second is, Musing of a promise: chewing upon the cud of it as the cleane beast: having observed some of the choyce texts of Gods offer or promise annexed, dwell upon it: the heart is the arme which must weigh a promise duely. Therefore its sayd of *Mary*, *Shee pondred the Angels words in her heart.* So did they, *Iona* 3,9. Oh! if God turne from his anger, wee shall not perish, but live in his sight. This is the taking of Gods perswasions, and allurements and benefits offered us in the promise, into our consideration, as the Merchant, *Matth.* 13,44. hee went aside *and hid the Pearle*: nourishing the gaine of mercy, pardon, Heaven, as a child would hold a sweete thing under the palate. It is the putting of Gods Cords and Rags under our arme-holes, that the spirit may draw us out of our dungeon, with ease. Oh! this is a riddle to men. Many will marke for the time present, who cannot bee brought further: but stick at the birth, and have no strength to bring forth. The common answer is, Oh! we cannot meditate. No, for the Divell knowes, if yee could doe so, yee might meete the Lord, to settle you upon the promise. Let them whom this concernes, weigh it well: least they lay heapes upon heapes, and dye of thirst. Rid your soules of other scurff: get matter of promises about ye, separate your selves, *Prov.* 18.2. for this is a part of Gods worship, and cannot be done in the workes of our calling, the throng of other businesse. The Lord blesse this to us!

2 Partly to muse upon it.

Iona 3,9.

Mat. 13,44.

Pro. 18,2.

And lastly, make the Word of the promise, familiar by frequency, get it by heart, till it be easie. As a man having many friends, yet hath some one hee makes his bosome friend, to whom he powrs out his whole heart, as *Ionathan* and *David* did, 1 *Sam.* 20,41. So did *David* make the promise *his Counseller*, and companion, *Psal.* 119,24. And so should we do. As if a man that hath a sick, or a craty body, will powre out all into the bosome of a Chirurgion, or Doctor of Phisick: hee will hide nothing, but tell them his whole heart, Oh! we boast that the Minister

And lastly to familiarize with it.

Minister of God knowes least of our minde. But if we deale so with Gods promises, we are like to fare worse. Oh! how seldom are our doubts and feares powred into the bosome of this companion; How would it stay us, and speake to our hearts? In the feare of God, let not the offer and promise of God be strangers to us.

Q. *What is the second worke of the soule?*

The 2. worke of applying the grounds.

A. To be convinced of whatsoever hath beene said of the wisedome, strength, and truth of God in offering and promising pardon to a sinner. See *Ioh.* 16, 9. The Gospell *shall convince the heart of righteousnesse.* This followeth the former. Due weighing, will cause the soule to see the whole heart and meaning of God in a promise, and to be under the authority and evidence thereof. Else no believing. *Heb.* 11. 1. Faith is called an evidence and demonstration: as light at midday convinces the eye of it selfe. So here: the soule must see God nakedly in his promise: *as in a mirror.* See 2 *Cor.* 3. last Vers. As the Virgin is convinced, that her husband is the man above all other, laid out for her. As it is said of *Laban*, *Gen.* 24. 57. when hee saw how matters stood between the servants message and *Rebeccas* affection, said, *We can say neither more nor lesse against it: for this thing is of the Lord.* This grace is the worke of the Spirit, making the soule to begin to thinke, Surely I am the party whom God meanes; for I have the condition wrought, and I see he is plaine, and hath no subtilty, but is as he seemes: hence a secret insinuation of heart arises, I may be the soule whom God will pardon: for whom should he meane, but such an one as I? Open it a little by the like. At the Assises when prisoners are examined by the Judge, the evidences are called forth to declare against them for theft or murther; now when they are sworne and witnessed, the Judge tels them, they are but dead men. Why? The Judge saw them not rob or kill? No, but he lyes under the conviction of the evidence, saying, If these men will sweare thus, I believe it. So when the soule sees the bottomes of the promise of God to be sound, it waxes convinced of the truth, and answers, Lord, I cannot see why thou shouldst travaile with me thus, to bring me under the condition, and reveale thy promise with such evidence, but I must needs bee convinced. Surely thou hast done thus, because thou meanest to pardon and save me, I am (Lord) unable to gainsay, thou hast perswaded me to believe.

To be convinced of Righteousnesse.

Ioh 16. 9.

Heb. 11. 1.

2 Cor. 3, ult.

Gen. 24, 57.

Q. *What*

Q. What is the third worke ?

A. It is the cleaving of the soule to the promise, against all her feares, doubts, cavils. For marke, when it is convinced of cleere truth, the scales of darkenesse fall from her eyes. When *Naaman* had weighed the prophets promise of clensing, his cavils vanished : no more speech of *Abana and Pharfar.* So *Thomas* being convinced by Christs hands and sides. The soule is set betweene vanity and mercy, *Iona* 2, 8. if mercy prevaile, then *lying vanities* cease. Then the soule lookes off from her former doubts, and beholdes the Temple out of the belly of the Whale : It then beginnes to set close to the promise : As if a man that grafts a sien in a stocke, should finde some clay stone to get betweene the one and the other, to keepe the sappe away, and make it warpe from the stocke, and pulling it out, lets the sien come close home to it. Hence it is that a convinced heart comes forth and saith, I cut off my carnall reason, I see no savor in it, I cut off my bold presumption, I renounce my slavish feare, I abhorre my base mixtures of selfe and duties, vertues and preparatives of my owne : I abandon all my former proppes of nature, Art, experience, Religion which kept me from mercy ; and I cut all Knots in sunder which I cannot unloose, and let all my tackling fall into the Sea, and commit my soule to thy promise, through rocks, waves and shelves, *and if I perish, I perish :* onely I will for ever cling to thy promise, doe with me as thou wilt ; If I be deceived, *thou hast deceived me.* Thus the soule being convinced, claspes to God, and affiances it selfe to him, as the *Ivy* to the *Oake*, so that breake the one and breake the other. As the wife forsakes all, and cleaves to her husband. And this affiance causeth that sweet consent and naked obedience to the Word, according to the Word and the extent thereof : whereof reade *Esay* 1, 19. *If yee consent and obey, yee shall eate of the good things, &c.* Consent looking at a promise, and and closing with it as the seale with the waxe, and it with the seale, concurring therewit, hand being carried in the streame of it, against the motion of her own rebelling heart, as being overcome and yeelding up her weapons : As *Rebecca* convinced that the marriage was from God, being called to speake, answered, *I will goe to Isaac.*

The 3. worke of Application : Cleaving to the promise.

Iona. 2. 8.

1. By consent.

Esay 1, 19.

And so followes obedience, which hath a respect to a command of God, nakedly considered in the promise of God. As

2. By Obedience.

Abraham

Abraham simply looked at the charge of Killing *Isaac*, in the meere Power of God: and so in the promise also of *Isaac*, not beholding *Saras* wombe. See these two examples *Luke* 5. of *Peter*, and *Luke* 7. of the *Centurion*: *I have fished all night, yet at thy Word, Lord, I will let downe.* And, *Say the Word, Lord, and I believe.* So the poore soule saith, Lord, in my selfe I see little why I should thinke thy Word to concerne me: but seeing thou wilt have it so, I come in, *and kisse the Sonne,* submit to believe, and put my selfe under the authority of thy promise.

Heb. 11, 17, 18, 19.
Luc. 5, and 6.
Luc. 7, 7.

Q. What is the last act of the Soule about a Promise?

The last worke of the Application.

A. The last differs not from the former, save in degree, and it is the pleading of a promise, when there is strong unlikely-hood presented to the soule: either from the Lords leaving it to her selfe, or in temptation, or in deepe sence of unworthinesse, feare, &c. Then shee labours to cling to the promise by pleading it secretly: as wee see in that rare example of the woman of *Canaan*; who was content to bee put off by silence, denyall, yea taunts: and although shee was called a *Dogge*, yet shee held close to the Word, that *Christ was the Sonne of David*: A true Dogge, and happy in this, that shee would not bee beaten off. Therefore our Saviour sayd, *She was of great Faith.* Like to which was that of *Iehoshaphat*, 2 *Chron.* 20, 9. when those enemies beset him and the City: hee gat unto God in the promise made to *Salomon* in 1 *King.* 8, 17. Oh Lord, *Thou saydst, If when our enemies besiege us round about, wee come and pray in this place, thou wilt looke downe and have mercy:* Oh Lord, looke now, heere they are: *our eyes are upon thee.* By which plea of an old promise, (yet as fresh as at first) hee prevailed. Let us doe so in our streights, with the promise of free reconciliation.

Mat. 15.
2 Chron. 20. 9
1 King. 8, 17.

Q. Well, what use make ye of this Doctrine?

A. Manifold. First, confutation of those desperate enemies of a promise, the Papists. They say, to cleave to a promise by Faith with cleaving to it for salvation, is a Doctrine of presumption. But wee answer, that as their Doctrine of justification is the true Doctrine of presumption of their owne workes: so their Doctrine of Faith, is a meere Idoll, and fancy. They adde, we must have revelations, before wee come to Assurance. Wee answer it is true, for although we abhorre their fantasticall ones,

yet

yet wee grant, Revelation of a promise is the true object of Faith. And because (as in all other so in this point, they crosse themselves) I will convince them by their owne words. In the point of Transubstantiation they being put hard to it, answer thus (I will translate their words) *In the adored Sacrament of the Altar, it is meete that the edge of all carnall reason be blunted, and that the wisedome of the flesh being banished, we hold our selves close to the Word.* Their meaning is, To *Hoc est corpus meum.* But Oh yee hypocrites! Is the word so precious unto yee (yea a word which no body grants yee to be Gods, but by imposture it becomes your owne) that yee bid us loose all reason in the Word: and when we teach, the word must be of like use in all doubts of conscience and religion, doe yee then eate your own speeches? What Knot can hold a *Proteus?* Or who shall catch you in your own snare?

Secondly, instruction to all that have believed the promise of Grace once, and seene cause to cleave to it nakedly: to use the same method in recovery out of their particular falls. Men seeme heere to forget themselves, They confesse in their conversion, they must come empty-handed to God: But in their recovery out of their sinnes they thinke they must first repent, and then believe. But if ye will be wise, as yee use the Lord at first, so use him after: and having sinned, let mercy first breake your hearts, and remember that Jesus Christ, *Heb.* 13.8. *is yesterday and to day, and the same* in the order of his grace for ever. Otherwise the sodering with the Lord shall cause yee much sorrow; and yet you must come back this way when all is done. *Use 2.*

Thirdly, let this be admonition to all poore soules or others (who would obtaine this grace, to rely upon the promise of the Gospell) to pardon and peace, both abhorre all lets of this grace, and use all meanes to get it. Among other lets, let these be avoyded; first, take heede of resting in devout complaints of the want of Faith. For although there is an holy complayning of Gods people, as we see *Esay* 63,15. where the Church laments her hard heart in the Lords bosome, asking *Where are thy bowels, &c?* yet, sure it is; the common trade of complaints come from a corrupt heart, of ease, loth to be informed and searched to the quicke, Good complaints made in season, to such as can ease us, from the depth of a broken heart; is *Use 3.* Admonition to avoyd lets.

Let 1. Resting in our complaints. Esay 63. 15.

a

a great friend to Faith: but counterfeit complaints are the greatest lets thereof. Therefore in steed of our complaints let us doe as *Ester* did at *Mordecai* his request. Mourne and spare not, but rest not there, in any conditions of Faith. Rest not in the handmayd, but goe to the Lord and his promise to end the question. And so did *Ester*, she complained of her weakenesse, but rested not in that, but went to the King, saying, *If I perish, I perish*; and so found the golden Scepter held out to her.

Ester 4. 16. & 5. 1.

Let 2. Sloth.

The second let is, Take heed of sloath and ease: when the Lord hath brought thee within sight of his promise, consult not with sloth which slayes the soule: but looke up to the Lord for assisting grace to hold on the use of meanes, and so to finish his worke. Thus *Gedeon*, having begun to pursue *Zeba* and *Zalmunna*, would not stoppe his course, nor the Worke of God by revenging them of *Succoth* and *Penuel*, but first dispatcht one thing, and then returned to the other. Most wise in this was *Eliezer*, when the question was about his stay for *Rebecca* ten dayes. No (saith he) *seeing the Lord hath prospered mee, hinder me not*. And so preventing danger of delay, carried her away with him instantly. So the merchant in purchase of the pearle. If in any good thing, then above all, in this, dallying is dangerous. The Apostle, 2 *Cor.* 6, 2. having pressed the receiving of the offer, dwels upon this: for hee saith, *This is the accepted time, and day of Salvation*. It is the divels May-game, to see men make ship-wrack in the Haven. Doe not by a lazy heart with the Lord, as *Felix* did with *Paul* speaking of the judgement day, put him to another time which never came. Few there bee, but have their season from God: take heede of dallying with it; least God deny it, for an heart, when thou perhaps wouldst have thy heart never so open. Our nature is to seeke grace most, when its most out of season: But that is Gods season to deny.

Iudg. 8, 7.

Gen. 24, 56.

Acts 24, 5.

Mat. 25, 9, 10. Prov. 1, 28.

Q. Are there any more lets in this use of admonition?

Let 3. Worldlinesse.

A. Yea, the third is overmuch filling of our hands with the delights of this Earth, as lawfull liberties, pleasures, wealth, credit, Farmes, Oxen, Wife, posterity. These are as the Sea-eating of the bankes downe and destroying all. See *Luke* 14, 18. It is as if a man a drowning should hold his gold so fast, that hee cannot take hold of a pole to save his life: or as if ones hand could not receive a Pearle, being full of nut-shels, Come

to

to fasten upon the promise empty headed, hearted, and handed. Oh that the Divell did not bleare mens eyes with this, under the colour of lawfulnesse! What although yee might *winne the World, if yee lose your soules?* They may be lost as well by winning it in an excesse of liberty, as against conscience. If yee have shot the gulfe, take heede yee be not drowned in a shallow; Observe thy selfe, and thou shalt finde, that when thou goest from an eager pursuite of thy beloved vanities (for so are liberties, if abused) as all the word is unsavory, so especially the promise of Reconciliation. If thou wilt savour that well, let all other, even the best blessings, be as drosse to it. Phil. 3. 18.

Q. *What else?*

A. Especially take heede lest a worse thing, even a roote *of bitternesse spring not up to defile thee.* Goe not to the doctrine of Reconciliation with a surfeit of any privy lust, which thou wouldst not gladly know and forgoe for the promise. For this will so defile thee, that whatsoever commeth in the way thereof will bee defiled. Reade *Joh.* 3. 19. in the end, *They hated light, because their workes were evill*: they would not be rid of them; Nothing marres Gods bargaine so much, as the presage that it will cut off our lusts. You that reade this, in Gods feare weigh it. In my poore experience I have seene this evill, that many professors, some by a peevish spitefull prejudicate heart (to be won by no meanes:) others by pride in their gifts, selfe-love: others their uncleane dallyings, loosenesse in company: others, and the most, by the thorne of covetousnesse have choked most fayre hopes of Faith: but these have kept the heart in warping. One such gourd to the pottage, one such dead fly in the oyntment, marres all. The Divell can with one lust chase away ten graces. So it is when the heart is enclined to be vaine in talke, curious in toyes and fashions: but above all, when it is surfeited with hollownesse, and uses it selfe to speake and doe as *Balaam* did, *Num.* 23. who would beare himselfe out to make conscience, but in all; a rotten heart followes him to his ruine. Heb 12, 15. Let 4. Roote of bitternesse. Iohn 3, 19. Num. 23.

This bitter roote is discerned two wayes. First, it is naturallest of all vices: as wee know Twich-grasse and May-weede will overgrow the soyle that is given to it. Secondly, the oft returne of the same sinne after the seeming departure of it. Reade and ponder that of the end of him, whom the unclean spirit cast out once, returned to, with seaven times more strength; and looke up to God against it. How discerned.

Q. *What*

Q. *What is the fifth?*

A. A let or cord to pull away from the Promise, made of many twists; and it is carnall reason, or else rooted cavils arising from an unbelieving heart, disputing against the Promise. It is strange how perverse the spirit of man is in this kinde, when unbelefe hath poysoned the spirits, and Satan mixing himselfe therewith and with Melancholy, doth assault the soule, which is yet under the condition of a promise. Great had neede be the wisedome of the Minister of God in this case to see into a soules want, and wherein the temptation of it chiefly lyes. Hee hath neede wisely to consider when a soule is under the promise and when not, and what those severall trickes of Satan are, to come between the bark and tree, that is the condition of Faith and Faith it selfe. And accordingly with the tongue of the learned, and much tendernesse of heart and compassion, to helpe to stablish them, and not like *Ionah* to keepe away their due from them. This by the way. Yet I say, when all is said by the Minister of God that can be, the strength of sence, and the sence of corruption doth so obfirme and stiffen the spirit of some poore soules with resolution and wilfulnesse, that no counsell, encouragement or consolations can be so choyse as to pierce or perswade them. Notwithstanding which, although the Minister of God, ought not to bee impatient, but to overcome their waywardnesse, or rather Satans yrkesome temptations, and the tenaciousnesse of Melancholy and sadnesse: yet the whilest the soule layeth blocke after blocke in her owne way, against whatsoever either the freedome, or the fulnesse of the promise can alledge. All (I grant) are not alike in the weariesomnesse of their Exceptions in this kinde: and the Lord perhaps tyres some upon the hooke of their consciences, (defiled of old with corruption,) that afterward their Faith may be the more durable. But Oh! In Gods feare, consider how *Thomas* his conceit might have snared him, if Christ had not pitied and borne down his carnall selfe will. Oh! say they, My sins are not ordinary, for length of continuing, or for greatnes, or for opposition to light. God indeede hath promised great things, but I want Faith to believe them, and without Faith none can receive them. Now God is tyed to none: his grace is free, and he may forsake me for all this. And yet my mends is in mine owne hands. I feele my heart more and more hardned by the offer of mercy: therefore say

what

what ye will, I must perish when all is done, and there is no hope for mee! I have taken as much paines as any; and yet remaine unanswered: therefore either a promise is not such a thing as you make it, or else surely I am none of them whom it concernes. Oh poore soule! I doubt not but so long as thy selfe and Satan may buz what they list into thine eares, such as these objections by swarmes will overflow thy heart, and double thy feare and despaire! But why is this? Is not thine eye more upon these, poaring and plodding, than upon the promise nakedly considered? Yes, doubtlesse. Thou wouldest work thy selfe out of thy dungeon by thine owne wrastlings, and when that will not bee, selfe waxes distempered: but Oh! If the Lord would bow thy spirit to deny thy selfe a little, and to change thy tedious tongue into an humble hearkning eare to the promise, that alone would stop thy running and weary thoughts, and settle thee upon another bottome, which thou haste not yet thought of. Take heed thou give not way too far to these distempers, left despaire, growing upon thee, Satan pull thee also to some grosse evils and to sinnes against Conscience, and so thou shalt kick against God to purpose indeed. But hitherto God hath kept thee, that thou darest not in the midst of thy feares (of not being elected or belonging to God, or that mercy is not for thee) revolt to thy old vomit: but still thou cleavest to God in thy innocency, even in the midst of thy staggering and hardnesse of heart; which is a signe the Lord hath not quite given thee over, but hath his seede in measure within thee. Drive him not from thee by yeelding to thy feares: but still fix thine eye upon the promise.

Q. *Is there any more?*

A. The last (at the least which I will touch) is unwillingnesse to submit to Gods way of beleeving. I discourage none, but warne only. Men looke, God should wait upon us, and fill us with goodnesse, while we are idle: if our hearts can be in frame and as we would, God shall have our good word, but wee are loath to bee too farre downe. But learne to know the Lords way, and yeeld humbly to it, in use of meanes; and be not our owne carvers. Those that saile upon the Sea, are up in the clouds, and downe in the depths

The 6. Let Vnsubmission to the way of God.

depths suddenly. Get an heart to trade with the Lord according to his way. And as it is fearfull to bee alway dead and not care, so to bee alway up in our zeale and spirit, is no marke of goodnesse. Submit (with an innocent heart) to be led as the Lord will have thee, coveting the best measure, but resting in Gods measure. *Ionathan* and his Armour-bearer
1 Sam. 14. 13. in that, 1 *Sam.* 14. 13. crept up the Hill to the *Philistines* against the Rock, and yet because hee had a watchword from God, was cheerefull. And as *Peter* was ready to be at Christs command, *Luke* 5. *To let downe his net* against his owne experience: so let us be in God his worke and way, although tediously, rather than in our way of affections, not knowing our own spirit. It is a blessed thing to trade for faith, although with small successe: yea when wee cannot compasse a promise, yet set our mark upon it, and say, It is precious, it shall have my weake heart and endeavour, till God give mee my desire. Yea, although thy measure prove small, and thou prayest and heares and getteſt little, yet make much of that little and be thankfull. The Lord deales out to the poore soule, as once a wise friend dealt with an acquaintance of his: he sent her three tokens, a brasse farthing, a mill-sixpence, and a piece of gold; bidding the Messenger first to give her the farthing; if shee tooke it thankfully, then the other. Alas! Poore wretch, who art thou to carve to thy selfe? Art thou not well, that thou hast any thing? nay that thou art not in Hell? Doest thou deserve thy breathing in the aire, or looking up to Heaven? or treading on the earth? *Paul* 2 *Cor.* 12. was content to pray for any grace; and the Woman of *Canaan* was glad she might be as a Dog to picke up crumbs. Thus much for the third use of admonition.

Use 4. The last is, Exhortation to all under the condition of
Branches 3. a promise. And here, that I may the better come to that I desire, let me for order sake divide my selfe into three branches. First, Exhortation to selfedeniall, and renouncing of all other wayes of cleaving to a deliverance, save this of faith; counting them all, even selfe and selfelove, as dung and drosse unto it. The Lord in and by his Christ, over-
Branch 1. throwes all other wayes of grace whatsoever, as needlesse, and
Selfe deniall. bootlesse; that he might hedge us out from them, and them

from

from us. Hee would make grace every way gracious, and set aprice upon Christ, as better than all. No relique in our nature can comprehend a way of recovery: it must be only naked faith given for the nonce to embrace the Lord Jesus by a promise. That rebellion of sinne hath quite disabled our nature, both in act and in power from all helping of our selves, either by concurring with Law or Gospell. Not only to strip us of anycondignity and equall worth: but of any congruity of proportion from ought in us, or from us to procure such a thing. Nay further, to disable us of all mixture of our free will, with the enlightning of the Gospell. For its granted, That we must be saved by grace; but what grace must that bee? A generall grace of light belonging unto all, by which wee receive a power to apply it to our selves, or reject it if we will. For (say our adversaries) wee are not so disabled from procuring our owne salvation, but that, if light appeare, and a way bee set before us, we have eyes to see, and will to admit and apply it of our selves. All wee have lost, is the knowledge of the way, not ability to affect and receive it, when we know it. Yes. Wee want both light and eyes to see it: both the way and heart to chuse and embrace it: Wee have no preparation of our selves, neither preventing, nor assisting, nor perfecting. Carnall cavils.

Wee cannot cooperate with any grace of God, and although wee could, yet the common grace of the Spirit is not able to reach the worke of conversion: it comes short infinitely of it. There must be a speciall Spirit infused, to apprehend it, not only by supernaturall, but by spirituall and peculiar grace. That which is from flesh, is but fleshly; that which is spirituall, must bee from above: and this spirit blowes not in every ones heart; it is free and blowes where it listeth, and fastens upon some, and not upon others. Our owne free will and choice is in meere bondage to such worke: neither can any naturall or artificiall endowments of learning, wit, reading, memory, judgement, strength of parts, compasse this object: no education, no morall civilities, vertues: No improvement of Pharisaicall righteousnesse, of the morall Law: No devotions or religious performances of hearing, prayer, conference, can affect it. No condition Grace excluds all else.

1. Common gifts.

2. Naturall or Arts endowments.

2. Religious performances.

wrought out of our owne selves, to mourne, to complaine, to plod and take thought; no struglings, or strifes of our owne spirit, no nor selfedenials of our own devising can attaine it. Selfe may force a deniall of her selfe in some particular passages, yea difficult ones and of great consequence, and all to strengthen it selfe in another kinde for her owne contents and ends. More then this, no true formed grace of God being inherent in our spirit and the faculties of our nature, can deserve more grace. *Paul* in *Phil.* 3. cals all dung and drosse to Christ, as well received after grace, as before it: hee disclaimes his owne priviledges, yea graces of humility, meeknesse, painfull travels in the conversion of thousands, his chastity, honesty, from any sharing with grace.

4 No selfe in any kinde.

5 No priviledges.

Only, the Lord Jesus in the merit of his satisfaction, of his offer and promise assisted by his Advocateship for the breeding of faith, can bring this worke to passe. Christ by his Spirit takes upon him the effecting and perfecting of this worke, as well as the meriting thereof by his death. Selfe cannot give glory to God; nor further the soule to beleeve: if selfe at the best, religious, devout, morall cannot, then much lesse base selfe bred by terror, or rayed by bondage: least of all selfe-sloth and ease; selfewill, selfewit, and conceit; selfewisdome of carnall reason, selfewealth, credit, and honour in the world, high thoughts, brave stomacke, (which yet the world magnifies against true selfedenall;) I adde this, selfe establishes a principle against Christ, sets up an Altar against an Altar, and is a signe of contradiction to Christ, as much as a Sacrifice against a Sacrament. I deny not but all acts of moralnesse and devotion may serve under Christ for good ends, when once their property is altered that they may runne in his streame: But as they are of themselves, their Root is bitter, they cannot wash or save from sinne or uncleanesse. There is no blood of satisfaction in them, they have no promise of blessing, nor prayer of Christ to enable them, and are asmuch under the line of grace as an Elephant is under reason: they differ in the very kinde from one another: nature reacheth not sense, nor sense reason, nor reason faith or Religion. Oh! That all I have said could disable us and make us stand dumbe, deafe and dead

Selfe opposes Christ.

dead, miserable and empty before God. Oh! That the onely sufficiency of Christ, could empty and strip us of our selves; even as Christ emptied himselfe of grace and glory, and became sin and shame to satisfie for us: That as hee could not subsist in his flesh without God, so, neither our flesh and spirit can subsist out of him?

Oh! That this could cause us to rest in God offering, Christ meriting, the Spirit perswading by a promise, which hath all the fulnesse of God in it. Let us cast our bread upon the waters, & forsake our own abilities, beleeving that God can create in us of nothing, or worse than nothing, the grace of faith, the priviledge of sonneship and adoption; that all our happinesse may stand in beleeving, as the Sea is all made of water. That as the whole strength of sinne is Law working guilt, so all the strength of grace may be Christ received by faith; oh! That wee could cast off all selfe, and cast it as those did their tackling of the ship, their wares and corne into the Sea to purchase their lives! Oh, that we could renounce vanities, and embrace mercy, quench our sparkles and embrace the fire, leave our dry pits, and chuse the fountaine of living waters. So should the Lord Jesus become that really and solidly; which once selfe falsly pretended to be unto us.

Secondly, this is exhortation unto us, to esteeme and embrace Christ as this all-sufficient storehouse of mercy and grace. Oh! that the Lord would set it home, 2 *Cor.* 6. 1. *Receive not this offer in vaine.* Let all that hath beene said of the ground of a Word from God, and the duties of cleaving to it, bee laid to heart. Let us not use a Word of God as a vaine thing. The Word is a precious treasure of Christ, and hath all his strength and authority in it: account it so then; resigne up thy Crowne, and cast it at the feet of the promise. Popish Emperors have left all their glory, and laid their Scepters downe at the feet of an Idoll, as weary of the world. Oh! that God would tyre us, and urge us to resigne up all our soules to his promise! Wee see not the Lord indeed, nor heare him not speake; but we have a sure word of promise; in which we shall be wise, if we attend to it, as a light in a darke place. It hath all Gods power in it, it is as gold purged, it hath all authority, and resembleth his person. As

Use 4. 2 Cor. 6. 1. *Branch* 2. Receive the offer.

a grave Preacher once said, Thy Word, O Lord, is holy and pure as thine owne Majestie! Oh, yeeld our impure hearts to it. If a man come into the presence Chamber of a King, and see him not there, what will hee do? Surely hee will bow to the Chaire of Estate. Why? Because it represents the King. Thinkest thou that any chaire of Estate can so hold out the glory of a King, as doth the promise shew forth the grace of God in Christ? Kisse the Sonne in his promise then. But thou wilt say, Oh, it is hard to honour a promise and God therein. Well then, go to God in prayer, and bow thy knees, and beg of him to reveale this mystery of godlinesse and Christ unto thee, *Ephes.* 1.17,18. as the Disciples, *Lord increase our faith.* It is the gift of God; hee creates it, as the fruit of the lips. Most Heavenly is that phrase of *David*, *Psal.* 119.49. *Thy promise, in which thou hast caused mee to put my trust.* It is the Lord that must cause the heart to put her trust in the promise. I know (Lord) the condition of Faith, the excellency of thy Word, and all those bottomes of it. I am urged to ponder thy Word, to cleave to it, to consent and obey. But (Lord) I am still the same, it will never bee done for mee, except thou draw me: (Lord) I shall bee as *Agrippa* (*almost perswaded*) and thy cords will breake in drawing: therefore fulfill thy promise thou that offerest the promise, cause mee to do all these, and cause mee to enter Covenant with thee for pardon and life. Oh looke to this; Moralize not with the Lord in other things: this is the one thing necessary: If this bee, the rest will follow. Faith will purge the Conscience, change the heart, order the conversation. Else the further the worse: ill digestion is not mended by the concoction of the veines; rotten Faith cannot bee mended by a shew of duties. Remember, the issue of Christs enquiry will bee for Faith, *Luke* 18, 8. Those that have it, the Lord will bee *admired in them, in that day*, 2 *Thess.* 1.7. and woe bee to them that want it. Better to bee a drunkard, a thiefe (though very damnable) than to want Faith, to give God the lye, and to sinne against the Remedy. Muse upon the first words of *Ioh.* 3. 19, and upon *Ioh.* 3. *ult.* and *Mark. ult.* Nothing but condemnation is to such: and that the worst. So in 2 *Cor.* 4,4. If our *Gospell*

Tim. 3. ult.
Esay 57.19.
Eph. 1.17.
Psal. 119.49.
Act. 26,27.
Luke 18.8.
2 Thes. 1.7.
Ioh. 3.19.
2 Cor. 4.4.

pell be hid; its to them that perish; And as thou wouldst stand unconvinced, not only before the woman of *Canaan*, and the *Centurion*, *Matth.* 15, *Luke* 7. (who being but strangers, yet are wondred at for Faith) but even before *Turkes* and *Pagans*, who never had the meanes, so tremble at it, that such should condemne thee: and above all things, labour to rely upon the promise for pardon and life, ere thou goe from hence and be seene no more. The Lord perswade us all to it, *Gen.* 9, 26. Gen. 9. 26.

Another exhortation may be; to be earnest with God, never to lin perswading the soule by the promise and the good things of Christ, till his perswasion become forcible and unresistible by an holy necessity with us. Necessity wee say hath no Law. The overruled lover, will have his love, though shee begge with him. Give mee her, for shee pleaseth mee well. Consent comes from fulnesse of perswasion: else there will bee a staggering, and yeelding rather to doubt, to feare, to bondage. If perswasion bee full, it will worke rather a yeelding to the better side, and such an yeelding as encreaseth in resolution rather than decayes or declines. There is no power in thy soule to fasten upon this promise, except God draw it, and make thee perswasive of it, irresistibly, and by overpowring it, I meane not by overpowring, an abolishing of disswasives: but an overcomming of them, at least in the last judgement and resolution of the soule. The weights of the promise will bee heavier to overweigh, than the counterpoyse of unbeliefe: till at last a prevayling sweetnesse will ensue in the soule, so farre from thinking her case to bee repented of, that she is tickled with the same as a bargaine of unvaluable gaine. Beseech the Lord not to bee deeply offended with thy long dallyances; halfe perswasion, as not to strive with thee any longer: But to draw thee still with uncontrolled power, making way in thy spirit, and as *Jeremy* speakes 31, 31. causing thee by an inward motive (unspeakable) to bee unable to resist. When thou findest this worke, then Faith must follow; for it is the worke which the compelling Spirit leaves behind it, causing it in the middest of all her contrarieties of Disswasion, yet upon due consultation, to obey and yeeld. I see heere I perish but there I may bee happy. I will venture therefore,

if

if I perish, I perish. More of this in the use of the offer, Article third.

A motive added to this Branch.

Now for the better drawing of us to so difficult and maine a duty, let me use one motive, which I am perswaded will prevaile with the most, if God vouchsafe to be with it, to set it home: That is, that our free, naked cleaving to a promise shall carry downe all thy distempers at once, and drowne them in it as in a Sea. For whereas thou feareſt perhaps thou shalt dye ere ever thou believe, the promise will tell thee, If the Lord may be trusted for the grace it selfe, much more may he be so for the time: a thousand yeares with him, being as one day. Thou alleadgest, there is nothing at all wrought in thee towards believing. But why then darest thou not turne thy backe upon God, and returne to folly? Because thou hast not what thou wouldst, all is nothing unto thee: But from what (save from free mercy) is this, that (I say not) thou still mayst heare the word, (which is a favour for an Angell) but that thou breathest in the ayre, or treadest upon the earth? Thou objectest, if thy hard heart were not so hideous upon thee, thou couldst hope: But I answer, What hath caused it save selfe (that wofull hardner) which would get out of her feares by her owne way, and so hath dallied out the time, and hardened thee. But the promise tels thee, if thou wouldst trade with it, thou shouldest finde a contrary effect. Thou wilt say, true, if I were elected I might, but I feele that I am not: The Promise will shew thee Gods cords in thy dungeon, and the robes which he offers thee, and will aske thee, Dost thou not see mercy at the bottome? At which end of the ladder wouldst thou go up? What hast thou to do with Election, when the cords are so neere thee; or why wouldst thou go up to Heaven, when the word is in thine heart? Thou wilt say, thou art most unworthy, sinfull and cursed, and thy sinne is ever before thee: But the Promise will say, Yea, it is so. But why else should mercy offer it selfe, save to the miserable? Yea, but thou hast long continued a wretch, and saped thy selfe in sinne; the Promise will tell thee, this objection comes from selfe deceit; as if thou mightst plead mercy if thy sinnes were smaller, or thy selfe better: whereas thy plea must be, the greatnesse of grace, not the smalnesse of sinne.

Common objections of unbeliefe.

1.

2.

3.

4.

5.

6.

Oh!

Oh! but thou still cavillest; But my heart hath beene hardned against mercy it selfe, and dallied with it; the Promise will tell thee, The Lord Jesus died for them that slew the Lord of life; and for sinnes against the Gospell also. Yea, but thou sayst, Many have beene converted since I began; the word will reply, God hath all the houres in the day to worke in, if thou wilt attend him; the eleaventh as well as the seventh. Thou wilt object, If God had meant mee good, I should have felt it long since. The Lord will tell thee, so thou hast, if thou wert not unthankfull for it, and rather delightest in descanting than believing. In a word, Be encouraged to hearken to the Promise, if thou wouldst see all distempers drowned in the Sea. 8 9. 10.

A second motive to believe may bee, the heavy doome of all unbelievers, their condemnation is of all others deservedly the fearefullest; worse than the furnace of *Nebuchadnezzar*, heat thrice hotter: they had the Sonne of God in the midst of it with them, therefore felt it not; these contemne the Sonne of God, they tread the blood of the Covenant under foot, and compt it a vaine thing, compt eternall life unworthy of them; therefore it shall consume them without consumption for ever. *If our Gospell bee hid, it is so to them that perish.* The condemnation of the World is, that they hated light; that is, not the light of a Law, but of the Gospell, the promise. Hee that hath surfeited his body by intemperancy may dye, but he that throwes the potion sent him (the onely one which can cure him) against the wals, must needs dye. If they who despised *Moses* Law dyed; how farre greater judgment are these worthy of who sinne (and that finally) against this Remedy? Can they resist the force of this Rock falling upon them, and grinding them to powder? I deny not but even mortall sinnes standing in relation to infidelity either as causes *Joh.* 3, 19. or as effects, 1 *Tim.* 1.13. are in themselves damnable: How much more unbelieving it selfe which makes them so? Do not thinke this still stream is safe: its the most deepe and deadly gulfe. It opposes the wisedome, the Counsell of God; the depth of his riches of love, the second love of mercy (above the first of creation) the providence of Gods dispensation appointing this as the best way for redemption, the direct way for Motive. 2.

the magnifying of his bottomeleſſe grace, who could finde in his heart to love enmity it ſelfe, and hate holines (in a ſort) that he might love ſinfull enemies: it reſiſts the omnipotent power of God in creating man the ſecond time of worſe than nothing, it diſanuls all his attributes; his offer, truth and faithfulneſſe: makes God a lyer: Chuſes a worſe choyce than *Eve* and *Adam* did: Hell before Heaven: and therefore deſervethto dye that death which it hath choſen: Oh therefore judge of this ſin by the ſpiritualneſſe of it: and prevent a treble hell by humble accepting and believing the promiſe.

Branch 3. Labour for more aſſurance.

Laſtly, (to conclude) this doctrine ſhould teach all Gods people to keepe their eyes upon this Mirror of the Promiſe ſo cloſely, till it transforme them from glory to glory. The leaſt glimpſe of mercy in the promiſe is glorious: yet the Lord is not idle in his peoples hearts, but that hee can reveale himſelfe more clearly and gloriouſly to them day by day, if they bee not in the fault, and lay barres in his way. For as the day from the dawning to noone-tide, ſo the promiſe encreaſeth in light, where once the day ſtar is riſen. The righteouſnes of God is revealed from Faith to Faith, there is a ſpirit of the promiſe whereby God ſealeth his people, after they have once believed: ſo that as *Rom.* 8. the ſpirit fellow-witneſſeth with us about our adoption, our redemption, our reconciliation, all are ours, we are the Lords. Many having got ſome flaſhes of hope by the Word, reſt there, go no further; wax wayly, wanton, frothy, thinking nay of their owne humours may well comply with the glad tydings of Heaven: and ſo ſhake off their feares, and turne grace into wantonneſſe. But if the true Spirit of the promiſe were in them, their Covenant would draw them to ſeeke more aſſurance, evidence and hold than before. Therefore let us looke to this worke of the Spirit. And to this end try it by theſe few marks: firſt, ſuch an heart growes lower and lower in it ſelfe dayly, by how much grace growes higher, and the approches of God in his fulneſſe, cauſes the heart to bee deepliер vile in it ſelfe. Gods preſence alway cauſes the ſoule to cry, Depart from me a ſinfull wretch. It workes not lightneſſe. Secondly, Such an heart, hath much buſied it ſelfe in and about

Eph. 1. 13, Eph. 5. 30. Gal. 4. 6. 2 Cor. 1. 12.

the

the faithfulnes of the promiſes, that ſo the Lord may as by an earneſt, 2 *Cor.* 1.22. give her his ſeale to aſſure her. Thirdly, She feeles the priviledges accompanying Pardon to bee hers, and out-growes her feares, bondage, doubts, aſſaults, temptations by the ſpirit of liberty, peace, joy, thankes, admiration, &c. Fourthly, Shee growes in the ſeale of holines as well as of aſſurance, being more zealous, fruitfull, upright, hereby. Fifthly, Shee covets the uſe of Baptiſme, appointed to ſeale her. Sixthly, Shee growes more reall, ſavory, ſetled, more confident in prayer and more lively in hope, more ready to dye, more mortified in luſts; more cheerefull and fruitfull in Communion of Saints. And ſo much of this uſe, and alſo of this ſecond part.

THE THIRD PART OF THE PRACTICALL CATECHISME.

THE GROVND FOR THIS THIRD PART.

EPHES. 4. 20, 21, 22, 24.

20 *If you heard him, and have beene taught by him, as the truth is in Iesus.*

21 *That yee put off (as concerning the former conversation) the old man, which is corrupt, according to the deceitfull lusts.*

22 *And that yee put on the New man, which after God is created in righteousnesse and true holinesse.*

24 *Wherefore putting away lying, speake the truth, &c.*

Question.

WHat is the *Connexion of this Text*?

A. From the 17. *verse* the Apostle enters into this point, *viz.* to urge the *Ephesians* to a renewed course, according to the grace they had received from GOD. The argument stands in a comparison betweene their carriage in their former ignorance, and that which the grace of God in Christ had taught them since,

since, that is, that conversation which yee walked in before your calling, was very sutable to the estate yee lived in: for, as then yee were vaine, blind, darkned, hardned in heart, and past feeling in conscience; so your course was propiane, estranged from the life of God, and given over to all lacivioufneſſe and uncleanneſſe, even with greedineſſe, as they who never had enough of their luſts. But since yee came to the knowledge of God in Christ, yee have heard and learned a new lesson, since the truth of Gods love and mercy shined in yee, yee came to beleeve your selves pardoned, reconciled and restored to the favour of God againe. Walke therefore as forgiven ones, and let this grace renue and reforme your lives.

But yee will object (saith *Paul*) what is pardon of sinnes, to a changed and renewed course? Surely (saith hee) they are very agreeable each to other, *If yee have beene taught the truth as it is in Iesus*. If yee have beene janglers onely of faith, and deceived your selves with a bare shadow of Iesus, I wonder not if yee aske this question: But if yee have sate at Iesus his feete as true disciples of his, then yee cannot but know, that pardon and reconciliation in Iesus, is renovation of heart and change of conversation for Iesus sake: Even *that yee put off the old man, and put on the new*, is the truth of Iesus; and when he forgave yee, his true and plaine meaning was that you should change your manners and walke in another frame than yee did before yee knew Iesus.

Q. *I well conceive yee. Now what doth the Text it selfe containe, and what are the parts thereof?*

A. Generally it describes the state of new obedience which one that is in Christ ought to walke in Particularly, it expresseth three things: First, The implication in the generall thereof, and that in *verſ.* 23. *That yee bee renued in the spirit of your minde*; that is, the truth of Grace in Iesus hath this implication in it, that every one that is in him, be renued and changed. The second thing in the description is the distribution of this generall into his parts: where first note the order, hee begins with the Negative part, and then addes the Affirmative: Then the substance, first, *That yee put off concerning, &c.* There is the purging out of the old man: Secondly, *That yee put on the new* the former in *verſ.* 22. the latter in 24. The third is in the 25 verse: and that containes the effect of this renuing within,

within, to wit, the change of the converſation without, that it be as free from open evils as the heart from ſecret: and that it be as full of outward fruits as it's of inward graces, and he expreſſes two contraries of lying and ſpeaking truth as a taſte of the reſt.

Q. *Open now the phraſes of the Apoſtle in order.*

A. In the generall implication wee have firſt, the neceſſitie of it urged in *verſ.* 23. thus; whereas perhaps yee *Epheſians* are of mind, that it's ſufficient for yee to have beleeved in Ieſus to ſalvation, and as for other fruits ye need take no thought how your life be ordered: I tell yee no, the Lord lookes that yee be alſo renued: and ſay not, that it will come of it ſelfe: no, let it be your care: *Be yee renewed*, looke yee to it, its weightie, it will coſt much paines, for although it's Gods worke in you, yet you may ſhrewdly reſiſt it by an idle looſe heart: but doe you yeeld up your ſelves in all meekeneſſe of ſpirit to this creating worke of the Spirit; be you moulded to it and faſhioned, not to old luſts, or this preſent world, but to the renuing of the holy Spirit: yee have the Spirit of God in yee, but ſtirre up that grace of it which yee have received, let it not lye dead, but accommodate your ſelves in all ſelfe-deniall to this worke that faith may breake out in renuing.

Secondly, Wee have the worke it ſelfe, *Renovation*: that is the ſame thing which hee doth in the end of the 24. verſe repeat againe, and cals it the creation of the Image of God in righteouſneſſe and true holineſſe: if wee put theſe together, they amount to this: Firſt, that a beleever in Chriſt muſt be no patcht, peeced, and broken ſtuffe, halfe old and halfe new, but an whole caſt molten new peece or veſſell: all new, puld down to the ground quite and cleane, and built up all new, ſticke and ſtone, ſo that no man can gueſſe what manner of frame the old was, no more than a Barn can be ſeene when a Lordſhip is ſet up in the ſtead of it. This is to be a renued workmanſhip. Patcht things muſt retaine the old frame of neceſſitie though halfe new; but a meere Renuing changes frame and all. Then *Secondly*, this renued worke is a new creation. Its Gods worke, its after God, none but hee can create: for creation is a producing of ſomething out of nothing: God creates this new man out of nothing. The new creature conſiſts of no power out of his owne matter, but is meerly made

of nothing, out of Gods matter and stuffe. *Ioh. 3.6. That which is borne of the Flesh is Flesh, that which is borne of the Spirit is Spirit.* Ioh. 1.13. This *creature is not of bloud, or the will of flesh, nor of the will of man; but of God.* Thirdly, It is created according to Gods Image: marke this, a beleever in Christ, must not onely be begotten to God by reconciliation, but must have also his Image stamped upon him, and be like him; as he *hath borne the image of the old man, so he must also of the new:* as hee beleeves for his owne salvation, so hee must be conformed to Christ for the honour and glory of him that hath forgiven him. As the waxe takes the print of the seale, so doth the beleever the stampe of God. Fourthly, This image is no new outside of face or members; a Christian hath the same members and body, and shape, and soule he had before for substance: but hee hath new qualities and gifts put into him, as true light of truth into his minde, true warmth of holinesse to God, righteousnesse to man, and pureneſſe to himselfe put into him, even Gods Image in his divine nature and properties. This is the third.

The last is, the Subject wherein these are: That is, the Spirit of the minde. It is not denied by *Paul*, but the body and the soule, and all the powers thereof are sanctified and renued also, as 1*Thes.*5.18. but by this phrase hee imports, That the true seate of renovation is the inner man, or the *spirit of the minde*; that is, the best and chiefe part of the soule, the best part of the mind, that which is the eye and guide of the soule, and the best of the will, the bent and purpose of the heart: This Spirit is as the Prince in his Privy Chamber: if he command, all obey; if the Spirit once be renued, all the inferiors bow. This is the sence of the generall implication.

Q. *Proceede to the order, and to the parts.*

A. The order is, that first the Apostle urges the negative *of putting off.* To shew that the Spirit of God never planteth holinesse till he have purged out uncleanneſſe, for who commits sweet liquor to a foule vessell? and what communion is there betweene corruption and pureneſſe? Secondly, hee addes, *And put on, &c.* noting that the Lord accepts not of a naked absence of evill, except there be also the presence of gracious properties.

Q. *What meanes he by the putting off the old man?*

A. By putting off, laying aside, purging, casting out, hee meanes forsaking, hating, renouncing and bidding farewell

to

to luſts. Not much differing from the former part of Sanctification: ſtanding in mortifying and crucifying of ſinne. *By the old man*, hee meanes old *Adams* corrupt properties, as blindneſſe, vanitie, (which here is named in ſtead of all the reſt) profaneneſſe, unrighteouſneſſe, &c. Theſe he would not have put off as we doe our apparell over night to be put on againe in the morning, but as our old rotten ragges wee caſt upon the dunghill.

Q. *And what meanes he by putting on the new?*

A. The ſame which elſe-where *Rom.* 13. *ult.* and in other places, hee calles * *putting on of the Lord Ieſus*, that as we are clad, adorned and warmed with our apparell, ſo Chriſt ſhould be our clothing, not of body but of ſpirit, dayes and nights, and continually. *Putting on*, here ſignifying application in the cloſeſt manner of Chriſt to the ſoule, in his renuing power. By the *New man*, he meanes the Lord Ieſus in his nature and qualities, of all grace and goodneſſe as before I named. So that this is a putting on of a better apparrell than cloth of gold, and therefore admitting a better putting on, that is never to be put off againe.

* Reade that Verſe.

Q. *What is the third part of the Text?*

A. The fruit of both: For theſe are within, this dreſſe and attire is ſpirituall: but the Lord will have his new Creature not onely all glorious within, but alſo without: All outward clouts and rags caſt off; hee names lying, as one that is as manifeſt and common a worke of the fleſh as any, but meanes all: and he will have the outward attire of vertue alſo to be put upon the converſation, hee names truth (which as it is a *Girdle* to gird all other garments cloſe to us, ſo its one outward badge of goodneſſe, *Pſal.* 15.) but by this grace of the tongue hee meanes all other; of the body, ſences, life and converſation. And this for a taſte of the Text; the reſt in the Articles.

Pſal. 15. See *Epheſ.* 6.

The first Article of the third Part.

Qu. *What is the scope of this third part, and the first Article?*

The scope of the third part.

A. TO shew, that whosoever truely beleeves the pardon of his sinne, must also give up himselfe to God in all holy obedience both in the frame of his spirit, and in his outward conversation, Or, in other words; That who so is begotten to God by the gift of faith, hath also the image of GOD begotten in him by the Spirit: or more briefly, that hee who is in Christ is a new Creature: Reade these Texts for it, 2 *Cor.* 5. 17. other Texts shall occurre in the particulars following: *Ephes.* 2. 10.

He who is in Christ is a new Creature. 2 *Cor.* 5. 17.

Q. *How many wayes doth the Scripture expresse this?*

A. In sundry: all tending to the same end, which are well to be noted for better conceiving of the Scripture: For as wee see sundry Writers use diverse termes, and call this third part of the Catechisme, The doctrine of thankfulnesse, or of Obedience to the Commandements, or the like; so the holy Ghost uses divers termes: And all may be referred to these heads; for either they looke at the maine Principle of the Spirit of Sanctification; as when the termes of *Renovation*, *New man*, *New Creature*, *Regeneration*, *New birth*, are used: or at the operation of this principle; as when the termes of *repenting*, *casting off the old man*, *putting on the new*, *purging*, *forsaking*, *denying unrighteousnesse or lusts*, are used; and so of *mortifying our lusts*, or rising up to holinesse, &c. or else at some actuall inward vertues, as *love*, *feare*, *obedience*, *subjection*, and the like: or at some outward performances, as *walking with God* in all his Commandements, or *departing from iniquitie*, or *abhorring evill*, or *cleaving to good*, *ceasing to sinne*, *learning to doe well*, or the like: these all, although in phrase differing, yet in sence are all one; and they import this, That the Lord requires of all beleevers in Christ, that their *hearts be renued*, that they *purge themselves*, *finish their Sanctification*, feare him for his mercy, walke with God, order their conversation aright; all is one thing, get one and get all: but the holy Ghost

Sundry expressions of this point in Scripture.

Ghost doth include all in that golden sentence, *He that is in Christ, is a new creature.*

Q. *How many things are to be considered for the better conceiving of this maine point?*

A. It is indeede the maine of this whole part; and the things are especially these foure; first, the Author of this Regeneration or new Creature, the holy Ghost: secondly, the inward instrument of this Author, and that is Faith: thirdly, the subject in which this regeneration is wrought, the whole man. Fourthly, the parts; these foure will prove the chiefe: For as for the other which are taken for granted, wee neede not dwell much upon them, to wit, the seede whereof we are begotten, which is the Lord Iesus: the immediate instrument used to beget, the *word of God*: the seale by which the Spirit assures and conveyes this Regeneration, Baptisme. Onely let us take a Scripture for each: for the first, 1 *Cor.* 1. 30. *Of him are we who is made, &c.* that is of Christ, Christ in his holy nature, holy obedience, and sufferings and resurrection, is the matter of our sanctification. For the second, see *Iam.* 1. 16. *Of the word of truth he begate us, &c.* that is, by the Gospell preached, the eare receives the seed of the word to beget us. For the third, See *Math.* 3. 11. Where our Saviour is said, *to baptize with the holy Ghost and fire*: noting that Baptisme is the seale of this worke: And *Rom.* 6. The Apostle tels us that by Baptisme we are ingrafted into the similitude of his death and resurrection, which is nothing else but our sanctification,

Foure points here considerable.

1 Cor. 1. 30.

Iam. 1. 16.

Mat. 3. 11.

Rom. 6. 5.

Q. *Well then, let the former foure heads be a little opened: yet before those, answer one objection that troubles me: you seeme to imply that a believer and a new Creature are two things? I had thought that seeing faith begets us to God by reconciliation, therefore it and a new Creature did not differ?*

A. Briefly I answer, that i'ts true, belieſe of the promise is Gods, creation likewise. *Esay* 57. 18. But this prooves not that this Article is needeleſſe. For (as shall appeare in the second of these points) regeneration is either a begetting us to God, and making us his, or else a begetting God in us, and these two differ, as life differs from the exercise of it. To use a similitude, the childe truely quickned in the wombe hath the life of a reasonable creature, because he hath the soule put into him yet he is not said to be borne as soone as hee liveth; for hee must be perfected in the

Esay 57 18.

Faith and the new Creature differ as cause and effect.

wombe, and brought forth, and so is a childe of the world; he lived before the life of the wombe, but now he lives another life, in the light, feedeth, sleepeth, cryeth, suckes the breastes: So it is here; Faith giveth the generation and life to the soule, at the first quickning; but the birth is not obtained fully, till it be brought forth as a new Creature by Renovation: then it is declared to have the true life of God when his image of holinesse declares it.

Q. *Well: let us now come to the foure heads, and first what is the Author of this creation?*

I. *Generall.* The Spirit of God is the Author of the new creature. *Col.2.12. 1 Cor.6.11. Tit.3.5.6.*

A. The holy Ghost. As almost all the Scripture prooveth: Two places may serve: 1 *Cor.6.11. But yee are washed, purged, and sanctified by the spirit of our God.* So *Titus* 3.5.6. *Hee saved us by the washing of Regeneration, and the renuing of the holy Ghost.* And the reason is plaine. For even as it was in the union of Christ our head; with our flesh, the holy Ghost most miraculously did concurre with the matter of conception, and did unite it to God, so that one person was made of two natures, and by this meanes the Deitie infused into the humanitie, the most excellent pureneſse of God, and the qualities of light and holinesse: so, this serving for us, loe, the same spirit takes the same matter of the Lord Iesus his nature and properties, and unites the one and infuses the other into the soules of his people by the worke of the Gospell. Not that wee are made Christ (as some dreame) but united wholly to his person, and thence partake the influences of his graces, wisedome and righteousnesse, &c. both in the habit of renovation, and in all the holy properties of humblenesse, patience, love, feare, zeale, &c. As 2 *Pet.1.3.* most sweetly saith, *His divine power ministring all things fit for life and godlinesse, and making us partakers of the divine nature and gifts of the Spirit.* And looke how it was in the old Law, that the next kinsman to the deceased was both to redeeme his lost inheritance (if embezeled) and then to raise up seed to him, as unto the first borne: even so in the Gospell, the Spirit of God doth not onely recover unto us our lost title and inheritance of Gods favour by forgivenesse of our sinnes: but also raise up an holy seed unto God, by begetting in us his Image againe: so that not onely he becomes our righteousnesse of justification, but sanctification also.

2 *Pet.1.3.* *Ruth.4.5.*

Moreover, it's cleare by this, that the Spirit of God concurres

curres with the offer of Christ unto the soule, according as it lyes, and never separates the things which God puts together. Now (as I noted in Part 2. Article 4.) the Lord offers his Christ wholly and at once: not onely adoption and reconciliation, to bring us into favour, but also sanctification, to make us the workemanship of God: Yea, and in truth, the Spirit lookes at this chiefly. For although in this life faith to justifie a sinner, is the maine gift because it gives us the right of grace and heaven, and holdes it for us: yet that which faith aymes lastly at, is the renuing of that Image of God in us. Onely because we lost it by sinne, therefore faith in the first place brings and knits us to God in pardon: but the perfection of it, is, that our lost image in *Adam* might be restored. Now therefore the Spirit doth come and unite them both together in the soule at once, because Christ is not, nor cannot be divided; either we have him not all, or else wee enjoy him wholly and at once as hee is offered in the Word. 1 *Cor.* 1. 13.

Q. *I would faine know what workes the Spirit doth for the soule in this new creation of nature, and infusion of qualities?*

A. Hee doth three things. First, perswadeth. Secondly, worketh: and thirdly, sealeth. For the first, he draweth the soule to be willing to take all *Christ* as he is offred, and to reject no part of him: and succoureth the poore soule in her application of the offer and covenant of grace. He presenteth to the soules view the meaning of God, to keepe backe nothing of his Christ: but hee will have him wholly eaten as a Passeover, no bone broken, no part left. Though perhaps the soule see not the extent of Christ at one view, yet the Spirit attends the offer of God in the Word, and seazeth the soule with that gift which God giveth. As if a man being to give his servant a boone, doth not onely reach him a ring (which the servant thinkes enough) but a ring with a rich pearle of price set in it: The pearle is above the hope of the receiver, yet because it's not above the Givers love, both are taken at once. So here the Spirit shewes the soule what GOD beteemes; wholly: tels it there is nothing too much, shee shall have use of all for one end or other, and therefore let none be refused. And this it doth by the tenor of Gods Charter and covenant in the Word. See that noted place; *Who is made of the Father* all the foure: *Wisdome Sanctification, &c.* Marke, the Lord offers not onely righte-

1. Worke; Perswading.

ousnesse

ouſneſſe to acceptation, but ſanctification for image. Take all therefore.

2 working. Secondly, The Spirit is the reall immediate inſtrument of God to bring home the ſoule to God, to unite it to himſelfe, ſo that now ſhee is capable of whatſoever hee ſhall pleaſe to put into her: even his owne image, and creation of righteouſneſſe and holineſſe. And this the holy Ghoſt cannot poſſibly deny to worke in her: except hee ſhould deny himſelfe a meet harbour and habitation to dwell in. For what is the ſoule (deſtitute of the Spirit of the new Creature) ſave a meere emptineſſe and voydneſſe of all good, if not a ſtie of all uncleanneſſe? In both reſpects a moſt undue place for the Spirit to dwell it. Therefore the Spirit puts the promiſe of ſanctification into the hand of the ſoule, and the Lord Ieſus himſelfe as her garment to put on upon her; hee effects that in her which the promiſe imports, infuſing into the ſoule an habit of cleanneſſe, and taking away all her owne filthy rags. He waſheth her with cleane water, hee burneth up her corruption with fire, hee taketh away the old inmate which cumbred the ſoule; though not from being, yet from poyſoning, from deceiving, from hardning, from over-ruling the ſpirit and ſwaying her to the obedience of old luſtes: And he writes the Covenant of God, and the Law (in the effectuall power thereof) in the ſoule and inner man with delight, that it may have a principle of willing, doing and ſuffering, according to whatſoever God commands: and that neceſſarily and chearefully; ſo that God and the ſoule may have complacence in each other. And although this principle is not at the ſoules command, to act at her pleaſure: but ſtill God keepes the reyne in his owne hand and power: yet the Spirit drawes the heart to improove this promiſe once received, and to jog (as it were) the hand of the Spirit, that it lye not idle and unprofitable in the ſoule, but worke it daily and hourely, both to the ſubduing of ſinne and the quickning of Grace. It faſtens the hand of faith upon the two Pillars of the Death and Reſurrection of Chriſt, the two fountaines of grace, that out of his fulneſſe the ſoule may receive grace for grace: as in the fourth branch ſhall appeare.

Zach. 3. 4.

Iere. 31. 33.

3. Worke, Sealing. Thirdly, The Spirit ſealeth theſe to the ſoule, *Math.* 3. 11. The Lord Ieſus ſhall *baptize with the holy Ghoſt and fire.*

Mat. 3. 11.

What

What is that? The very divine gifts of Christ, which as fire doe purge and clense our drosse, and bring forth our mettall as pure and cleane. So in *Rom.6.* 4. 5. he tels us *wee put on Christ* in Baptisme, and that not onely to cover our nakednesse, but to warme us with holinesse. We are not onely partakers of the satisfaction of Christ to forgive us: but of his death to mortifie us, and of his life to quicken us, in both to give us his image. And by Baptisme we are said to be ingrafted into the simillitude of his death and Resurrection. This Baptisme of the *Spirit* seales up the substance of the Covenant to all purposes, as a seale to a writing confirmes the writing in all points. Now marke the tenor of the Covenant: not onely to pardon *our sinnes, and to remember our sinnes no more*: but also, to *put his feare into our hearts*, that wee never forsake him any more. Col.2.12. Rom.6.4. Gal.3. Iere.31.33.

Q. *I conceive that the Spirit is the true instrument of Regeneration: But what effect followeth the worke of the Spirit?*

A. A double effect: The one standing in the habits of grace, generally qualifying the soule to all goodnesse: The other, speciall operations of the Spirit in the graces of sanctification. Touching the which the Reader shall see more in the second Article, in the graces of Conversation. Here onely I point at them in the roote and principle which createth them. Of the first sort are the habits of Vprightnesse, Soundnesse, Integritie, Chearefulnesse, Rootednesse, Constancy: contrary to the cursed habits of Hypocrisie, Vnsoundnesse, Partialitie, Deadnesse, Vngroundednesse, Tickleneſse, Revolt: Of the second sort are all those Vertues of the sanctified soule both Theologicall or Divine (as they are called, because of the spirituall nature of them and the peculiar object of them) as Faith to live by in the Promises and Providence of God: Hope of eternall life: Love to God for his love to us, &c. As also morall Vertues, properly concerning man or our selves, as justice, wisedome, courage and patience, temperance, and soberneſse, which are well called the Hinges upon which the Dore of vertuous life, is turned to and fro: and, which include all particular moralities in them, as innocency, meekeneſse, humilitie, selfe-deniall, curtesie, thankfulneſse, love, mercy, charitableneſse, and the like, contrary to those vices which may easily be conceived by their opposite vertues.

Q. *I rest in your answer touching the first of these three: now proceed to the second, what is the inward instrument on the soules part to apprehend this creation?*

The instrument on our part is faith. *Act.* 26. 8.

A. Faith saving and effectuall. As appeares in those texts, *Act.* 26. 8. *To give them an inheritance among them that are sanctified by faith in me.* Note the phrase. Iustification is much ascribed to faith, As *Act.* 13. 38. *Rom.* 5. 1. *Rom.* 3. 25. but here sanctification also. So *Act.* 15. *Having purified their hearts by faith.* And Saint

1 *Pet.* 1. 22. *Peter, Having purified your hearts by faith to the obedience of the*

Ephes. 1. 13. *Gospell.* Yea, the Apostle *Paul, Ephes.* 1. 13. seemes to make faith to be the instrument of the spirit, *sealing* the soule. *After yee had beleeved yee were sealed by the spirit of promise*: faith attending the Spirit in beleeving the promise it selfe, doth further attend also the seale of it, and applies both to the soule. The reason is because although the seale is above a word, yet it's by a word, and with it, and not else.

Quest. Q. *But here is a great scruple, how faith should bee the apprehender of both these at once,* viz. *forgivenesse of sinne, and renuing of the soule. For who sees not how wide a difference there is betweene receiving a thing without us, as imputation of righteousnesse; and a thing really inherent in our natures, as the image of God and renovation?*

Answ. *A.* I grant the point needeth due consideration: yet as the Lord shall guide me, I will endeavour to answer it. And seeing the truth hereof is as cleere in the Scripture as any one, therefore the manner thereof will be the better found out. To this end, note that faith being the instrument of the spirit, in both the acts of regeneration (I meane reconciling and renuing) doth of necessity attend the worke of the Spirit in both. If then it bee true which I said, that the Spirit reades a Lecture of the Covenant to the soule, according to the whole purpose thereof; then needes must faith doe likewise, even follow the direction of the Spirit in applying them equally to her selfe; for

Faith both apprehends Christ without to justification, and within to sanctification

Psal. 123. 2. faith is *as the eye of the handmaid to the Mistresse*; that is, doth that which the Spirit suggesteth, and takes all which the Lord offers her: even the Lord Iesus at once, and wholly. If the spirit say: take Christ both for pardon and sanctification: loe it takes him for both together; of the former there is no doubt: Let us see for the latter. *Ephes.* 1. 18. the Apostle prayes *that the*

Ephes. 1. 18. *eyes of their minds being enlightned* (by faith) *they might* (*ver.* 19.)

see

see the exceeding powerfull and mighty worke of the Lord Iesus in them that beleeve; that is, what he can doe by the power of his death and resurrection. So in *Ephes.* 3. end: he prayes *that they might have Christ dwell in their hearts by faith, that so they might comprehend his length and depth*: that is, take him as he is to the soule, and have the knowledge of him that passeth all knowledg, being filled with his fulnes.

So that faith takes the Lord Iesus in his fulnesse, that shee might be compleate in him, both for mercy and sanctification. So if we looke *Iohn* 17. *ult.* *As thou O Father art in me, and I in thee: so thy love may be in them, and I in them.* Marke, Christ is not onely offred to the elect to be for them in pardon, but to be in them to dwell, to rule to command, to exercise power over corruption, and for government, to be as a soule in the body to act, guide and beare sway in them, as the branches in the Vine, out of which they wither: so that the promise offers Christ both for union of reconciliation, and also Communion and influence of grace. In both which shee takes him, for he is not devided, *a pearle is little worth being broken.* Now then looke how the hand of the Prophet was upon the Kings in shooting, so is the hand of the Spirit upon the soule in beleeving; & as the hand of the writer upon the learner to frame it his way, so is the Spirit upon faiths hand. And as the waxe takes all the whole print of the seale, so doth faith of the promise by the hand of the Spirit. So that although its certaine that nothing is more unlike than the things themselves which faith applies, in the manner of application) the one taking a grace onely imputed, and resting onely in the act of God, casting forgivenes upon the soule without any addition of inherent goodnesse to it: the other, taking Christ as infused and dwelling in the powers of the soule, yet this puts no difference upon the apprehension of faith: seeing with one hand and one act, both the Lord offers them, the Spirit joyns them, the soule beleeves them. The Spirit is that which doth order these two benefits, and settles them upon the soule and in the soule: but faith with one hand and act doth receive them, according to the severall use and service, as the Spirit pleases to apply them. It pleases the Law to conveigh a Copy-hold by Court roll, and a free hold by other conveyance of writing, seale, delivery, and possession: but the same hand takes the copy, and receives the livery and seasin. So here.

Further opening. *Iob.* 17. *ult.*

Q. What

Q. *What doth faith in the application of this Gift of Renovation, or the new creature.*

Faith doth two things in the renewing of the soule. 2*Cor.*5.14.

A. Two things: First, It workes the heart to be renued by an argumentation. See 2 *Cor.*5.14. *For the love of Christ constraineth us because we thus judge*, &c. Marke, faith judges the matter aright, and passes a sound verdict upon it. If Christ have so loved us, how should our soules earne toward him in all conformity to his blessed nature? Faith is in this as in all other respects, a deepe Logician, shee argues for God strongly, she brings evidence unanswerable for him: that as shee carries about her the marke of a divine cause, beeing the most divine worke of God, that ever he did since the Creation, above all the gifts of *Adam*, and ayming at a better end: so shee carries also strong reason to moove the soule to be like to her workeman, and to resemble his holy nature. For the soule is ravisht to consider that love of God, which turned the deserved death of the sinner, into the death of sinne; Either sinne, or the sinner must die: What mercy was it then in God to give Christ himselfe to death, to save the soule, and lay that death which should have beene laid upon us, upon sinne it selfe? This meditation workes the heart to a gladnesse to part with sinne, because thereby she lives.

1 Argueth for it,

The word (*constraines us*) signifies such an hemming in, as of the beast in a Pound or Pinfold, that is put into it, and cannot get out by any evasion; so doth faith controll the heart, that it cannot winde out; must needs yeeld to be as he who hath imputed his righteousnesse to forgive her, that is, righteous and holy. Faith is that which brings us to God, and unites us to himselfe; makes us partaker of the chiefe good, and to cleave to him; how should it then chuse, but rivet us so into his goodnesse, as wee might never depart therefrom? The very savour and instinct of faith tends to holinesse: she serves to abandon nature, and to set up holinesse in the soule. As she settles an imputed holines to justifie, from Christ; so she cannot rest, till shee her selfe partake it within. Such things as are alway lying among sweets, cannot chuse but resemble and savour thereof: Faith comes from the divine breath of God, and is his gift; therefore cannot degenerate: but as Rivers flow from the Sea, and runne thither, so doth Faith come from God, and returns to him she leaves not, till shee have so pleaded

for

for God, that shee have drawne the heart to favour him in his holinesse.

And secondly, by infusion. Shee is the Tunnell of the Spirit to convey the renuing of the holy Ghost into the soule. As the hand of the workeman is that lively cause of cutting the timber, but yet the Saw or Axe is the toole which this hand works by: So here. Take a similitude: A man buyes a precious roote of a rare flower (that growes in few gardens) and gives it into the hand of the Gardner, to set it in his garden. The Gardner thrusts the roote and pitches it into the earth, gives it good mouldes, waters and keepes it charily. Even so here, The Spirit of sanctification is the purchaser of this roote, but it plants and pitches it into the soile of the soule by this hand of Faith: and there it nourishes it and cherisheth it till the roote bring forth a flower sutable to the nature of it. Faith, I say, ingrafts this precious sience of the righteous holy nature, life, death and resurrection into the soule, or rather (if yee will) the twig of the soule into the stock or soile of the Lord Iesus his holinesse: and there it gathers strength till it produce fruit sutable. Such corne as wee sow we reape: if wee set a carnation, wee looke the flowers shall be sutable, if we set an Apple into a stocke, we looke for no crab; even so, this plant of love brings forth love againe, and this roote of holinesse, a fruit like it selfe. That of *Ephes.* 3. 16. is for this point. *That Christ may dwell in your hearts by faith.* Faith is the entertainer of Christ in this his holines. So then as in the former point, faith savours the truth in Iesus, and tels the soule that Iesus comes in thither to sanctifie it for God, as well as to save it from hell: so here its the instrument of the spirit of Iesus to apply and to implant this roote of his in the soule: it applyes the Covenant as well in the promise of renewing it, as of forgiving it; and it embraces and claspes hold upon the Lord her righteousnesse: and till shee have done both, shee dares not say, Thou art my God and I am thy childe: yea, as the holy Ghost is that fire wherwith the new Creature is baptized, when it comes to beleeve the Covenant) so faith is that hand which applies the soule to this fire, to be purged thereby, and that instrument of the Spirit, whereby he refines the sons of *Levi* in the Ministery of the Word as *Malachi* speakes. *Mal.* 3. 23.

2 Infuseth it.

Eph. 3 16.

Q. *What is the third thing to be noted?*

A. The

The subject of the new Creature the Soule and body. 1 *Thes.* 5. 23.

A. The subject wherein this new Creature is planted: and that is the whole man. Reade for this, 1 *Thes.* 5. 23. In *body, soule, spirit,* meaning what ever is in man. Wee meane not a renewing of the substance of either, as if a renued soule should be another soule or body, but in point of the qualities, or service of both. Its corruption which is purged out, and its grace is planted in, The scurffe and poyson of each facultie is cast out, mortified and consumed; its a new propertie is put in: ignorance, rebellion, pride, impatience is taken away; and knowledge, subjection, humility, and long-suffering put in: And this subject is the whole man. Each part and power of body and soule is renued, and if not all, none at all. The Spirit of renovation is an entire workman, and purgeth all, graceth all, the minde with light, the heart with heate, the conscience with sound reflection and witnesse, the will with free choice and consent to holinesse, the members with serviceablenes to the soule in all her designes.

Q. *Speake a little of the particulars: What is renuing of the understanding, and the powers thereof?*

The Powers of both mentioned. 1. Minde.

A. Vnderstanding not onely is corrupted in the light thereof, but also in the prerogative of it. It was set up as a rule and directive of the inferiour soule, will, affections; but it hath lost this birth-right now, and is become the vassall of the will, and concupiscence: therefore the renuing of it is, partly a purging of it from the corruption and penalties therof; and chiefly a restitution of it to her integrity of light and soveraigntie. See *Ephes.* 5. 8. *Light in the Lord.*

Ephes. 5. 8.

Q. *What is the renuing of the Will?*

2. Will.

A. The Will being depraved in point of her loyaltie and obedience to the mind, and now having cast of the yoake, and become rebellious; the renuing of it is, both the purging of it from the sin, and penalties of it, and a restoring of it to her integrity of subjection, to the verdict of the understanding; chusing, refusing or suspending accordingly.

Q. *What is the renuing of Conscience*

See 1 *Pet.* 1. 22.

3. Conscience

A. Sinne hath depraved the Conscience in point of reflexion, so that it cannot present any goodnesse of being or action to the soule with delight and contentment; but is waxen defiled, and either accusing, or erroneous and perverted: therfore the renuing of it is, both a cleansing of it from her contagion,

gion, and a restoring of her to her integritie of faithfull record, accusing for evill, and excusing for good: See *Tit.* 1. 15. by contraries. *Tit.* 1. 15.

Q. *What is the renuing of the body?*

A. The senses and members having lost their serviceablenesse, to present objects duly to the soule, and to execute faithfully the purposes thereof: the renuing of both is, a restoring them to such integritie, as that the senses doe duly offer to the soule, the objects of sense; and the members become faithfull weapons of righteousnesse: See *Rom.* 6. 12. *Let not sinne raigne in your mortall bodies, &c.* 4. The body and members. *Rom.* 6. 12.

Q. *But what part is especially the Subject of Renuing?*

A. Howsoever the holy Ghost doth renue all, yet the immediate and chiefe subject of his residence is the Spirit of man. There are (as I said) sundry faculties in the soule, but the spirit is the most inward, and immediate activitie of it, and it stands in the directive gift of the understanding, by which it fore-sees and devises for the whole man: as also in the free choise, bent, savor and delight of the heart. So then, the frame, streame and bent of the soule is the spirit of it and that wherein this renuing or new creature stands. As it is in the old man, so in the new: it is not a few thoughts or affections which make a man bad: but the very frame and bent of all the thoughts and affections, whereupon as upon wheeles the whole man is carried. And as a sonne having the lively picture of his father to behold, would not set it up in a stable or out-house, but in his best roome; So the Spirit of Christ sets up the Image of God, not in the eyes, or eares, or tongue, which have no power to worke upon the soule, but in the Privy Chamber of the Spirit where the King lodgeth. The bent and spirit of the Soule is the chiefe object. See *Ephes.* 4. 23. *Rom.* 12. 2. *Rom.* 7. *ult.*

Q. *And what is the fourth thing in this Renuing?*

A. The parts of it be and negative and affirmative: the former a destroying of the old frame, the latter a setting up of the new; which are the exercises of the inward graces of renovation. Both of them issuing from the Crosse and Death, Resurrection and Ascension of Christ: And thence it is that in the named place, *Paul* ascribes mortification to the death, Vivification to the resurrection of Christ. Not that they are to be sundred, for both serve for each, and each for both: but as both cannot stand together, but one in the destruction of The fourth point in this worke of Renovation. The parts.

the other: so, he would teach us, that the death and rising of Christ are no fables, nor stories, but things of exceeding merit. Both for satisfaction and for efficacy or power. When the Lord Iesus suffered his precious soule to part with his body, he gave that death a power to divide sinne and the life thereof: and when by his God-head he resumed his body, he gave it also a power to put life of grace into the soule. The death and life of Christ are a mystery of godlinesse, as *Paul* in the 1 *Tim.* 3. end, tels us; when Christ *layd downe his life* for the expiation of sinne, withall hee entred into a most deadly feud with sinne, which would have robbed him of his life for ever: and when hee tooke his life againe by his God-head, hee also conveyed an efficacy of a quickning Spirit to raise up all beleevers to a renued life of holinesse, and by his Spirit, bestowes both upon them. So that he who can bring sinne to the Crosse and grave of Christ by faith, shall kill the life of it: and hee that can apply his soule to the Lord Iesus risen, shall finde it no empty, but an effectuall meane to quicken him to holinesse. And these both all true beleevers doe: as they have borne the image of the first, so must they doe of the second *Adam*: *The first was a living soule, but the second a quickning Spirit.*

1 Tim. 3. end

Q. *Seeing that Sanctification stands upon these two Pillars, Mortification and Vivification: describe the former of them, by the which scantling it will be easie to understand the latter.*

Of Mortification. Illustration of it.

A. The Spirit of Christ in the new Creature causeth the old man to cry as *Iohn Baptist* did of Christ: I must decay, and be diminished, but hee must rise and be encreased: As the house of *David* grew like the Sunne in the morning, but the house of *Saul* decayed as the Sunne in his setting: so doth corruption in the people of GOD goe downe, and grace grow up. I say, so it doth according to the worke of Christ in the Soule, except unbeleefe crosse it. As wee see in houses that consist both of old folkes readie to goe out of the world, and of young heyres that are newly entring upon the world: we see the younger encroach upon the elder, and thrust them out, so that they grow to have small joy to abide in the world: so is it in the old and the new man of the Regenerate, the New treades upon the heele, and breakes the head and heart of the old, till he be compelled to resigne up all to the New. And although the old live still (as old folkes oft doe under their

young

young heyers) yet it is onely as an eye-sore and a clog to the New, disquieting them with their treasnesse and tediousnesse: But the birth-right and dominion is gone.

Q. *How may those Degrees be conceived by whichit proceeds?*

A. Thus: First in generall, conceive; That there is no Principle (nor yet seed of any) in us to oppose corruption: Flesh loves it selfe: Satan doth not oppose himselfe (for how then should his Kingdome endure?) It is (as I noted) the Lord Iesus who is this New man in the soule, and who expelleth the Old, and his Dominion; even as old *Adam* was the killer of grace, and destroyer of the Image of God: so the second *Adam* is the mortifier of corruption, and the destroyer of the image of it in us: and of Satan who imbarked himselfe thereby in us, with all his power and weapons: I say, this New stronger man casts out that strong and spoyleth him, and divides the bootie: that is, he resignes up possession and rule to the New creature. The Lord Iesus doth this both by that death of his satisfaction, making attonement for us: and by the same death of his effectuall participation, or fellowship (as *Paul* cals it *Phil.*3.) by which the killing Qualitie of it is conveyed to us.

The worke, 1 Generally opened: *Matth.*12. *Luk.*11.21.22

Secondly, In particular, this Spirit of Christ mortifying worketh by steps in the soule. And first hee puts into the soule a saving light, to know what sinne is in her deadly nature: This light comes from the Crosse of Christ. Vpon which the Lord Iesus entred into a deadly feud with sinne, threatning her thus, Oh sinne I will be thy bane, *Oh death I will be thy death.* That Speare which drew forth the life bloud of Christ, was thrust into his sides by sin and Satan: and in the powring forth of his life, the Lord Iesus sayd as *Sampson* (his type) once did, Let me loose my life withall mine enemies: Let me slay more at my death, than all my life time. And in this prayer hee was heard. From this ground the Spirit of Christ conveyes into the soule this Power, that it may bee such to the soule as Christ meant it, (who dyed not to sinne for himselfe,) nor lived to God for himselfe, but for them. So that the first impression which Christs death workes in them, is the true light and knowledge of sinne. Oh! the soule concludes it to bee a fearefull thing which could rob the Lord Iesus of his life bloud: What then would it have done to me, if hee had not latcht the blow in his owne sides?

2 Particularly. And that 1 By knowledge of sin. 1 *Cor.*15. *Luk.*2.35. *Iudg.*16.30. *Rom.*6.10.

2 By power against it. 1. By the Law.

Secondly, This death of Christ by the ordinances of Christ do settle this power and make it the soules owne, the foundation of which (a farre off) is layd by the Law, and spirit of bondage, (see Part 1. Art. 6.) which terrifies the heart in respect of that boldnesse and stoutnesse of sinne in her nature, and takes off the edge and jollitie of it, and throwes the Crowne of it to the ground. By Christ onely the Law can effect this casting downe of sinne, from her pride and state. Then secondly, the Gospell doth more fully settle the merit of this death of Christ upon the soule, removing that from us whereby sinne reigned, and the Law ruled in us, I meane the guilt of conscience: That so, sinne being destroyed in her condemning power, (which was her uttermost mischiefe) shee might prevaile lesse by the ruling and exercise of it; and we be lesse in feare of her poysoning, deluding, and domineering power in us. As when *Gedeon* had given *Zeba* and *Zalmunna* their deadly blow, they were farre enough from a new battell.

2 By the Gospell. *Rom.* 8. 3.

3 The third step, is the Pursuing of the scattered Troopes of sinne: I meane letting out the strength of Christ against the remainder of corruption. This the Spirit conveyes by a Promise through Faith: *Sinne shall not reigne in your more tall bodies: Yee are no more servants of sinne.* Romanes 6. 6. *Knowing this, That our old man is Crucified with him, that the body of sinne might bee destroyed, that henceforth wee should not serve sinne: For hee that is dead is freed from sinne.* So the Prophet, *Micah.* 7. 20. *Who is a God like unto ours, that subdueth our iniquities, as well as passeth by the sinnes of the remnant of his heritage?* By these and the like promises, faith puts on the Lord Iesus his death upon the soule, that as a dead man would kill a living one, if bound to him with cordes, so might dead Christ kill living Corruption, being bound and united to the soule by a Promise. And the Crosse of Christ, is made Sinnes Terror and death, and the Old man-queller; onely by the word of God, into which all the Power of the Crosse is put: that faith might take it and put it on, and make it sit upon the shoulders, as the Armour and strength of Christ, and as his Sword to stabbe sinne at the heart. Faith in a promise carrieth the Soule to Mount *Calvary*, and sheweth corruption, that dismall sight of the Crosse, and Christ thereon hanging, and nayling sinne to the same,

that

that it may never recover and get looſe againe. This ſight carrieth the very hatred and indignation of Chriſt into the heart of ſinne: that as verily as Chriſt hated it for ſhedding of his precious bloud, ſo verily he meant to give it her bane and deaths-wound for ever, in the behalfe of his members. That as his fleſh was dead, ſo might theirs be: And as hee died but once by ſinne, ſo they by vertue of his eternall Spirit might dye for ever to ſinne: It is not the power of a Pope hallowing falſe Croſſes, but the Power of Chriſt by a Promiſe, which bleſſeth this Croſſe and death of Chriſt to the worke of mortification And there is no ſight in the world ſo terrible to ſinne as this: all other are but fraybugs to it.

Fourthly, the Spirit of Chriſt crucified, makes this promiſe of mortification, more reall to the ſoule by adding the Seale of Baptiſme to it. *Rom. 6. 3. Know yee not that as many as are baptized into Chriſt, were baptized into his Death?* Verſ. 4. *For wee are buryed by Baptiſme into his death: that* (Verſ. 4.) *wee might be implanted with him into the likeneſſe thereof;* Verſ. 5. *That our old man might be crucified with him.* Seales (wee know) ratifie Promiſes, ſo doth Baptiſme make good the Word and ſtabliſh our faith therein, for the ſoules ſecuritie in this behalfe. And, as they in *Noahs* Arke, and the *Iſraelites* in the red Sea, layd hold upon the Promiſe for the killing of the old world, and of the *Egyptians*, by the ſame waters, which preſerved their owne lives: ſo doth faith beleeve, that Baptiſme (even the ſame water which ſaveth their ſoules) ſhall mortifie their corruptions. Sinne ſhall loſe her life even in the purſuit, as thoſe did: and at laſt ſhall be quite deſtroyed, never to annoy them more. 4 The Seale.

Fifthly, The Spirit of Chriſts death conveyes it ſelfe by all other ordinances into the ſoule of a beleever, to mortifie their ſinnes. Hearing, prayer, watchfulneſſe, renuing of covenant, and eſpecially faſting, are ſanctified, thereby to caſt out ſuch ſinnes and luſts as otherwiſe will not be caſt out. The Word is poyſon to a corruption, it peirceth and divideth betweene the joynts and the marrow; cauſing the ſoule to tremble at ſinne, and ſtart at corruption, by preſenting God to it in the vengeance and juſtice of his threats and commands: yea, all the Adminiſtrations of God; in patience, bleſſings and ſtreights, doe worke with the Word, to the 5 By other Ordinances; *Matth. 17. 21.* *Heb. 4. 12.*

damping and weakning of the most hidden and close corruptions: as Physicke which piercing betweene the diseased part and the humour loosens the one from the other, Yea, as the Sword of Paradise scared *Adam* out of it: so doth the shaken sword of the Word and the other Ordinances drive lust out of the soule. And so doe they finde it, who in simple selfe-deniall and faith cleave unto it.

6 By the sweetnes of Christ.

Sixthly, This same Spirit, doth kill sinne another strange way, even by presenting the sweetnesse of Christ to the soule; the sweetnesse, I say, of living by faith, and walking in uprightnesse. This is a strange sacrificing knife. It causeth that former base pleasure and sweet of sinne, to become irkesome. Since the Soule tasted Christ, loe, all other sinfull pleasures become (like the Booke in the Prophets belly) as Wormwood. By sweetnesse of sinne, I meane that former joy, tickling, and gainfull content of sinne, which set the Soule on worke with edge, appetite, skill, cost, diligence, subtiltie, nimblenesse and defences. Oh! the Soule kils all these by her new trade of Christs obedience, which makes the Devils yoke most heavy: saying; *What fruit had I in those things whereof I am now ashamed?* Rom. 6. 21.

7. Applying of Christ to all sinne.

Seventhly, The Lord Iesus applyes his peculiar Power against sinne in both parts of her, both roote and branches. Hee directs his strength against originall sinne and this body of death, to the end that it may die and decay daylie, though it abide till death. So that she looseth her strength, though not her being: she brings not forth so many fruits to death, she doth not so much clog, defile, and distemper the Soule by her deadnesse, pollutednesse wearisomenesse, and unsavorinesse; nor is so out of measuee sinfull as before. Nothing but a body of death in Christ, can mortifie a body of sin in the soule. Next it proceeds to the branches: even as death at the heart is presently death in the fingers, the armes, the feet, legs: so doth this Spirit of Christ, worke death wholly, and death in every member. So that he who saith, *Mortifie your earthly members*, effecteth also what hee commandeth, and beginning at the roote, killeth the branches. To begin to mortifie lust in the branches (the roote being alive) is vaine and bootlesse, like *Adonibezeks* cutting off the thumbes and toes: But when the Dam is dead, the breasts can give no sucke to the young ones. 2 Cor. 5. 21. Rom. 6. 12. 13. Iudges. 1.

Eighthly,

Eightly, The Spirit of Christ intercepts the succors, and provisions wherewith sinne fulfilled her owne appetite. Therefore *Paul Rom.* 13. ult: oppoſes theſe two, putting on of Christ: and taking thought to make proviſion for our luſts, becauſe the Spirit of Christ deales with the ſuccors of ſinne, as the Surgeon doth with a leg which he mortifies and cuts off: he kills it by intercepting the courſe of former ſpirits. As an enemie beſieging a City, that hee might ſoone ſurprize it: cuts off all the ſtore and food which either by land or Sea is ſent in to ſupport it, and ſo it yeelds by famine: This it applieth to every luſt in her kinde, pride, envy, hypocriſie, unthankefulneſſe, uncleaneneſſe, unprofitableneſſe, and others. All luſts have their fewell, objects, temptations, occaſions, and ſupports: which when they faile, ſinne looſeth her oyle and nouriſhment, and ſo is ſtarved. 8. By intercepting ſinnes proviſion.

Ninthly, Christ takes away that ſtrength of ſinne which ſtood in the Law. The Law is called the ſtrength of ſinne becauſe of that itching and coveting propertie in ſinne, to doe that which is forbidden. The pureneſſe of the Law is an occaſion to an impure heart to tranſgreſſe, and to enterfeere againſt it. But the Law in this point is made to a beleever, ſweet, and eaſie: and therefore the heart is alſo thereby made pure, and is farre from ſtumbling at it. As *Paul* ſaith, *The Law is holy and juſt:* but I am ſold under ſinne, and my edge is turned from the Law, againſt my ſelfe, to delight in the Law, and abhorre my ſelfe. 9. Removing the ſtrength of the Law.

Tenthly, The principle of enmitie being put into the heart by Christ, the heart nouriſheth this hatred more and more even to the death, and maintaines the quarrell, till an irreconciliableneſſe be bred betweene ſinne and it: And this makes a daily fight and combat betweene the mortifying power of Christ, and the unmortified part: the ſoule alway reſiſting, and not willingly yeelding, but as a foiled captive againſt her will: and from this deadly enmitie, ſeeking ayde from heaven and Christ againſt corruption; rejoycing to ſee it foiled as Gods enemy, mourning to ſee it prevaile: crying, mourning, yea, groning under it: uſing all opportunities to roote it out: not linning till it be divorced: forſaking it as a wofull cut-throte of her peace, and when ſhee hath it under, purſuing her vantage, that ſinne may not get head againe; not dallying with her, but handling her roughly, and never thinking her dead till her head be cut off. 10. By combat. *Gal.* 5. 17.

Rom.7.24. And therefore longing for the day of departure, which is sanctified to be the finall overthrow of sinne, and a full Redemption from all Dominion under her. These Obſervations, instead of other, I commend to the Reader touching this point.

Q. *What say you of Vivification, being the second part?*

Of Vivification. *A.* I leave it to be conceived by the Law of proportion: That as the Death of Christ is the death of corruption in these severall kindes: So the life of Christ, or (as *Paul* speakes, *Rom.* 8. 3.) The Law of the Spirit of life which is in Christ Iesus, doth settle the power of the second *Adam*, (a quickning spirit) upon the soule, to be like a well-spring in her, of grace unto eternall life. Touching the which see the same place in *Rom. 6.* and apply all I have sayd, to this second in the kinde thereof, as well as to the former. In a word thus: The same power of God, *Ephe.* 1.20. by which hee raised Christ from the dead, even that exceeding effectuall power of God doth discover it selfe in a mortified soule to frame it to the life of Christs holinesse: and that not with an indifferency, but with activity, resoluteneſſe and earneſtneſſe of heart: I say, to a lively, chearefull, stirring life, to a spirit of life, which (as a contrary principle) alway workes the heart to Gods ends. It is such a Spirit and principle, as drawes, bowes, moulds, and fashions the inner man, as well as the outward, to delight in the Law of God, and to give God the heart, *Pro.*23.26. Making the soule a partaker of a divine nature, as farre as it is capable; that thence may flow the operations of life, in all the faculties of the minde, will, conscience, and members of the body: Both inward, as feare, love, joy, innocency, zeale, thankes, humility, heavenly-mindednesse; And outward in the practise of the life, according to the conversation spoken of in the next Article. Touching that question, why these two are imperfectly wrought in us during this life, see the fift Article of the third part, in the Letts.

Q. *Now at length proceed to the use: and because the opening of the Article is practicall of it selfe, be the briefer.*

Vse of the Branches. 1 Terror. *A. First,* If all beleevers be new creatures, such as never were seene to be so before, new men: what are they who are still old creatures, and will take no other die? Such as boast they are no changelings, are the same men. I say they are unbeleevers,

unbeleevers, upon whom (as yet) the wrath of God abides, and besides, such as shall be damned. Dogs who shall be without. See 2 *Cor.* 4. 4. *Marke* 16. 16. *Rev.* 21. 8. therefore small cause have yee to boast. If all that be happy by beleeving must be holy by renuing, how unhappy ones are all unholy ones? Therefore let it be terror to all such as carry the old man written in their foreheads with great letters, so that all that runne may reade it; they proclaime the sinne of *Sodome* in upon prophaneneſſe, or in secret unreformedneſſe: they have beene drunken, breakers of Sabbaths, Atheists in their families, and so they will be still: Oh wofull wretch! wilt thou be as thou hast beene? Thou hast beene an old wretch, an old fornicator, wrathfull wretch, subtill, contentious, worldly, made the Gospell a cover of thy rotten heart: wilt thou be so still? Then I know thou art curſed, for thou wert curſed, and thou wilt be as thou hast beene. Therefore heare what the truth saith; if thou be no other than ever thou wert, thou wert never good: and if thou wilt be so still, be so, thy penalty shall be as thou chuſeſt: *Let him that is filthy be so still*, he that is prophane, let him be so still, and hee that will not come out of hell, let him keepe there still: No wrong is done to him that is willing to be so. But know this, that if God have sealed thee up to an hard heart, it is one step further off from God, than before; it will be hard for an heart that cannot repent, to be better than it will be. Ere God create the new man in thee, thou shalt not onely not nill, but both will and covet it, and yet thou maist will it too late when it shall be denied.

2 Cor. 4. 4. *Mark.* 16. 16. *Rev.* 21. 8. *Rev.* 22.

Branch 1.

Secondly, All revolters to the old man, and returners to their owne vomit and mire, when they seemed to have the uncleane spirit cast out, and to escape the pollution of the world through lust, but still they carry about them the old man, still that lies downe, and rises up, and walkes with them although long hidden, and at length (as a crusted sore) breakes out odiously: Oh be scared by this! If old men (be never so much in shew renewed) are curſed, what are they who having taken the livery of the new man, are now the second time waxen worse than ever: and the old man hath watcht his time to recover his possession and waxes seven times stronger than before? Oh the latter end of such is farre worse than the beginning.

Branch 2.

Thirdly

Branch 3. *Thirdly*, Terror to all hypocrites who still maske over the old man with a new cover of Christ, but put not off the old. The 1 Cor. 15. 19. Apostle speakes of men, 1 *Cor.* 15. 19. whose hope in Christ is here: not hope onely here in their wealth and lusts, but in Christ: and hee tels them of all other they are most miserable. They are willing to have Christ to save them, and to varnish over their rotten post, to keepe them from the note of base and prophane ones: but if they be pinched with this, that beleevers must be new men: the old cheating, and cunning deceit, wrath, revenge, worldlinesse, must also be cast off: oh then they winch as a galled jade, and it seemes as an uncouth thought. Lately I knew a man who upon the change of his estate by marriage, was so pensive, that no man could heale his melancholy: so it is with these, to heare of such a new creature and change as should turne all inside outward, and rid them of their old *Adam* all at once, they are sullen and sicke upon it, it is as the going of a Cammell through the eye of a needle. Iesus they know, and the Doctrine of Iesus, but not as the truth is in Iesus: they will take no notice of such an instinct as to be new ones, because beleeving ones. But oh yee wretches, even this truth of Iesus which your hollow hearts cannot brooke, shall judge yee and sentence yee; such new Creatures, such Iesus; your Iesus is an Idoll, because hee is no truth in Iesus, no new creature in Iesus to put off the old man, and put on the new.

Branch 4. Lastly, all prophane ones who thinke themselves in very good case, if they can carry their lusts and beloved corruptions closely, and bleare the eye of the world, thinking they have forsaken them. *Sleidan* reports of a Duke in *Germany*, who lived in an uncleane course with one of his wives Gentle-woman: which the Dutchesse perceiving and opposing, hee devises this shift, to send her to a Castle, and there to give it out after a while, that shee was sicke, hiring some to visit her, and at length that shee was dead: a painted Image is laid forth, entombed, carried to Church, the bell rung, funerall Sermon made, dole given to the poore, the Image buried, but the harlot still living, and the lust of the Duke unmortified brake out worse than ever. This is the new creature of the prophane sort, strongly to conceale the old. Like whereto is this, to thinke our lusts are mortified because by some violent cause, feare, penalty, or inward terrors, they are restrained, as *Sauls* rage, *Esaus* malice.

Secondly,

Secondly, it's use of instruction to all new Creatures to wonder that the Lord will accept them to bee so, and take them after all their refuse stuffe and service to old lusts, to be new men; who would thinke it that the Lord should chuse such defiled Temples of Idols, lusts, and lewdnesse to dwell in? who would thinke hee would admit of those nasty sties of uncleane thoughts, those cages of pride, uncleanesse, and selfe-love, those powers and members of body and soule that have beene so defiled, to be weapons of righteousnesse? Oh what encouragement is it to old creatures to become new? The Lord will melt and alter the propertie of your old Idols and hee will prepare himselfe even of such mettall, vessels of price, for every good worke, and not knocke them in peeces: He will admit the captive woman, when shee is pared, washt and shaven, to be a wife for an *Israelite*: Hee will admit *Mary Magdalen*, *Luk.7.* her eyes, teares, hayre, lippes and oyntments, even so neere as his owne sacred body, and become one with her that was an harlot, and abused all these to abomination. Oh! how justly might he have for ever left us to our selves, and sworne that no sacrifice should blot out our sinne, nor would hee ever take the service of a persecutor to be a preacher? Oh! those very powers of wit and those affections of love and joy which we have so abused, we should wonder that God will purge the fretting leprosie out of them so farre as to be honored by them: which yet wee cannot deny but he hath, except we should lye against the grace of the new Creature. *Vse 2.* Reade *Jerem.* 3. 2.

Thirdly, It should admonish all to take heed how they meddle with any true beleevers in Christ, to hurt, discourage, reproach or pursue them. Let us know they are new creatures, and the workmanship of God: him that defaceth Gods image, will God destroy. Beware, touch not the annoynted of God, doe not his image any wrong. If a King will leave him to the punishment of a Traytor, who shall race out and deface his image upon a peece of silver: what shall hee doe to them that deface the lively image of his holinesse stamped upon his new creature? doe not descant here and say, yee doe not deface them as such, but in other respects: Well, but in as much as hee honoured them, yee shall pay for it, that yee have not counted them precious and delighted *Vse 3.*

lighted in them: that honour yee doe not to them as well as that disgrace yee offer them, is not done to him, is offered to him, and if you dare venture to hurt them with a distinction, he will punish you without distinction.

Use 4. If the Lord will have others beware how they deface Gods creatures, how much more should his new creatures beware of defiling themselves? Oh! if God have made yee so, beware yee cast not dung in his face, and pollute not his Image? The vilest wretch that lives when he playes his parts, yet if he were the sonne of an holy father, he will draw the curtaine over his fathers picture, as ashamed of himselfe. And shall not wee tremble to disguise our selves with any dreg of earthlinesse, envie, pride, and vanity, love of our selues, knowing whose creatures we are? Take but the Creatures of some proud ambitious ones! will they doe any thing distastfull to their Makers? Are they not in all points like them? How then dare we to tempt him after whose image we are created? Oh! what a check should it be, that any leaven in so much as a mouse-hole (to allude to that Iewish curiositie) should bee found in us? *1 Cor. 5.* Remember that charge of *Paul*, Purge out therefore the old leaven: and let us serve the Lord in the sinceritie of a new Creature: old things are passed away, all things become new: new *Adam*, new Covenant, new Paradise, new Ministery, new Creation: new Lord, new Law, and all new. Shall they who are thus renewed, suffer that unrenued part to get head and to darken and defile the new, that even in them old base dregs should be observed to deface the Image of God? But more of this in the latter Article.

Q. *Proceed to the use of the second Branch.*

The uses of the second Branch. 1

A. If faith be the instrument of this Creation, wee here doe confute the conceit of them that imagine faith to be a branch of Sanctification. Sanctification is so farre from being the *genus*, or *totum* of faith, that it differs from it the wide skie. Faith is a grace that addes no inherency to the soule, but onely serves to receive a forraigne imputed righteousnesse of another: sanctification receives an infused righteousnesse into the soule, faith receives a righteousnesse of perfection to stand in the sight of God: sanctification, a righteousnesse in part and imperfect. Can then an inherent holinesse bee the cause of an imputed? Or

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can an imperfect holineſſe be the cauſe or *genus* of a perfect? But I muſt not dwell; and I ſee this error is lately at large confuted. Onely this, faith and a new Creature being parts of Regeneration, and of the *Totum* of a converted one: ſo long as they bee dividing members they are rather things of a contrary nature, than effects and cauſes of each other. See what I ſaid of their difference in the beginning of this Article.

Secondly, Wee learne here what courſe Gods people muſt take to repaire the ruines of their holineſſe, when it is decayed in them by their fals, Satans prevention or the like. Runne to their faith, fetch fire from the hearth of the Lord Ieſus his Spirit: we are preſerved by that of which wee conſiſt; if the Lord Ieſus be our principle of Regeneration by Faith, he by faith muſt be our ſuſtentation. Goe to the Promiſe in thy fals take hold of the ſtrength of Chriſt in them, and compaſſe not thy ſelfe with thy owne ſparkles, thinking to recover thy ſelf by thy owne heate, but abhorring thy ſelfe, goe to a promiſe and there behold and apply Chriſt thy righteouſneſſe to pardon thy fals, to accept thee in weakeneſſe, to repaire thy ſtrength, and then he will be thy righteouſneſſe; alſo of holineſſe, to enlarge thy grace, and (by the addition of ſweetneſſe and love) to uphold thee in thy courſe more and more. Thou haſt not received Chriſt thy new Creature to create ſomewhat in thy ſelfe, but to fetch from his fountaine, grace for grace daily: *Ieſus Chriſt yeſterday, to day, and the ſame for ever.* *Vſe. 5.*

Q. *What uſe doe you make of the third this branch?*

A. Very ſpeciall: And it ſhould firſt teach us a diſcerning uſe, betweene all hypocrites and truely renewed ones. The one may ſet up the Image of Chriſt in ſome of the powers of his ſoule; as in his underſtanding, wit, memory, in his tongue, eares, ſences, and outward members: but the renued creature ſets him up in his ſpirit. This of all other things ſearches a falſe heart; whatſoever part of him, ſeemes to have ſome Image of God, ſure it is not in his ſpirit. In ſpite of him, his thoughts, puupoſes and affections, are void of him. The ſtreame the frame, the bent of his ſoule warps from him, and goes another way. The moſt ſubtile hypocrite can but come to this to delude himſelfe by the ſtrength of knowledge, and ſome dammings of the ſtreame of his corruption: but as for the turning of it by a ſtronger to a contrary motion, that can he not *Vſe 6.*

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attaine to: there is no dissembling of a new Creature. Once a Philosopher in thirtie yeares made a brazen frame of a man to speake: but as one said of him, Oh fine scull without braines! so here may be said, Oh! faire outside without a principle of life and spirit! Let us consider this: although an hypocrite may grow to this, to delude himselfe, and make himselfe not to see his defiled principle, yet hee can never purge it out, while he is so. For the Image of God is set up onely in some out-roome, and when his lust comes in place, there is no routing for this; this must yeeld to his base ease, pride, lust, which are set up in his inner man, and beare sway. And secondly, the hypocrites image of God is onely a counterfeit of it: its no free principle acting him from within; so long as some torrents and violent pangs are up in his passions, so long as he is under some streame of powerfull preaching, or deepe feares, or sudden humors of affection hee seemes some body: but when these are past, he is like himselfe, as dead as ever. I may compare him to *Davids* old body, in which there was no heat left; they sought out *Abishag* to keepe heat on him, but more then hee had from her, hee had not, and therefore hee died instantly notwithstanding her: So it is here. So long as the five is within the water it holds it; but no sooner out, but all is empty: when the Word is gone, and violent causes, he wanzeth, and discovers those corrupt evils of uncleanneese and prophaneneese, which is the word supressed. But with the new Creature its otherwise: he is borne of God, and sins not with consent: when outward props faile, loe all failes not, he mourns for the want of old helpes, but in this want he abounds with the comfort of the inner man, and the principle of grace which is immortall, and whose being is of God.

Vse. 7. Secondly, Its use of consolation to a beleever: the Lord esteemes him by his best part, his bent and streame, and not by his defects. The Apostle, *Rom.* 7. *Not I, but sin in me. I serve God in my spirit, ver. ult.* As a man cals a dunghill precious, for a pearle in it: and as a man would call wine mixt with water, Wine; and corne full of weeds, corne, because of the better part. So here the spirit and bent of the heart denominates a Christian with God. Looke more in point of denomination.

Rom. 7. *ult.*

Vse 8. Thirdly, Its use of examination for all that would be sure to know the new Creature to be formed in them, Try it by the

roome

roome wherein yee place it: the best things require the best place. The image of God in Christ, drawne by the Spirit, will endure no roome but the most inward spirit of the soule. If the enemy besiege a King, hee must breake through many doores and locks ere he come at him; because he is in his privy chamber. Try thy selfe then by two or three markes. If the new Creature bee set up in thy spirit, then will the streame of thy soule goe with him, and to him as the Rivers to the Sea. Thy plotting, thy devising, fore-casting and whole wisedome shall serve for him, how his honour, service, Sabbaths, and himselfe may be set up where thou hast to doe. The Spirit of a drunkard or mizer will not so plod about the pots or money as thine for God. Thy tongue, eares, and all will bee for him. Thou maist step out of the way, but still thy bent willl bee to serve him and speake for him in thy spirit. If memory or great words faile, thy spirit will be for him as that poore man was for Christ *Ioh 9.* reade the allusion. Againe, the savour of thy heart will be in and for him. The bent of the soule commonly goes where it delights, and to that which is precious to it; try thy selfe by this. What hath got thy heart? Where is thy treasure? If Christ in a new creature be it, lo, the very instinct and joy of thy heart will be to him; other things shall be unsavory, thou shalt stinke in the nostrils of the old man, and he in thine. And secondly, try thy selfe by this. The spirit of the soule is the chiefe part of it, there is the whole streame. If the new Creature be set up there, God is served with all the might, the male, not the female, all the courage and strength; no cost is too great: The whole cost of all thy powers, members, gifts, *Prov. 23. 26.* authority, credit, wealth, experience shall runne in the streame of holinesse. No unbeteeming one can be a new Creature, for he is free borne. The minde, we say, is the man. If that be for God, all the inferiour faculties will side with him, as *Iezabels* Eunuches with *Iehu*: as the lesser wheeles of the perpetuall motion did the first mooving Master-wheele. That Engine when it was first seene in the Court, was not so admirable as this.

Q. *Conclude the fourth Branch, and the Use thereof.* *Use 2.*

A. It is plentifull: a little of each may serve. 1. Terror and conviction of all other mortifiers and mortification: all other counterfeit quicknings of a false heart, by Popish or carnall Devotions, all

which

which threaten the destruction of the flesh, but in truth doe establish it. Popish Penances, emptie Fasts, starvings of the body, Rules of abstinence from marriage, meats, money, trades and conversation of life, vowes and prayers : they are from flesh, and to it they returne; violent remedies encreasing the disease, having no bloud, no power in them : and therefore not blessed to kill sinne: Sin and Satan feare no such holy water. Onely Christ, onely Christ.

Vse 10. Secondly, Its use of Examining to all sound Christians, to try whether Sanctification be planted in them? Hath the Spirit of the new Creature, discouered sinne in her colours unto you ? Hath it by the word and Seales setled the power of the Crosse and grave upon you? Can you say, it hath dregged your lusts up the hill to *Golgotha*, and bound them with the Cords of your Priest and Sacrifice to the Altar, and let out your bloud there? Is that jollity and pride of corruption cast downe? Is the heart able to say (in the power of Christ) to her lusts, world, selfe, ease, uncleanesse ; I behold yee as stript of your condemning power, and I feare not your prevailing? Since you killed the Lord Iesus, he hath nayled you to his Crosse, and robbed you and your Captaine of your strength and venom : So that in his Death and in the Name of Christ my Conquerour, I doe come out against you, and pursue the victory. Thinke you ever to get head any more ? Darest thou O proud, worldly heart so much as rout or stirre, while thou seest the Chariot upon which my Christ and head triumphed over thee ? Oh, as thou sleweſt Christ, so thou wouldst have slaine me! But thou art prevented ! By his Death thou art slaine, I am saved ! I say, canst thou put on (not *Sauls* harnesse against *Goliah*, but) Christs Armour against sinne, and say, This day God shall enclose thee in mine hand ! Canst thou feele thy fingers apt to fight this combate, as taught by the Spirit ? Then it is well with thee, the fruit will shew it, The old man will vanish, the New will grow : New Lords will have new Lawes. It will be with thee as with an Ale-house, which (during a drunken Tenants occupying it) was wont to be never empty of Drunkards, Theeves, and Queanes: but is now in the tenure of an honest man, who hath pulld downe signe and all : When old guests call there for their old well-come, loe the answere is, Heere is a new Lord and new Law : This man keepes no Drinke or Tobacco

bacco to sell, no Sacke and Sugar, no Revelling here, the Buttry is turn'd to a Shoppe, idle companionship to good husbandry: There is hope the house may recover her lost credit againe. If thou canst finde this, and thy heartie mortification appearing in a mortified carriage, thine eyes, senses, tongue mortified, humblenesse in thy behaviour, feare of the least sinne, watching the least occasions and temptations offered, starting at old company and sinfull objects; I say, its a good signe. A mortified heart will soone be a quickned Spirit: the understanding will project, purpose for God: The will and choise of the heart will be for him: Sloth, ease, unwillingnesse will cease; List, love, delight, unweariednesse will succeed: And in a word, the streame of the soule will runne to obedience (when God hath turned it) and the yoke of Christ will become easie.

Q. *What other use floweth from hence?*

A. I will adde this onely one; That wee learne to esteeme the Sacrament of Baptisme otherwise than most of us doe. Did wee know and beleeve it to be that Laver of Regeneration, and Channell of Christs divine nature, and properties which are conveyed to the soule by it; as *Peter* cals it, The washing not of water, but the Answer of the soule by the resurrection of Christ, telling us, wee are washed by the Spirit of our God, and ingrafted into the likenesse of his death and Resurrection by it, surely wee should make other use of it than we doe. And the doctrine of the Covenant would sinke the deeplier into us by it; if wee could use it as the instrument to put on the Lord, the holy Ghost and fire. But touching the Sacraments, I shall else-where treate, if God will. Thus much for this first Article.

Use II.

1 Pet. 3. ko.

The second Article.

Qu. *Proceed now to the second Article?*

The whole Conversation of the beleever must be renewed.

A. He second is, That the LORD requires that this new Creature thus framed in the soule, breake forth into the whole course and conversation. That is, that holinesse be exercised and set on worke in the course of our life, which sometimes in the Scripture is called the ordering of our conversation aright. See *Psal.* 50. *ult.* Sometimes our walking with God, *Gen.* 17. 1. *Luk.* 1. 6. So also our living righteously, holily and soberly in this present life: Sometime, our serving him in feare all our dayes: sometimes, the having of a good conscience, *Act.* 25. 1. And lastly, the holding out of a good conversation. See *Matth* 5. 16. So 1 *Pet.* 3. 2. Reade also *Ephes.* 5. 8. 2 *Pet.* 3. 11.

Gen. 5. 24. *Psal.* 50. 8. *Gen.* 17. 1. *Luk.* 1. 6. *Iam.* 3. 13. *Act.* 25. 1. *Matth.* 5. 16.

Q. *What meane you by this word, onely? our open carriage in the view of the world?*

What the course or Conversation is.

A. No: but the round or wheele of our whole life within or without towards God or man. As appeares by that in *Heb.* 13. 5. *Let the course be without covetousnesse*: by which hee doth not onely condemne open oppression, or usury, but the wheele of the thoughts, affections, and endevours of covetousnesse: for in them is our Conversation.

Two things here. 1. Circumstances. 2. About the Persons.

Q. *How many things are to be considered in the opening thereof?*

A. Two things, first, the Circumstances; secondly, the Substance of this conversation.

Q. *How many circumstances belong to it?*

A. One concernes the persons who must leade this conversation: others the conversation it selfe.

All sorts bound to this Rule. 1. Estates.

Q. *What is the former?*

A. That this conversation bindes all sorts equally to the good behaviour without prescription, or exception, and that in mens severall estates, conditions, relations. Estates, as in prosperitie or adversitie: *Iob* 2. Thou speakest like a foolish woman! Shall wee serve God for good and not for evill?

Conditions,

Conditions, as in each trade or calling, each common respect of sex, age; each condition of degree, inferior, superiour; each sexe, whereto adde all other regards, as time, place, publike or private occasions and accidents befalling, as either alone, or with others, at home, abroad, and the like. Thirdly, relations, as Masters servants, parents, children, husbands, wives, Magistrates, Subjects, our selves, or strangers within our roofes, and so of the like. A maine and great enclosure, at once cutting off the infinite objections and cavills arising from such personall respects. Some would exempt themselves by their greatnesse, as our common speech imports; they are very good folkes, for so noble or so rich, or in such place. Why? thy place puts upon thee so much the greater service. Others pretend their meanenesse, as if the Lord over-saw them, as motes in the Sunne: so many poore servants in great houses thinke that the Sabbath and Religion is for their Masters, as for them they shall be passed by. So some ignorant people alledge this new learning is for Scholers: and so young ones excuse themselves by their greeneneesse, old ones by their feebleneesse, &c. But as this Net of obedience is strong enough for Lyons: so the mashes of it are small enough for flyes.

1. Conditions.

3. Relations.

4. Degrees.

Q. *What are the latter Circumstances of Conversation it selfe?*

A. Three: Order, Proportion, and Beautie.

Three properties of a good conversation.

Q. *What is the order of good conversation?*

A. The chiefe and maine service of God bee prefered before the meaner in time, and in priviledge. In time thus, that first religious course be attended, then worldly. If a man should paint the body of a man and set his heeles upward, how disguised were it? So for us to goe and moile our selves all day long, and then at night with a dead heart, and a drousie spirit to fall to prayer; oh how wofull! This is out of order, and a setting cart before the horse: since that should have beene first done, and the belly attended after *Mat.* 6. 33. first seeke the Kingdome. Secondly, order of honour. That is, when two services meet which cannot both be done at once, that the lesser give place to the greater. (Except necessitie or mercy doe hinder) which is no breach of dutie, but an omission onely for the time, and a returne unto it in season; And in this point a good conscience is the best interpreter.

I. Order.

Q. *What is proportion?*

2 Proportion.

A. When there is a ſutableneſſe betweene dutie and dutie. In the members of the body, when ſome one for the part exceeds the proportion of that part, or of the other parts, there is a diſguiſement: As when the head is bigger than an head ſhould be, or bigger than other parts which ſhould exceed it: for example, when men in their zeale exceed the rules of wiſedome, and are too hot and eager; or when they are exceeding zealous for Religion and the Sabbath, but extreme cold and remiſſe in point of juſtice and righteouſneſſe, and keeping touch with men. Secondly, when there is no ſutableneſſe of harmony: as in the body, if one member be comely, another deformed; the face comely, the backe crooked, it's a blemiſh. So here: when there is good behaviour betweene couples abroad, but great oddes at home: when men have very good gifts to ſpeake, but very bad to practiſe, none better in compaſſion to the poore, none worſe in matters of conſcience toward God in their calling, marriage, or uſe of liberties. *Abner* was a very good Captaine to *Saul*, but an adulterer: *Ioab to David*, but a murtherer. So the Proverb runneth, Hee is no mans foe ſave his owne; but love muſt begin at home, and iſſue to others.

Q. *What is Beautie of converſation?*

3 Beautie?

A. As in the body beautie and amiableneſſe ariſeth from the good temper and fit coherence of parts: ſo in converſation, beauty is that grace, which ariſeth from the giving to each dutie, her due reſpect; not onely doing it, but looking how, as *Rom.* 12. the Apoſtle tels us, *Let him that giveth, doe it in ſimplicitie, hee that ruleth with diligence, hee that ſheweth mercy, with chearefulneſſe*; *Wiſedome makes the face to ſhine.* It is not the bare doing, but the due tempering of it with the right qualitie, that ſweetens it. And where this due manner is generally obſerved, it makes the whole converſation, beautifull and ſavoury: yea, ſets a luſtre upon it. Theſe three may ſerve for a taſte of the reſt.

Eccleſ. 8. 1.

Q. *Now come to the ſubſtance of Converſation: To what heads may they be referred?*

The ſecond generall. The ſubſtance of it.

A. To theſe three, eſpecially: Either thoſe graces which doe qualifie a good converſation. Or thoſe ſubject things wherein converſation conſiſts; or the object which converſation lookes at.

Q. *What are theſe graces of converſation?*

A. Some

A. Some are generall qualifications of grace, concerning every part of converſation one and another: others are ſpeciall gifts of the Spirit, ſeverally belonging thereto: as the actions of life requires 1. In the graces of it.

Q. What are the Generall?

A. To give a taſte of all by ſome of the chiefe; they are either graces of quality or quantity: the former, ſerving to the due manner, the latter the due meaſure of holy converſation. And of the former ſort are theſe (I ſpeake of ſome of the chiefe:) Firſt, Wiſedome: Secondly, Simplicity: Thirdly, Sincerity: Fourthly, Integrity: Fiftly, Faithfulnes. Generall graces. 1. Of Qualities. §.

Q. What is wiſedome?

A. A grace of the ſoule, whereby it draweth the ſanctified knowledge of the minde, to the particular uſe of her converſation, as occaſion is offered, *Col.* 3. 16. And it is a determining of generals to ſpecials, both of actions, and circumſtances according to Chriſtian rules, of which ſee *Phil.* 4. 6. *Finally, brethren, whatſoever is pure, good, of good report, &c.* Alſo it is a grace teaching him that hath it to keepe a decorum in religious and outward converſation, as knowing what his perſon and condition will beare or refuſe. Laſtly, how to carry himſelfe in the uſe of things indifferent without exceſſe or defect: and how to uſe Chriſtian policy with ſimplicity and pureneſſe of conſcience. The firſt, Wiſedome.

Q. What is ſimplicity?

A. It is a grace of a renued ſoule, looking at truths in the naked nature, apprehending and judging of them without all mixture or corruption of fleſhly conceit and wiſedome: and accordingly deſirous to be informed of them as they are, and to love, embrace and enſue them accordingly, neither looking at the right hand or left: I feare that as Satan tempted *Eve*, ſo he will tempt and leade you from the ſimplicity of the Goſpell. The ſecond Simplicity. 2 *Cor.* 11. 3.

Q. What is ſincerity or Uprightneſſe?

A. It is a grace of the ſoule looking at the actions of converſation, in reſpect of their right and true ends: and therefore as it oppoſeth all hipocriſie, which is to doe good with a ſquint looke and mixture of our own ends of credit, gaine, eaſe, or content: ſo it doth good with a pure ayme at Gods glory, the honeſt diſcharge of duty, and the good of others: ſo as a man may have good conſcience in all things, See 1 *Cor.* 1. 12. and *Act.* 26. *Iob* 2. *Act.* 26. 1. he abhorred to be an hireling. The 3. grace, Sincerity. 1 *Cor.* 1. 12.

This is called perfection, *viz.* of parts not degrees.

Q. *What is faithfulneſſe?*

The 4. grace, Faithfulneſſe

A. It reſpects the due manner of converſation, that it be holy and approoving what is accepted, howbeit properly it hath a reſpect to oppoſition: For as wee ſay of a good and faithfull ſervant, we dare truſt him with untold gold, meaning, although we ſee him not: ſo this grace is ſuch an honeſty, as puts God in ſecurity, not to revolt from him or warpe notwithſtanding baits to allure, or terrors to diſcourage, or dangers to deterre, either by threats, error of the wicked, collapſed times, or provocations from our owne falſe hearts, *Rev.* 2. 13. and *Rev.* 3. 8. Thou haſt kept my word and not denied my Name. *Mat.* 25. *Well done good and faithfull ſervant.* It's alſo taken for ſincerity. *Act.* 16. 15.

Rev. 2. 13. *Rev.* 3. 8. *Act.* 16. 15.

Q. *What is integrity?*

The 5. grace, Integritie.

A. An equall and whole uprightneſſe of it towards all the Commandements of God, without partiality or taking exception, *Pſal.* 119. 6. When I have reſpect unto all thy Commandements. It is contrary to that halting of ſpirit with God, and patchery of a falſe heart, whereby it affords God a maymed ſacrifice: in ſome duties forward that come on the right ſide, but ſuch as finde not favour in our eyes, rejecting them.

Pſal. 119. 6.

Q. *What are the Graces of quantity or meaſure?*

Second head, Graces of Quantitie, two.

A. They may be referred to two: Proſperity and Conſtancy.

Q. *What is proſperity?*

1. Proſperitie. Three Branches.

A. A grace of the ſoule compounded of many; in a word, the wel-fare of a ſoule in reſpect of degrees and meaſures of grace. And it hath three parts: Firſt, Rootedneſſe: Secondly, Fruitfulneſſe: Thirdly, Growth. Rootedneſſe of the ſoule, is a grace contrary to ſlightneſſe; whereby it is both grounded well in knowledge for direction of life, and ſetled in grace for full purpoſe and reſolution of obedience. See that of 1 *Cor.* 15. *ult. unmoveable.* So elſe-where, the word of ſtabliſhing and ſetledneſſe in the grace of the Goſpell is uſed. And that with full purpoſe of heart they would cleave to the Lord. Secondly, Fruitfulneſſe is a grace iſſuing from rootedneſſe; whereby the ſoule is abundant in the worke of God, and full of the fruits of weldoing. The contrary is barenneſſe and emptineſſe, when the ſoule ſcants the Lord in his due, as if hee were an hard Maſter. The effect of it is to avoid unprofitableneſſe.

1. Rootednes

Act. 11. 23. 1 *Cor.* 15. *ult.*

2. Fruitfulnes

profitableneſſe in the knowledge of our Lord Ieſus, 2 *Pet.* 1. 8. Reade for this grace 1 *Cor.* 15. *ult.* The third is, the fruit of both, *to wit*, Growth and increaſe: For as wee ſee it to bee in trees, when they are once well faſtned in the earth and rooted, wee looke they ſhould beare fruit; and then that in ſo bearing, they waxe and grow, in heigth and breadth and fruit, ſo is it heere. Growth is a grace of the ſoule, by which it encreaſes by due ſteps and degrees, to that fulneſſe of the meaſure of Chriſt, according to the proportion of the part, *Ephe.* 4. 15. 2 *Pet. ult. Luke* 8. 8. And it commonly is the effect of the meanes of grace, bleſſed to the beleeving ſoule, as 1 *Pet.* 2. 2. Now then of theſe three ſtands Proſperitie: which is the ſpirituall gladneſſe and laughter of the thriving ſoule, 3 *Ioh.* 2. Thy ſoule proſpereth; that is, apparantly is fat and well liking in goodneſſe (as thoſe three children, *Dan.* 1. and as wee ſay, the corne and hops laugh upon the ground and poles that beare them.) And it is a grace of the ſoule rooted, fruitfull and growing, whereby it beareth marke in the ſight of all, that it goes well with it to God-ward, and is cheerefull, full of health, vigor, and contentment, ſaying thus, What I am, I would be, and wiſh to be no other,

3. Growth. *Ephes.* 4. 15. 2 *Pet. ult.* 1 *Pet.* 2. 2. 3 *Ioh.* 2. *Act.* 15. 21.

Q. *What is Continuance?*

A. A grace of meaſure in the ſoule, whereby it gives not in, nor is faint or weary in well-doing: and it's contrary to ſtaggering, ſloth and eaſe. It reſpects the courſe or wheele of converſation: and it is either a going on and on from dutie to dutie with ſtrength and purpoſe, *Pſal.* 119. 57. and long-breathedneſſe (*Pſal.* 84. 7. and *Heb.* 12. 1.) Runne the race with patience ſet before thee, taking alwayes in good part both thicke and thin, and not fainting in affliction and troubles. Or elſe it is finall Perſeverance, the fruit of the former: for by a continuing in well-doing, *Romans* 2. 7. and accounting each day a peece of our journey ~~home~~; at length wee attaine the end of our hope, and the iſſue of our Faith and combat. This grace hath the honour of all the reſt; not becauſe the reſt are inferiour to it, but becauſe it hath the lot above all the reſt, to ſtand next to the doore of ſalvation, and to let in the ſoule thither: See *Mat* 24. 13. 14. *Rev.* 2. 10. And thus much of the Graces qualifying good converſation generally.

The 2. graces. Continuance. *Pſal.* 84. 7. *Rom.* 2. 7. *Mat.* 24. 13.

Q. What are the particulars that immediatly help conversation?

2. Sort of speciall gifts of sanctification. Their names and use.

A. The vertues of the Soule: Righteousnesse is one, which gives every one his due. Prudence is another, which wisely accommodates it selfe to the occasions of actions, as it judgeth most expedient. Courage is a third, which goeth through all dangers and streights (falling out by Providence) patiently; and waiteth by faith and hope for a good issue. A fourth is Soberneſſe, which ordereth a man in the use of his lawfull liberties aright, and keepes a man from excesse therein: and from all extremities of passions and affections. Humilitie is another, which teacheth a man to thinke meanely of himselfe, as knowing his owne wants and shame: whatsoever his graces and gifts may seeme to others. Chastitie is another, whereby a man possesseth his vessell in holinesse and honor. Thankfulnesse, whereby the receiver is duly affected and carried toward the author of any good. Sundry other vertues there are, usefulnesse, mercy, gentlenesse and amiablenesse, fidelitie, love, forbearance, sociablenesse, tenderneſſe, truth, and such like, of which in the Article of Communion, Part 2. I have spoken. Yet, a true Christian must looke to nourish morall vertues in the ordinary conversation, as well as religious, in the fellowship of Saints: That so, no dutie may be strange to him. And (in a word) all the sanctifying graces of the Spirit of God, have their peculiar use in conversation; some are more proper for one use, some for another, and all for some or other. Thus faith is a grace for the just to live by to God in the world; hope is a grace to beare up in streights; patience, in an affliction; thankfulnesse, in blessings; moderation, in lawfull liberties; innocency and righteousnesse in the common life of men; love generally helpes all: and in a word, each grace doth more or lesse serve for the enabling of the soule to a well abearing of it selfe towards God, man, or selfe. Of these I speake no more; onely I would adde one thing, That the graces of the Spirit serve not onely to take up the residence within, and no more, but mightily to strengthen the soule to all spirituall or externall conversation: See that *Col.* 1. 11. Strengthned by the might of his power unto all long-suffring with joyfulnesse, and well pleasing, &c. Hence it is, that *Eph.* 6. *Paul* reckons up speciall graces of the Spirit, as the compleat harnesse of a Christian. I will open this by a similitude: I told ye, that

Col. 1. 11.

Ephes. 6.

that Converſation is like a wheele. Note then; as in a wheele there be 3 parts, the nave, the ſpokes, and the round: ſo here; the nave is compared to the ſpirit of regeneration, or the new creature (of which in Article 1.) the ſpokes are theſe graces I have named, iſſuing from the nave, and faſtned to the round: for as theſe ſtaves doe unite the ſtrength of the nave to the round, and carry the ſtrength thereof to each part of the wheele, which elſe would breake and ſplit in ſunder: ſo theſe graces of the Spirit of Chriſt are the ſtaffe of our life, and the very ſupport of our converſation, and wheele of our courſe. As for example; Take away knowledge from the uſe of our liberties; faith, from the Sacraments or Word; love, from viſiting of the ſicke; mercy, from almes, where ſhall theſe parts of converſation become?

Q. *What is the ſecond part of the ſubſtance hereof?*

The ſecond generall head. The ſubject three-fold.

A. It is the conſideration of the Subject who is to leade this converſation; that is, the regenerate perſon. Now looke what the ſeverall inſtruments are by which a Chriſtian doth and muſt ordinarily converſe, thoſe are the ſubject in which it ſtands, and therefore had neede to be accordingly qualified.

Q. *What are they, and how many?*

A. Three: Thoughts, Affections, and Actions.

Q. *What are the Thoughts, and what rules are there for the frame of their converſation?*

First, For the frame of the Thoughts.

A. Thoughts are the firſt movers in the ſoule, and from them iſſueth either good or bad life: See *Prov.* 4. 23. ſo our Saviour, *That which defiles a man comes from within, as evill thoughts, Math.* 15. 19. They are the maſter-wheele. If a man be envious and malicious, his thoughts deviſe miſchiefe upon his bed; if the courſe bee covetous, the thoughts firſt ſet them on fire; they peirce them through with cares, 1 *Tim.* 6. 10. So the reſt. Therefore (it being granted that we ſpeake of the new Creature, who hath purified already his ſoule to obedience) let theſe rules ſerve to frame this common-wealth of thoughts aright. Firſt, let our continuall care be to keepe the through-fare of the ſoule free from the evill of them, as by pardon of them, *Act.* 8. 22. ſo by purging of them daily from that vanitie, prophaneneſſe, diſorder, endleſneſſe, and other ſinnes thereof, which makes the converſation vaine; 1 *Pet.* 1. 18. *Epheſ.* 4. 24. put off the old man of deceitfull luſts. Secondly, Labour to ſeaſon thy imagination and the doores

Pro. 4. 23. *Matth.* 15. 19. *Pſal.* 36. 4. 1 *Tim.* 6. 10. *Act.* 8. 22. 1. *Per.* 1. 18. *Iere.* 4. 14.

doores of thy ſenſes, eyes and eares with holy meditations of
Pſal. 1. 2. God, his Church, his Will and Promiſes. *Pſal.* 1, 2. *In the Law*
Pſal. 19 *ult.* *of God hee meditates day and night.* Pſal. 19. *ult. Let the words of my mouth, and the thoughts of my heart, bee alway acceptable.* Thirdly, watch over theſe thoughts as men doe for theeves; and aske whence they come, and whither they will, ere they paſſe; yea, keepe the whole priſon the ſtreighter for the ſake of thy thought, becauſe if the ring-leaders breake looſe, all the reſt follow:
Prov. 4. 23. *Prov.* 4. 23. And the doore of the thoughts had neede be kept
Pſal. 141. 3. as well as the tongue, *Pſal.* 141. 3. yea, and keepe in holy thoughts
Ezek. 46. 9. that they goe not out as faſt as they come in, *Eze.* 46. 9. So fourthly, attend ſeriouſly upon holy objects to fixe the imagination
Eſay 26. 3. upon good things, *Eſay* 26. 3. which is the way to beat off the ſwarme of theſe flyes. Above all, looke to the maine worke of
Pſal. 87. 7. Renuing, and let all thy ſprings be in the Lord, *Pſal.* 87. 7. even the roote of thy whole converſation, which is the ſpring of thy thoughts; and this will cauſe the branches and ſtreames to be holy, and cauſe thee to dwell upon meditation, and to be heavenly minded.

Q. *How is the wheele of Affections to be guided?*

2 *A.* The Affections are the wheeles of the ſoule indeede, and upon
For our Affections. Their miſcarriage is eaſie. them the ſoule is either hurried to evill, or led to good. Little do moſt men thinke how they are carried in theſe their paſſions, by each object: Sometime by love, by joy, by hope on the right hand; otherwhiles by feare, by ſorrow, by anger, pittie, or the like: rare is that man who ventures not upon the ſea of converſation with the broken barke of Affections; It may be ſaid of them as of that ancient, Where they do well, none better; where ill, none worſe. Heathens were faine to abandon them quite (the Stoicks I meane) for the pudder they found by them, and to deny all affection; and ſo erroneouſly put out their eyes, and cut off their hands and feete for feare of offending them. But the Scriptures affoord more grace than ſo, therefore firſt weigh well, how hardly the beſt eſcape the violence of them. Note how *David* diſguiſeth himſelfe ſuddenly in ſwearing *Nabals* death upon his defeate,
Job 18. 10. 1 *Sam.* 25. 13. how ſoone *Malchus* his eare is ſmitten off by *Peter* in his paſſion: how ſoone fire from heaven is ſent for by the diſ-
Luk. 9. 54. contented Diſciples, *Luk.* 9. 54. So alſo *Davids* raſhneſſe to
2 *Sam.* 12. 5. *Nathan*, 2 *Sam.* 12. 5. which hee muſt needes bluſh for. So by the beholding of *Bathſheba*, how ſoone was a fire kindled,

but

but long in quenching? How suddenly, *Iosh.*7. did the Babylonish garment fire the heart of *Achan*? The newes of *Absoloms* death, pierce and disguise *David*? Not to speake of *Gehazi* his sudden following *Naaman*, *Felix* his hope of a bribe from *Paul*, the Disciples excesse of sorrow upon a word speaking by Christ, that foolish pitty of *Ahab* upon the men of *Benhadads* errand, the extreame feare of the women upon the Angels words. All these clouds of witnesses, shew the unbridledness of the passions: and therefore should prepare us with earnestness to prevent them. 2 *King.*5.20.

Secondly, Yet note, how good affections are as soone up in armes, if the heart be well seasoned and stablished with grace. How soone was *Peter* mooved with holy feare upon the draught of fishes? *Luk.* 5.8. How easily was the poore blind man raised up in the depth of love to the Lord Iesus? How soone was sorrow wrought in the hearts of three thousand murtherers at once by *Peters* preaching? how presently was compassion mooved in *Peter* and *Iohn* toward the cripple, *Act.*3.4. how quickly was zeale stirred up in *Phineas* against *Zimri* and *Cosbi*? *Numb.* 25. 11. and so may be said of the rest. Till grace rule them. *Iohn.*9.38. *Act.*3.4. *Numb.*25.11.

Thirdly, Therefore, let us nourish the fire of the holy Ghost kindled in us in our first regeneration, and apply it daily to the shaming, purging out, and consuming of these lusts, *Gal.*5.24. Bring them (as the heifer in sacrifice) to the hornes of the Altar, and binde them thereto, that they breake not loose. And call upon the Lord for his Spirit, that the arrowes of the Almighty may bee in us, and the power of Christs death might bee as venom to give these lusts the deadly blow and bane, and to drinke up the sinne of these affections in us! Let it seriously smite our hearts, and let our affections take revenge upon us, for the corruption of our affections. Let us not excuse our selves for our nature, for that defends a lesser sinne by a greater: for what can be more wofull, than when sinne by custome hath hardned us to a nature? Remember wee how hideous effects these wilde beasts have wrought in our lives? I say, our wealth our inordinate love, our mirth, our sorrow, feare, and indignation? How might *David* with sorrow have recorded his distemper against innocent *Mephibosheth*, 2 *Sam.* 19. 29. *Hezekiah* his great joy and jollity in the comming of those Embassadors, *Esay* 39.2. And the truth is, the greatest woe and repentance which Helpes for ordering them. I. *Gal.*5.24. 2 *Sam.*19.29. *Esay* 39.2.

which ever betided us in our life, may well bee fathered upon our paſſions: Some bringing themſelves by them to needleſſe ſuits of Law, purſuits of enemies, loſſe of their eſtates, fines, impriſonments, a brand of reproach among men as not to be lived with: and if not ſo, yet a continuall bondage of ſpirit, and unfitneſſe to any good, either to calling, prayer, bearing of our croſſes, or family and marriage duties, and all by our inordinate paſſions?

2. Helpe. Fourthly, Let us apply the merit, and looke at the example of the Lord Ieſus in all the whole converſation of his affections. How holy was his zeale againſt thoſe defilers of the Temple? *Mat.* 21. 12. his love to that yong mans forwardneſſe? hatred of thoſe hypocrites the Scribes and Phariſes? *Mat.* 23. 13. ſorrow for our ſinnes in the garden? cheerefulneſſe in converſe with all ſorts to win them? weeping for *Lazarus*? pitty to the poore widdowes dead onely ſonne? *Luke* 7. 13. *Luk.* 7. 13. Oh! the ſavour of his example, and merit of his affections, who as he abhorred all ſtupor of heart, ſo never faulted in the evenneſſe, temper, meaſure, of them, either in the defect or exceſſe, ſhould raviſh us, and excite us (if true members) to purchaſe the like; we ſhould even conceive holy heate of the Spirit before theſe rods.

3. Helpe. Fifthly, When we have got theſe good affections, learne we to take a due marke of the right objects of our affections, and that will ſhame us, when by looſing or miſtaking our right marke, we doe faſten them baſely and indirectly. Our anger is too good to be ſet upon carnall revenge, it will ſerve to be employed about Gods diſhonour, *Eph* 4. 26. Our love is too good for baſe luſts, money, and pleaſures, it is made for the Lord and for his Saints, *Pſal.* 16. 2. Our hope of a vaine Paradiſe here, is better ſet up in heaven, 1 *Cor.* 15. 19. and ſo might I ſay of our ſorrow, that it beſt befits ſinne, our owne, and the times. If wee would thus direct our affections, they would ſtart backe when other objects lay claime to them. 1 Cor. 15. 19.

4. Helpe. Laſtly, Let our maine direction bee to get our ſoules ſetled in peace, in the ſweet aſſurance of reconciliation with God, and that we know the worſt that can befall us, that no ſinne, ſorrow, or enemy can deprive us of that crowne: and this peace will calme us and rule our ſpirits, that neither feare, nor hope,

ſhall

ſhall much unſettle us, but we ſhall poſſeſſe our ſoules in pati- *Eſay 57.*
ence, in the midſt of all diſtempers: As a wicked heart caſts up mire and dirt like the Sea: ſo the affections of the godly are calme and quiet, and the wheele of the Converſation goes on in a moſt well ordered manner. And ſo much for theſe.

Q. *What Rules give you for the third, of Actions?*

A. Herein wee can give no particular rules: becauſe they are infinite: but bring the generall rules to particular and incident occaſions. Therfore, for the ordering of this converſation, let thoſe foure uſuall golden rules direct us, that we (as neere as we can) looke to firſt, our grounds; ſecondly, to the due manner: Thirdly, the true meaſure: fourthly, the right ends of our actions. Touching which the leſſe may ſerve, becauſe they trench upon ſome former rules. The third for the frame of our Actions. Foure rules.

Q. *Touching the firſt, what is it to be grounded?*

A. To be ſure, we have a word to ſhew for our warrant, ey- 1.
ther in doing, or not doing, or ſuſpending: for although the a- To be well
ction may prove bad in the forme, which is good in the nature of grounded.
it, yet that which is bad in the ground and nature, cannot bee poſſibly well done. For, *without knowledge the heart is naught:* *Prov. 19. 2.*
Now the Word will paſſe cenſure upon it, either directly or by *2 Pet. 1. 19.*
conſequent: and therefore we muſt attend to this light, eſpecially in darke places. And if wee cannot informe our ſelves alone through ignorance, we muſt make it a booke caſe, and adviſe by all meanes with others, for truth lyes deepe ſometimes. This is a maine ground, and is exceedingly tranſgreſſed. I will not here inſiſt upon them that goe againſt light (becauſe the godly abhorre it, while they are themſelves) but even of them, many ſorts faile. 1. Some will doe many things upon cuſtome, How men
and taking their grounds for granted, when yet they have corrupt them-
none. Theſe are to be informed, that they may know them- ſelves in their
ſelves to doe well, as well as doe that which is good with- grounds.
out thanke. 2. Others doe many things in the twilight, hit they 1
miſſe they: not upon aſſured ground, not conſidering, that as 2
well that which is done without faith is ſinne, as that which is againſt it. 3. Many take up grounds onely in their generality, 3.
and faile in the particular determining of the generall to their occaſion, and ſo ſometime exceed, ſometime limit the Word, whereas they ſhould goe according to the Word cloſely in the extent of it. Thus many limit the ſecond Commandement,

to

to groſſe Idolatry of Pagans, and ſecurely goe on in their own
4 idolatry and will-worſhip; as the Papiſts. Others take their
owne prejudice, devotion, good meanings to be good grounds,
5 as blind people. And laſtly, others corrupt the ground by
falſe gloſſes and that ſundry wayes, 1. By adulterating the word
both of rule and example in Scripture, and making it ſound as
they liſt. This is to crooke the rule and then worke by it, thus
Mat. 5. & 6. thoſe *Phariſees Mat.* 5. & 6. 2. By corrupt error of mens tra-
1 *Pet.* 1. 18. ditions, as in 1 *Pet.* 1. 18. received from the Fathers, alledging
Vox populi, vox Dei: but it is not a common cry can ground an
action. 3. By Satans cunning and dice-play, as he dealt with
Gen. 3 4. *Eve, Ye ſhall not die, Gen.* 3. 4. 4. The impoſture of our owne
hearts, eaſily beleeving it lawfull, which wee eagerly deſire,
and ſo bribing the judgement to give in a falſe verdict to de-
1 *King.* 22. ceive us, as the meſſenger that went for *Micaiah*, 1 *King*
22. and as a bribed Iudge will force a good jury to bring
in a falſe anſwer, that hee may ſinne by priviledge. Laſt-
ly, and eſpecially through the neighbour-hood that good hath
with evill oft-times: who would not commend the pitty of
1 *Kin.* 20. 36. him that refuſed to ſmite the Prophet? 1 *King* 20. 36. or the
fact of the good mid-wives that ſaved the women of *Iſra-*
el? *Exod.* 1. 19. and who would (at firſt) diſcommend the Le-
vites for ſlaying their brethren? *Exod.* 32. But wee muſt doe
Exod. 32. no good, that evill may come of it; and where God diſchar-
ges the conſcience from a Law, there is no tranſgreſſion; as in
the borrowing and robbing the jewels of the *Egyptians* ap-
peares. Therefore let us cleave to our grounds: abhorre all
doubtfull, generall, erroneous ones: take paines to diſcerne
betweene the colours of good and evill, and beware wee be
not lead by the errour of the wicked, 2 *Pet.* 3. end, and *Epheſ.*
4 14.

Q. What is the right manner of actions?

A. So neceſſary is this rule that it reaches to all our actions:
The ſecond Right manner. yea, the moſt indifferent in her nature, and ſuch as we are not
tied to, but are arbitrary, yet when they are done, are to be
done in a right manner, or elſe wee ſinne. And this manner
of doing, requires two things: Firſt, that they be done in the
eſtate of well pleaſing. Secondly, well pleaſingly: For the
former, it is an aſſurance that the perſon pleaſes God, *Heb.*
Heb. 11. 4. 11. 4. For the latter, it is a cleaving to the quality of per-

formance

formance that it be pure. To the pure all things are pure in their lawfulnesse, yet even pure things must be done purely also, as I noted before in the beautie of Conversation: each action having in it a peculiar quality to commend it, as there I noted in divers instances. And therefore next to knowledge, the eye of the soule must call for this true manner, and that withall closeness, entireness, humbleness, faith, wisedome, love, cheerefulnesse, resolution, it may performe that which is good. But I repeate nothing.

Q. What is the measure of due actions?

A. That the Lord be served with the best of us; within, by the best bent of our soules; without, by the best extent of our abilities; and that we keepe no false measure within us. Our course is to deale with God, as buyers and sellers doe each with other; buy by one measure, and sell by another. So we, when we trade with God, are content he should sell to us by the largest bushell, heaped, thrust, and running over; but we repay to him by a cut, scanty one. But as we doe, or would fare at Gods hand, so should we measure out unto him: and in all that we do to him, or for him, call forth the best of our spirit, and bent of heart, all our courage and might; and also enlarge our actions to the greatest extent we can in number, and in degree; that our goodnesse may be as diffusive and exemplary as (without hypocrisie and) within our compasse may be. But I have spoken of these two before: of the one in the Subject of Regeneration; of the other in the graces of Measure: Looke backe to them. The third, Right measure.

Q. What is the true end of all good actions?

A. It is one of the maine of all the rest. For as the end, and scope of a thing gives it the being: so a childe of God, is more properly obedient in his end, than in any: he may faile through ignorance, or weake carriage, or measure, but in this is his glory; That the desire of his soule is towards the Lord: and that hee may approove himselfe to have had an upright ayme at the Lords ends: the glory of his name, good of his brethren, and peace of his owne heart; whatsoever else hee failes in, in preaching, in prayer, in mercy and compassion, in Sabbaths, in example, yet that in this hee is voyde of guile. See *Pauls* boasting, 2 *Cor.* 1. 12, wee have had our Conversation in sincerities, &c. This was *Abimelecks* prayse (for the morall of it) that hee had done it with a pure intent. It is that God lookes at, *Psal.* 51, 6. It was *Davids* rejoycing that he walked in the perfect way, *Psal.* 101. 2. 4 Right end. *Esay* 26. 2 *Cor.* 1. 12. *Psal.* 51. 6. *Psal.* 101. 2.

and

and *Aſa* his prayſe, that in all his diſtempers, he ſtill held upright in heart. Oh, this a difficult worke! As huckſters deale with their milke, honey, wares, they mixe them with waxe, water, and traſh, for the vantage, ſo doth our heart ſeldome any action, but ſome dreg and dead flye of our owne aymes and ends is ready to defile it. Beware therefore, and let a true end ſteere all the actions of our life. But of this before in the grace of uprightneſſe.

Third Generall Head. The Obiect two-fold.

Q. *Proceed to the third branch of the ſubſtance of converſation, concerning the obiect thereof: what it is?*

A. Two-fold: either Gods Communion with us: or ours with him. For the former of theſe, it is the Lords inward and gracious conveying himſelfe into that ſoule wherein hee delights as in his Temple. For certaine it is, that as the poore ſoule ſuppes the Lord, ſo the Lord comes in and ſuppes with it, *Revel.* 3. 20. The Lord is ſayd to be as the welbeloved is, to his ſpouſe, he joyes in her company, loves to bee where ſhee is, even where two or three are together in his Name, he is in the middeſt of them. Wiſedome delights to converſe with her children: delights in the graces which himſelfe hath adorned them with, a broken, humble, upright, holy, pure, meeke ſober heart. As an owner of ſome great Farme, delights to taſte of ſuch dainties as his tenant brings him forth: ſo doth the Lord in the fruites, which his owne hands and planting have brought forth, of which the whole booke of *Canticles* ſpeaketh: To wit, how the ſmell and ſavour of the Churches graces, delight the noſtrils of God: where the carkaſſe is, the Eagle will reſort. And in like ſort, doth the Lord communicate himſelfe with his beloved: even as a man that ſuppes with his boſome friend and ſecond ſelfe, whom he dare truſt, will poure out himſelfe into his boſome: ſo doth the Lord convey himſelfe into the ſoules of his beleeving and beloved ones. Nothing is too deere for them: he will tell them the very ſecrets of his heart, hide nothing from them. They ſhall know a reaſon of thoſe his dealings, whereof he will give no account to others: in their ignorances, errors, doubts and feares, hee will reveale himſelfe by his ſpirit unto them to ſtabliſh their hearts: Hee will hold them cloſe to himſelfe from warping in obedience, or withdrawing in their faith: hee will comfort them in their ſtreights as *Iohn* 9. he will give them

ſecret

secret meate which no man knowes of: a secret name, and white stone, that is, such a pledge that they are his, as shall not suffer them to stagger. Many an intimation he will vouchsafe unto them through their daily course, which shall minister comfort unto them, against the difficulty of their journey, the poyson of their corruptions; the error of the wicked, and the badnesse of sinne, and sadnesse of sorrow, in evill times: so that they shall see cause rather to mend their pace then to give in, and forsake the Lord. Looke how it was betweene the Lord Iesus and his Disciples both before, and especially after his ascension, and the descent of the spirit, that he was present with them in all dangers, duties and occasions, to instruct, leade, strengthen and assist them: so is it still, in measure: And no lesse then this, doth each beleeving heart finde: even as the travailer findes his bayting places, so doth the soule these repasts. The *Canticles* and *Psalmes* are plentifull for this, how the Lord leads his sheepe into the pastures, and to the waters? how he is as a strong hold to them, comforts them in heavinesse: and this, both in the ordinances, or out of them by his promises.

Q. *What is our conversation with God?*

A. Godly conversation (as *Peter* calles it) is that communion which a renued soule hath with God: or in a word, it is the soules enjoying of God (so farre as here may be) and it is either inward or outward. 1. God himselfe

Q. *What is inward conversation? How manifold?*

A. It is two-fold; either the life of faith, or the exercise of the Graces of the Spirit within the soule. Either inward.

Q. *What is the life of faith?*

A. The soules enjoying of God, Christ our Sanctification, by all his promises concerning life and godlinesse. And as faith at the first drawing neere to God, did cleave to him in Christ, by a promise for reconciliation, (as in Artic. 6. of the second part) so it proceeds, and improoves Christ her sanctification for all needs and uses of this present life. For (as *Paul* saith) *If being enemies we were reconciled to him by his death: much more by his resurrection wee shall partake of his life.* And againe, *If hee have not denyed us his own Sonne, how much more shall he not with him, denie us any thing?* Now faith understanding whole Christ in sanctification to be made hers, 1 *Cor.* 1.30. doth draw (as a man would draw lines from a Center to the circumference on each side) so particular In the life of faith. 1 *Cor.* 1.30.

promiſes of upholding the weake ſoule in each condition: that ſo ſhe might ſay in all, *Now live I, yet not I but Chriſt in me; And the life I live, I live by faith in the Sonne of God:* And againe, *The juſt man lives by faith:* not (as ſome invert it) *The juſt by faith ſhall live.*

Gal. 2.

Q. *What promiſes doth faith live by in Chriſt?*

The particular objects of the life of faith foure.

A. To ſpeake of all were endleſſe: for a draughts ſake, I referre them to foure heads. Firſt eſtates. Secondly, meanes. Thirdly, duties. Fourthly, graces: which may ſerve for the reſt. The ſumme is, Ieſus Chriſt is the life of the ſoule throughout; and as before and without Chriſt, the ſoule lived a naturall, and common life, of ſelfe, world, pleaſures, vanities, ſo ſhe now lives the life of Chriſt in all thoſe foure. And ſhee is thus ſaid to put on Chriſt: that as a man in his apparrell doth all the workes of this daily life, ſo doth the ſoule all her workes in Chriſt: Chriſt in her, prayes, preaches, proſpers, ſuffers, and in a word doth all her workes in her, as *Eſay* 26.

Q. *What is the life of faith in eſtates, and firſt in Proſperitie?*

1 Faith in all eſtates.

1 Proſperitie.

A. The cleaving of the ſoule to God in the promiſe of his All-ſufficiency, *Gen.* 17. 1. and 1 *Cor.* 3. end; *All things are yours, and yee Chriſts.* Its the Lord Ieſus our head, who being Lord of all, made himſelfe no body, that we might have right to all promiſes. Faith then cleaves to this promiſe. Firſt, That if God hath made us a feaſt in the mountaines, much more he will in the valleyes, *Eſay* 25. And looke what bleſſings ſo ever he ſee good, its mine, life, good dayes, good marriage, children, family, health, ſucceſſe, recovery, credit, wealth, its mine. A childe of God beleeves no temporall promiſe otherwiſe than a ſpirituall: both purchaſed by Chriſt alike, although if hee ſee them unfit, I am to beleeve a ſupply otherwiſe as good or better: but elſe faith cleaves to a temporall in the full right to Chriſt without ifs or ands, as well as the other. And not onely ſo, but ſerves Gods providence for them with holy confidence, ſetting the Lord above his owne labours, in the ſecret bleſſing of a promiſe: going to worke without indirect courſes, without ſinne or ſorrow: beleeving that whatſoever his portion be, more or leſſe, its his, given him by his Father, and therefore beſt, and any other ſhould be worſe: and to conclude, accounting the commoneſt bleſſing to be no common love to him, but vouchſafed in kindnes to his ſervant; and therefore not ſnared there-

Eſay 25.

by,

by and nailed to the earth, but raised up rather as by wings to the giver, to serve the Lord with a good and chearefull heart for all his blessings, *All things* (saith *Paul*) *are yours, and you are Christs, and Christ is Gods.* And the same Apostle, to *Titus, To the pure all things are so.* This is a great portion to enjoy (as *Ecclesiastes* saith) *the blessing of God,* as the fruit of our labour, and to use these commodities of health, long life, marriage, children, learning, gifts, the love of friends and neighbours, wel-fare and peace, libertie and protection, as things given us in favour. Whereas the wicked have toile and sorrow, vanitie and vexation of spirit with them; and finde their Tables, their wives, their wealth and commodities, a very clogge and snare unto them: For they doubt whether they have right to them, and get them sinfully, use them defiledly, loose them sorrowfully: and so were as good not to have had them: to say nothing of the sad account they must give of them. But the Righteous use them (while they last) as sweet encouragements: and forgoe them without distemper, because they used them as if they used them not. They use them freely, as knowing them to be their servants, not their Masters; and therefore (so long) very profitable, as fire and water for use. They say of them as *Iptha* to the King of *Ammon: That which Chemosh thy god giveth thee, wilt not thou possesse it?* So, that which the Lord our God gives us wee will possesse, why should we not? It is ours. And they forgoe them as things of a vanishing nature, serving the fraile life of man, and therefore like it: They know they loose neither faith, nor grace, the love of God or heaven, in the loosing thereof: oft they finde these by the losse of the other, but loose them not thereby. And in these respects their little portion is better than great treasures of the ungodly without it. Thus by faith they walke safely and securely vnder the protection of God, under which they are, and (while God sees good) shall meete which no changes, but be saved from them: If hee please to alter their course, they know its his Disposition and Providence, who will not alway be tyed to blesse: yet alway will abide the same God in weale and woe.

Q. *What is the life of faith in the estate of adversitie?* 2. In adversitie.

A. It is the cleaving of the soule to God in the promise of

1 Cor. 1. 30. of his protection and redemption: 1 *Cor.* 1. 30. The poore soule saith with *David* on his death-bed, *The Lord liveth, who hath delivered my soule out of all adversitie*; (word of *Saul*) pursuit, enemies in battell, and now will deliver me in death. And how? first, as it was with Christ, that no trouble, nor yet one houre sooner befell him than God preordained: so shall a poore soule beleeve, that no enemy shall hurt or afflict in any kinde, than, or untill the Lord see meet; but as he, so thou shalt passe through all. So also, 2. If any doe assault thee, sicknesse, povertie, suits, prison, malicious enemies, thou shalt say with Christ, This is their

1. *Pet.* 1. 6. houre, they are come in season, they are mette: reade 1 *Pet.* 1. 6. they are no accidents, they are the allottings of my Father for speciall good. 3. When they doe lye upon thee, yet the Lord shall be thy light in darknesse and shall be thy defence, and cover thy head in the day of battell: See *Micah* 2. 7. *Psal.* 84. end: hee shall make thy bed in sicknesse, and walke with thee in the Fornace: hee shall bee thy peace of heart; thy strength to endure; hee shall purge thee by them, and bring thee out as gold out of the Fornace. So that thou shalt say, Perhaps the Lord shall doe mee good for this crosse this day, make mee better than if I had not had it: *It is good for*

Jers. 29. 6. *mee that I was afflicted.* And after a tolerable passage (reade *Jer.* 29. 6. 7.) hee shall deliver mee out of all, one way or other: so that the Spirit of glory, and the Conquest of Christ

Mic. 7. 8. rests upon mee, and by his promise, *Joh.* 16. *ult.* *I have overcome the world.* I shall take good courage and say, *Micah* 7. 8. *I shall rise when I am fallen*: and afterward I shall with the Lord Iesus be out of the gun-shot of all afflictions, yea as the estate of a beleever is through his whole life, so shall it be comfortablest at death, and the last day shall be his best; a rest from all labours.

Q. What Promises may faith live by in Afflictions?

A. Many, according as the Affliction is, which lyeth upon us; Sometime God afflicts his for sinne, greater or smaller, as *David* for his murther, *Vzza* for his rashnesse, *Moses* for his wrath at the waters of *Meribah*. Sometimes hee afflicts them of his owne good pleasure, either in their innocency, as *Naomi* by the famine, death of husband, losse of children and substance: *Iob* by botches and ruine of estate: or else for their innocency, as the Apostles for preaching

Christ,

Christ, *Paul* for his good Conscience. Faithfull men first wisely discerne in what case Afflictions finde them, that so they mis-apply not the Promise: and secondly, fastens upon the peculiar promise concerning their condition. In the first case, although they suffer for sinne, yet they are not cast off and cut from God, but are stayd from despaire; looke backe to former mercies, breake their hearts, lye under their crosse as just, and as Gods medicine to purge and cleanse them: beleeve that GOD will receive them to service againe, (though they have revolted) after repentance, *Iere.*3 1.2. and so claspe upon the Promise first ere they repent, and so they finde God gracious to restore and deliver them, *Iob* 33. 22. or else to pittie and sustaine them, *Esay* 63. 9. Secondly if they suffer in their innocency, (which they may doe, notwithstanding their errors and many failings) they doe by faith relie upon the Promise with so much the more ease and sweetenesse, than if they suffred for their sinne: and therefore resolving that the Lord aymes at the preventing of sinnes to come, or the tryall of their precious faith and patience, or else the drawing on of others to a willingnesse to suffer, to dye, to be abased; or else to purge their originall filth, and the venom thereof, as *Iob* 42. 3. 4. or the like ends: They confidently in all such troubles as befall them, looke at the promise, that how bitter so ever they may seeme for a time, yet the end shall be joyfull through the quiet fruit of Righteousnesse: They shall make them partakers of Gods holi- *Heb.*12 nesse: yea all, as sicknesse, losses, reproach in name, povertie, ill marriage, bad neighbours, evill times, error of the wicked, lewd examples, unprofitable Ministery, and want of meanes: (as unlike a thing as it seemes,) *yet all shall* *Rom.*8 *turne to the best to them that love God:* and they shall say of every one, *It is best to be so:* and afterward shall say, *It was good for mee I was afflicted:* I could not have wanted it, it hath tryed what patience and selfe-denialll was in mee, the Lord hath his ends, and all is ended. Thirdly, if they suffer for their innocency and righteousnesse: Then they doe yet with much more sweetnesse apply the promise, as most of all concerning them: They beleeve that they suffer the remnant of those Crosses which Christ had suffred, if hee had lived to this day: The reproaches of them

that reproach the Lord, fall upon them: The Lord therefore fellow-feeles with them, counts them his Confessors, Martyrs and witnesses: The Spirit of glory rests upon them: glorious grace, glorious meekenesse, selfe-deniall, patience, wisedome to carry their crosse with honour to their Master: Also, glorious peace and joy is their portion, by their Cause and their good Conscience, which are a continually double feast: The Lord esteemes their Troubles his owne, sustaines them with mercy, and will redeeme them from all, either outwardly, or eternally, and by hope cheare them the while. Hee will so provide that the Teeth of Lyons shall be broken, and themselves loose their malice: *They shall rise up in the midst of their fall: and their enemies shall come into their place: The Lord will not suffer the Rod of the wicked to lye alway upon the lot of the Righteous*, and the like.

Q. *What meane you by the life of faith in Administrations?*

A. When the Soule by faith recognizing the personall wayes of God towards her selfe, through her whole life past, doth (as it were) enjoy time past as if it were present, and doth acknowledge God to have beene mercifull to her in them all, and hereby nourish in her selfe lively thankes, experience, sence and savour of providence and care in God towards her in all her course. The common sort know not what this duty meanes: But lives an empty life, and onely for the present. Very Heathens may condemne us in it: of whom one of the prophanest tells us, That to enjoy our life past, is to live twice. *David* (much better) may teach us: who made it one peece of his meditation, to thinke of times past, and so was comforted. In this kind, it is a sweet communion with God, to muse of the mercies of our happy nativity (borne of beleeving parents) our pious education, plantings under good governours, preservation from corrupt and tainting errors, customes, and examples: protection from dangers, of minde and body, distractions, distempers diseases: or else Gods sustayning us in them, that they were not our utter ruine: and especially his bringing us out of them, that wee know not what they meane. That thousands have fallen on our right sides and ten thousands on our left, yet wee preserved: not onely, from the grave, but from hell: So that wee see it was mercy that reserved us for better use and purpose. As namely that in the latter part of our life wee might be prevented with more grace, wisdome and experience then in our youth: that we might happily

pily come into the fuller evidence of our conversion, and live under a powerfull Ministry, blessed company, sweet Loadstones and Attractives to God and repentance! Oh how should we oft think of that happy hand which when we were blinde and like to split upon every rocke, yet led us with singular patience, and long suffering, winked at our rebellions of youth, spared us with an eye of pitty, planted us under choice means, (as put case) in the vniversity as Students: or in the City as Apprentices: or in the Country as servants: placed us in such Marriages, dwellings farmes, townes and Neighborhoods, as where not our bodies only but our soules much more might prosper! It's good to thinke how many wayes we might have beene undone for ever, in every one of these respects: how by debts, suretiships, rash adventures, loose companies, wee might have lost and spilt our precious time, thrift, and honesty, hopes, and conscience: which being once debauch't, by the error and taint of the wicked, would hardly ever have beene recovered. Also to thinke in what seasons the Lord disposed of us, even such as wherein the light of his Gospell shined brightly, without eclipses, and dampes: if the worke were now to be wrought, who knowes what would be done? Oh! it's a peece of a mans life to muse of these! and since, what markes of mercy the Lord hath set us! how kept us, our families and posterities by peculiar providence from such disasters, as light upon others: and caused such crosses as have lighted on us, to be blessed to us and so remooved; This practise would indeere our hearts to God exceedingly.

Q. *What is the life of faith in Desertions?*

A. Desertions, may be two wayes conceived: One way, when the course of holinesse is interrupted violently by wilfull sinning against knowledge. In such a case, its no wonder, if the Spirit of grace withdraw it selfe from the soule, and leave it to it selfe. Thus its said, That the Lord was departed from *Samson*, after hee had defiled himselfe, and slavishly cut off his lockes, at *Dalila's* instance. Thus likewise *David* after his revolt, felt the Spirit of grace, sunke and dead in him, so long as hee nouzled hi selfe in the sweet contents of his flesh; so that hee is faine, *Psal.* 51. to crave the repayring of it. In this case, a Christian must know, That the way to recover the presence, favour and comfort of the Spirit, must be the same with the recovery out of his revolt: For as grace first departed (I meane for the feeling

thereof) with the revolt: so it vsually returnes with the restitution of the Soule by Repentance: Of which more at large let the Reader see in my booke of Sacraments, part 2. in the Tryall of Repentance.

But in a more proper sense, Desertion, is taken for the act of God, using his prerogative, and deserting the soule of his owne accorde for speciall ends (best knowne to himselfe) changing the vsuall course of spirituall influence towards the soules of his people, when as on their part, there appeares no evident cause: whereupon, they finding it otherwise then ordinarily with them, are saddled & become as a bone out of socket unable to subsist: and thus it was with our Lord Iesus himselfe, whom the Deity had for the present forsaken: Thus with *David* in *Psalme* 43. where hee doth heavily cry out, Why art thou heavy O my soule: and in many Psalmes complaines that the Lord was a stranger and had withdrawne himselfe. And *Paul*, 2 *Cor.* 12. was under such desertion, when a pricke in his flesh was given him to buffet him. And this is incident mostly even to Gods closest and best servants, that by it, the Lord might prevent dangerous revolts, and crucifie in them that irkesome body of death; as also humble them in the sense of their baseneſſe, set an higher price upon the presence of grace, and that they might not waxe wanton, and common: That he might try all that is in their heart; excite that seed of his in them, to seeke earnestly for a supply, and to loath, that falling sicknes of the Common sort, who doe nothing but rise and fall, dally with God, or else walke on in a flat and fulsome course, without life and savour. Now in such kinde of desertion, although faith must needs be at the ebbe and low water: yet that seed of it within must be stired up and the soule must be upholden by considering: That as the Sun in the eclipse seemes to be darkened, but indeed is the same it was: so is the Lord still the same to the Soule which he was, and so is the soule to him: *Heb.* 13.5. Also, that this disaster shall not be long, but (in comparison of Gods returne) momentary: *Esay* 54. 7.8. and 57.20. Againe, we must set downe our spirit to waite upon the Lord, for the discovery of his face and the clearing of the Pipes of conveyance of old refreshings: beleeving, that when the ebbe is lowest, the flood will returne: That this is as the Covenant with *Noah*, unchangeable: though his season be not alway alike. Lastly, hold our conclusion in the greatest darkenesse as *Paul* did, and glorifie God, being under infirmity

firmity willingly, and praying the more.

Q. *What is the life of faith in meanes using?* The second, In meanes.

A. It is the cleaving unto God by the promise, for the power and blessing of and upon all his ordinances; which point seeing it will fall into Article 4. use 3. therefore thence fetch direction.

Q. *What is the use of faith in duties?* The third, In Duties.

A. Its the cleaving of the soule to God by a promise for strength to give us the grace to doe what he commandeth: of which also seeing I treate, in Article. 3. use 4. there looke.

Q. *What is the life of faith in Graces?* The fourth, In Graces,

A. It's the soules cleaving to GOD in the promise, and the grace of the Lord Iesus, for a supplie of grace convenient for it selfe, both for number and measure. *Ioh.* 1. 17. From his fountaine wee receive grace for grace, like for like, so many for so many. In strength of this promise, a poore barren soule comes to the LORD, and hearing what treasure is in Christ, and for whom, comes with confidence and pleades for it selfe; Oh LORD, as empty a wretch as I am of mercy, of Compassion, of righteousuesse, of love, of patience, thou hast put all into the nature of Christ *Emanuel*; though I am pestred with a peevish, froward, proud, worldly spirit, yet thou hast sayd, *Where sinne hath abounded, grace abounded much more:* thou delightest to honour thy Sonnes grace in purging such sinfull ones from their cursed qualities: thou wilt have thy grace pointed at. Oh! who would ever have looked to see such a proud wretch, humble, so worldly an one, heavenly minded? Nay; the Lord can use those weapons of sinne, to bee weapons of righteousnesse, choller to turne zeale for God, prodigality to turne bounty to the poore members of Christ. I see where the Lord creates the new creature, hee also creates the graces thereof: where hee marryes, he gives the marriage-Ring, beset with all Iewels of faithfulnesse, humblenesse; and the like. Why then should a poore member pine away for want, when the head is full? and full for his members? Oh! I see all things are mine in Christ, all meanes, duties, yea, and graces mine! Didst thou not say so Lord? and causedst mee to trust thee for it? that out of thy Fountaine I should have for both number, those that are most wanting, and for measure that which

which may ſtrengthen a feeble heart? Even as *Haman* hearing, what ſhould be done to a favorite, anſwered, hee meanes mee, whom elſe? ſo the poore ſoule here: The Lord hath renued mee, and whom ſhould hee beſtow graces upon to beautifie ſooner?

Q. *Doth faith live in all theſe foure, onely beleeving that God can enable her to goe through them?*

2. worke of the life of faith.

A. No, for there are promiſes alſo made to the duties themſelves thus performed, and all for double encouragement, both to them, and upon them. For the Lord hath promiſed ſundry good things to all that ſuffer, and all that uſe the meanes aright: To all that obey him in duties, and that walke in the practiſe of any grace. Not any thing, be it never ſo little which any ſhall looſe for his ſake, but he will requite it an hundred fold: Not a cup of cold water given to any of his, not ſo much as a Sabbath kept with delight; not any feeding, viſiting, or cloathing of his poore members: not the pooreſt prayer or faſt, or Sacrament, or peece of worſhip is performed to him; not any grace of his (if we improove it) as to feare him, love and delight in him, to beare our Croſſe meekely: None of theſe but have their ſpeciall and many promiſes both of this life and a better. Yea ſuch duties as doe directly touch man, as to obey our Parents; and much more then to an univerſall obedience, there is great reward, *Pſal.* 19. All which Faith lives and thrives by.

Q. *Goe forward to the ſecond branch of our Communion with God, wherein doth it conſiſt?*

2. Branch of Communion with God. Exerciſe of the graces of the Spirit. *Phil* 3. 19.

A. In the exerciſe of the graces of his Spirit. For looke how Merchants and Chapmen have the policy and trafficke for wares and money, ſo the godly have their commerce with the Lord for grace. Reade *Phil.* 3. 19. *But our converſation is in heaven.* And this ſtands in theſe three things: Firſt, in the encreaſe of their graces: for, the experince of the ſweet gaine and price of grace which they have oft gotten from God, doth whet their deſire to covet more of them, and to be better acquainted with the Lord in them. As *Moſes* could not be content till hee had ſeene God in his glory. This is one effect of our Saviours prayer, that they may be one with us, and that thou wouldſt keepe them from evill, and from the world: So the faithfull trade with God for more faith, union, hope, love, patience; and when they can

get

get in with the Lord for any addition of theſe, they thinke themſelves in the ſuburbes of heaven. Secondly, In the rejoycing in the growth and encreaſe they have had. No miſer doth ſo oft viſit his bagges, as theſe joy in their treaſure.

The leſſe they ſee of theſe Iewels in the world, the more they prize them and fleſh their hearts with them, as the Apoſtle ſaith, *The God of peace fill yee with all joy by beleeving.* And againe, Wee rejoyce with joy unſpeakeable and glorious. Thirdly, and eſpecially their trading is in heaven by that precious hope, which is an earneſt-penny of their inheritance: and therefore they never thinke of it, but it glads their hearts. This is that heaven upon earth, and the treaſure which their hearts were ſet upon, which in a ſort makes them alſo to be heavenly minded: makes them uſe theſe things as if not; and deſpiſe the image of theſe vanities: yea makes their croſſes ſlight in compariſon, while they looke not upon things temporall, but eternall. And by this their trading, although they bee abſent from the Lord, yet are they in a ſort preſent, and lay hold of immortall life, to make their condition below the more tolerable. And ſo much of the inward converſation with God.

Externall Communion with God in Services.

Q. What is the outward converſation of the Soule with God?

A. It is that holy correſpondency which it holds with God, in outward ſervices,

I.

Q. What are thoſe?

Ordinary.

A. Some are ordinary, ſome are occaſionall. The ordinary are many: I will give a taſte of a few: and they are, an ordinary and daily walking with God in religious duties, for the encreaſe of Communion. It is not the wheele of duties doing which can ſupport the ſoule, it muſt be a due keeping of quarter with the Lord, and a ſurvey of her eſtate towards God, which muſt doe that. Of this ſort are theſe. Firſt, a ſatisfying of the ſoule with the Lords Image at our awaking, with a ſaluting of his promiſe for renewed pardon and grace: *Pſal.* 17. *ult.* for Ieſus Chriſt is yeſterday, and to day, and the ſame for ever, *Heb.* 13. 8. not changing. Secondly, a ſeeking of his face as oft in the day as may bee for renued humiliation, and for keeping the heart open daily, for pardon of renewed ſinnes, grace to purge and ſeaſon the ſoule: thankes for renewed compaſſions. Thirdly, a reviving of covenant with him for.

Branches of it.

Pſal. 17. *ult.* *Heb.* 13. 8.

Act. 11. 23. for closer purpose, and bent of heart towards him, *Act.* 11.23. Fourthly, a daily recording of Gods peculiar administrations and providence to us, in patience, blessings, deliverances, speciall redresses of our decaies in soule and body, and what use wee have made of them. Fifthly, a finishing of each day so, as we viewing it over, may be humbled or comforted, and so lie downe in peace.

Q. *What is the occasionall?*

A. The service of the time, *Act* 13.36. by which we rest not onely in our ordinary serving God: but reach our soules to the condition of the times wee live in, accordingly carrying our selves, either in affliction of soule, or thankesgiving, as occasion requires.

Occasionall. *Act* 13.36. Service of our time.

Q. *What warrant have we for this?*

A. The word of God expressly, and the charges of the holy Ghost, and patternes of holy men in Scripture. For the first, The holy Ghost doth not onely presse us to dwell at home and watch to our owne Christianity, in marriage duties, in family government, matters of piety and love: not onely I say to stand girt in our loines with our Lamps burning for the comming of our Master: But especially to traine our faith and grace, in the marking of the estate of the Church and times both generally: And where wee live, to get a publike spirit (though within our private calllings) to honour God in the service of our generation. Why else doth the Holy Ghost give us in scripture a modell of the Church in all ages? how the times degenerated? how God punished? how they repented and revolted, till God forsooke them? Why doth the Word set downe such markes of Gods dwelling with his Church? And againe of forsaking a Church and withdrawing his presence? Why else doe wee reade of greatest vastations, when yet outward blessings seemed to bee most plentifull? Why doth the Scripture from *Adam* to the captivity and thence to the time of the Apostles, discourse of little else save Gods government in the Church, both under the Patriarchs, and in *Egypt*? Why is there such a Map of fortie yeares in the Wildernesse? Such a storie of the conquest of *Canaan*, fulfilling the promise? Such strange sinnes committed under Iudges? such strange deliverances; and so of the rest? Whence is it that the Prophet *Daniel* and St. *John* spend their Propheses in the description

Ground of it.

Iudg. 2. &c. 3. 4. &c.

of

of the Ages of the Church? more plainly yet: Why doth our Saviour *Mat* 24. bid the Iewes to observe the propheſie of *Daniel*, in ſetting up the abomination of deſolation, meaning the Image of *Caligula* to defile the Holy of Holies? Why doth Saint *Iohn* ſay, *Chap.*1.3. *Bleſſed is he that readeth this booke and conſidereth*? Or what meant *Paul* in two places to propheſie both of the ſpirituall and morall degenerating of the Church? as in 1 *Tim.*4.1. and 2 *Tim.*3. 1. 2. 3. 4. 5. Our Saviour alſo ſpends two Chapters in markes of the Time, both till the deſtruction of the Temple and end of the world. Why did the Diſciples deſire to know (though erroneouſly) the revealing of the Kingdome of Chriſt, and reſtoring of Iſrael? Why doth our Saviour warne us to take heed leaſt wee be ſurfeited with drunkenneſſe and cares? *Luk.* 21. 34. and why doth *Peter* will them to ſave themſelves from that wicked and froward generation? Save to teach us, that although the world is headleſſe and heartles in marking how it fares with others, (being wholly buried in their owne eaſe) yet the people of God have their eyes in their heads, to obſerue all the Adminiſtrations of God, and the wayes of Men, and the ſtate of the Church, and to make uſe thereof.

Q. *What duties concerne the ſervice of the time?*

A. Theſe two: Firſt to bee grounded well in it; ſecondly, to practiſe it. For the firſt, we are to know that the diſpenſations of times are from God, *Act.* 1. All the accidents of times are from him, either permitting or working: The ſinnes, the miſeries, the remedies are all from him: It is he alſo that appoints men to their ſpeciall times by providence; *Moſes* to conduct *Iſrael*, *Ioſhua* to conquer, *David* to fight his battels, *Salomon* to build a Temple, *Ioſia* to his time, the Lord Ieſus to his: Men fall not upon their age raſhly, but are by God aſſigned thereto. Beſides, the Lord fits men with graces meet for their times, ſo that a man may ſeeme made for the nonce, and for no other uſe. Who was ſo fitted for his owne time as *Elija* and *Eliſha*? As *David* and *Salomon*? The duty in two things. 1 Knowledge.

Q. *What is the other duty?*

A. To practiſe the ſerving of our time. And that partly in obſervation, partly in performances. 1. We muſt ſtand upon our watch-tower, to marke the times. Art thou alone a ſtranger in *Iſrael* (ſay the Diſciples) who knoweſt not theſe things? Curioſity. 2 Practice. 1. Obſervation. *Luk.* ult.

osity, Newes and Intelligence of accidents is so rife among us through *Athenian* vanitie, that wee marke and ponder little. Whereas our Lord Iesus bids us marke and observe them, even as one would marke the Almond tree to blossome at the Spring.

Both generall

The object of our observation should be first generall, to note how the kingdome of Christ prevailes (though insensibly) and how Antichrist decayes (though with some stops and recovering of his wounds:) by what meanes and instruments the Gospell hath and doth grow, in spite of Satan and his Agents: in token that it shall goe through the world: how the Lord still is at the worke, and liveth when men die: To marke how one Viall is powred out after another, till that fifth and great one come upon the Throne and Governement of the Papacy, and till the Lord destroy him with the breath of his mouth.

And particular.

So also in our owne particular Church, to observe both the mercies of successiue Governement of Princes, with peace in the Land from forraine enemies, Popery, and Toleration kept from us: Also how Popery doth shroud it selfe, and lurkes in our entrailes? How God hath resisted it, and all that have sought our subversion and slavery? How the Lord hath manifested himselfe in Blessings, Crosesand deliverances? What sinnes doe reigne and rule in each condition? what open, and what secret enemies the Church hath? and what punishments are inflicted upon us both temporall and spirituall? and how the body of people doe carry themselves in them? What signes are there of Gods sparing us, or of decreeing vengeance.

2 Performances.

Q. *What are the performances of Service in our time?*

A. Sundry; and they consist, 1. In the life of Faith. 2. In such affections as concerne us. 3. In some meanes using. 4. In some endevours. For the

1. Living by Faith.

1. By faith we are to be upholden in our times; yea in the most apparent incongruities therof, when things seeme to bee most miscarried; Not then to fret and murmure at God, to quarrell with the times, as if there never were such; but to consider, There is a God sits at the Sterne to administer his Church, to quash all opposites, to plead their owne cause; Though wee should see a righteous man perish in his righteousnesse, and the wicked to prolong his malice, yet to wait, and so wee shall come out of all: To thrust

Eccles. 7.

our

our eye blind-fold into Gods bosome, to acknowledge his justice and wisedome, and that it is our part to submit our owne ends to the Lords ends, seeing his are generall, and ours particular; and so to beleeve, that *How ever it be, God is good to Israel, and to the upright in heart*, whatsoever temptations they suffer. *Psal. 73. 1.*

Secondly, For affections; Wee must learne to goe out of our selves, and to extend our care, thoughts, sorrowes, feares, hopes, joyes, pitty and compassion, desires, zeale, indignations, towards the Church of God, as the state and necessities thereof require: not wholly living to our selves, and looking to our owne welfares; but extending our love to the Saints, mourning with them that mourne, and rejoycing with them that rejoyce, counting the wel-fare or ill-fare of the people of God, more to concerne us than our owne, as *Mordecai*, *Ester*, *Ezra*, *Nehemiah*, and others did. Thirdly, applying our selves to such ordinances and helpes, both extraordinary and ordinary, as the particular case of any Church requires. As, who was not moved with the state of the Protestant Church in *France*, some yeares since, in the civill Warres? Whom should not that Confusion of Religions in the *Low-Countreys* affect? Who should not now blesse God for some ease of *Germany* from *Spanish* and *Popish* yoke? And who should not grieve to see how few congregations in our owne Land are truly enlightned with the Gospell? How many thousand open scandalls of all sorts are unpunished? And how fearefull the declensions of the time are to Popery, to faction, novelties in doctrine, Apostacy and worshipping God for fashion? Not to speake of many other offences: If these deserve not constant, fervent and close seeking of God both in publike and apart, as *Zachary* speakes, what can? Oh! how should the Priests and Ministers of God, howle and cry betweene Porch and Altar, *Spare Lord thy people*! What wofull spirituall wickednesses, contempt of the Ministery, of manifold watch-words and warnings, both of Blessings and Calamities, and hatred of the Power of Godlinesse, doe still continue? And how justly might our fears seaze upon us, and *a Decree come forth* to sweepe us away? How had we need to seeke God for a generall Reformation of the sins of high and low? Lastly, what preparation should all make to the Crosse? Hath not a dumb dead fish taught us this lesson of late?

2. Good Affections.

3. Vse of the meanes.

4 Endeavours

Let

Let us then looke to it: Let us beware of the leaven of formalitie; leaſt the Divell cut our veines in hot water, and kill us inſenſibly: Let us keepe our ſpirit, love, courage to ſinceritie, and not ſuffer it to coole, and our ſelves to bee pulled from our ſtedfaſtneſſe, by the error of the wicked. Let us be ſure we trade with our owne Stock, leaſt wee proove bankerupts: Let us carry our lives, liberties and contents more looſe in our boſomes, and be ready to let them out whenſoever the cauſe of God requires it; Truſting God for the recompence of a thouſand-fold, for whatſoever wee looſe for him. Let us learne to prize the leaſt Truth above our ſelves: and not ſuffer that precious Treaſure which we have received from our worthy Predeceſſors, to paſſe to our Poſteritie, more defiled than we found it. And if wee cannot reforme the errors and prophaneneſſe of others, let us at leaſt looke every man to ſave one: and ſo in our well-doing, let us waite and commend our ſelves to the Lord, as our faithfull keeper.

Q. Conclude the Article with the latter branch: which is our converſation with men in common life.

Latter branch.

A. The ſame which the *Pſalmiſt* 50. *ult.* cals, the *ordering of Converſation aright*. And it is a wiſe accomodation of a Chriſtian to the ſeverall paſſages that befall us unavoydably in this our common courſe of life. In the which although there bee a world of evill committed, this being the element of worldlings and the ſtage whereon the Devill acteth his parts: yet even in theſe common matters the Lord teacheth his people to carry themſelves, as men of another world.

Converſation with men in common life. *Pſal.* 50. *ult.*

Q. But how ſhall Rules be given touching this part of Converſation, it being ſo infinite?

A. By culling out ſome of the chiefe paſſages of the reſt, and giving a briefe view of their due ordering: wee ſhall the eaſilier gueſſe at the reſt.

Chiefe paſſages of common life.

Q. Name ſome of them, ſhew of what nature they are, and what ordering they muſt have?

A. Such as theſe, Marriage, Company, or Solitarineſſe, Liberties, Earthly-buſineſſe, Calling, Family, Governement, and the tongue, or common talke. Which although they bee out of the bounds of Gods worſhip, yet are ſo to bee converſed in, as remembring the name of God may be blaſphemed therein without eſpeciall caution, even as in the uſe of oaths and vowes.

Q. Seeing

Q. *Seeing divers Treatises are extant about them, and they have beene handled in the Ministery by sundry occasions, give onely a briefe view of the ordering thereof.*

A. Generally touching all, note this, that God abhorres all common prophane usages of the world in these things: and will have his people carry about them the cognizance of new Creatures, and holy ones, that they may not make Religion odious by their corrupt behaviour, and making use each of other therein for their owne ends: but that the graces of God may breake out and shine in the order of their conversation, to the glory of our profession. Then particularly, there is required a stayed, setled spirit, not vaine, light, frothy and inconstant, so that each occasion accidentally offering it selfe should unsettle us, and put us out of our course of life: as sometimes sudden ill newes drive us into melancholy and frowardnesse: successe in our affaires carry us into endlesse lightnesse and jollitie: shrewd turnes in family worke us to disguisement and impatience. We see how it is with some disordered men, that for a weeke or fortnight together they will ply their callings, but if company draw them to the Ale-house, they will spend whole dayes and nights in a quite contrary course. Such basenesse the Lord abhorres: and will have all to set their soules in order to an holy soberneſse and equalnesse of heart, wisely framed to entertaine the changeable passages of life; with a well-ordered Spirit, neither in the excesse or defect, but as the object requires. Generall Rules for all

Q. *And what speciall directions are there? and first for the married condition?*

A. That being married first in and to the Lord, they loath to make it a common thing for the use each of other, and prophaning the Ordinance: but first, improoving it chiefly for God, and the mutuall good of their soules: Worshipping God together, making him umpire of all their differences; powring out their hearts into his bosome by humiliation, prayer, and thankesgiving: Nourishing matrimoniall love as a sacred knot; and to that end, observing each others graces for the strengthening thereof. Cutting off all jarres in the beginning, and yet not agreeing together for base ends, but for holy. Tendering the weaknesses of the weaker sexe, concealing her defects, and yeelding subjection to the head for conscience. If these rules and the like were observed, how Speciall rules 1 For the married life.

how might the order of this one part ſet an order in all other parts of our courſe? Whereas the diſorder of this wheele, cauſes all other to be diſtempered; children unruly, ſervants ungoverned, and all out of frame? And when once things are growne to extremitie, then they wiſh they had never met; as indeede the truth is, miſerable is that marriage which the bond of neceſſitie holds together onely. Of which more in a Treatiſe by it ſelfe, God willing.

Q. *What Rules are there for mens Calling?*

2 Rules for Calling.

A. The Calling being ſo great a wheele of Converſation, (for where wee worſhip God one houre, wee ply our Callings a great many,) had need to be well ordered: Firſt, Beware of an unlawfull Calling: then of picking quarrels with your Callings; change not Callings at your pleaſure, (though I deny not, ſome caſes may fall out to compell a change,) but cling to thy Calling to keepe thee from noyſome luſts, eaſe, ſloath, and lewd company; which nothing but a Calling will prevent: As that Martyr bleſſed God for honeſt wedlocke, ſo doe thou for an honeſt Calling. Secondly, Vſe it not for the baſe ends of gaine, money, and the like, (for Gentlemen have as much need of Callings as poore men,) but to ſerve providence, to mortifie thy luſts, and prepare thee for the duties of worſhip; knowing that elſe thou wouldeſt vaniſh in religious duties, and be weariſome to thy ſelfe. Thirdly, Let an order be ſet in thy Calling, that it hinder not Religion in Family: neither let Religion hinder thy Calling; but both know and keepe their bounds. Fourthly, Neglect not thy Calling ſuddenly, to attend upon needleſſe pleaſures, travells, companies, drinkings, to leave thy family in a diſtemper, without either proviſion or government: but in ſtead of theſe, abide diligently in the Calling, in which God hath ſet thee, without wearineſſe. Looking at him, who hath ſet thee in it, under promiſe of Bleſſing, and protection, while thou walkeſt in thy ſimplicitie. That is, neither on the left hand, neglecting to ſerve providence, by idleneſſe, eaſe, and needleſſe expences: nor on the other, by running out into exceſſive laborioufneſſe and toile. For he hath ſaid, *Heb.* 13.5. *He will neither faile, nor forſake thee. The diligent hand* (not the ſatagent and buſie) *makes rich. Of the fruit of thy labours, thou ſhalt eate.* The eagerneſſe of men, after great riches, cauſes them not to have

the

the patience to goe even pace with God in a leiſurly calling. But as the Heathen man told his brother, *Halfe is better than the whole.*: Thoſe who will have all or nothing, commonly come to nought. They borrow great ſummes of money, compaſſe many mens farmes and occupyings, or fall a projecting ſundry plots, and rearing up manufactures and trades wherein they have no skill or experience: promiſing mountaines of gaine to themſelves and their Creditors; defeating them and their owne hopes with diſcontent and ill report. Loſſes in a mans owne Calling are ſmaller and ſooner redreſſed, than in unknowne ones: which if they bring not exceeding gaines, breed exceſſive loſſe.

Now yet I deny not, there is danger even in following our owne Calling, except Traders wiſely obſerve (ſo farre as wiſedome, experience, enquiry and ſearch of them whom they truſt will reach) whom they trafficke with. The world is growne to ſuch a paſſe in this kinde, that many preferre ſafe ſitting ſtill for nought, before ſtirring for nought. And, except other courſe be taken againſt this Nation of Bankerupts, no wiſedome will prevent their devouring. But the raſhneſſe of ſellers of all to one or a few unknowne ones, doth encreaſe the diſeaſe: the covetouſneſſe of the one, ſerving the profuſion of the other by Gods juſt providence. To theſe I might adde the raſh attempts of many upon forraine Plantations (I ſpeake not of all) without abilitie to manage the worke; or foreſight of the charge, change of callings, unfitneſſe to conflict with difficulties, ayming onely at great things, leaving their wives and orphans, borrowing and leaving men in the lurch, and repenting themſelves as faſt afterwards. Let men alſo ſeeke the good of a Common-wealth, not a private. The proverb is, *Every one for himſelfe*: and in this age, ſelfe-love hath corrupted mutuall commerce exceedingly; ſo that if men may gaine, they care not how, by what ſhifts, deceits, breaches of promiſes, running away with other mens goods; borrowing much, paying nothing, trading with other mens ſtocks and ſo prooving bankrupts, to rayſe ſome eſtate to themſelves by other mens detriment. And this is ſo generall a ſore, that no man knowes how to remedy it, though few are free from the preſſure of it.

Q. *What is the rule of converſation in common life?*

A. The anſwer of that good woman to the Prophet, is excellent, 3. Entercourſe of actions in common life.

excellent, 2 *King.* 4.14. *I live amonge my people:* meaning humbly, courteouſly, loving and beloved, uſefull and peaceably. Firſt, in our neighbourhood we are to practiſe innocency and harmeleſneſſe: as *Pro.* 3.29. meaning that a neighbour lookes for good meaſure, and to live without annoyance. Alſo to maintaine civill offices of lending and borrowing neceſſaries; yea, money to the poore, except they be unfaithfull (in which caſe they muſt be urged to pledges) to ſhew mutuall entercourſe of love in meetings, moderate feaſting and rejoycing in the welfare of each other, to avoyde ſtrangeneſſe, and encreaſe amitie: avoyding ſtatelineſſe, lowring, diſcurteſies; and alſo wrongs to each other in common caſes of each others grounds, fences, cattell, and commodities. Againe, uſefulneſſe in counſelling, viſiting, relieving ſuch as are in danger of over-dripping enemies..: eſpecially comforting them in ſpirituall complaints. Secondly, In Towneſ-matters, not ayming at over-ruling others, treading our inferiours under-feete, ſaving our owne purſes, and overburdening others; but carrying equal mindes, and doing as we would be done to: not pragmaticall and buſie-bodies in matters not concerning us; but attending our own, and keeping our bounds. Not praters and janglers of needleſſe affaires, not curious, inquiſitive, cenſorious, and the like. Thirdly, In Arbitratorſhips, not ſtickling for parties, but for a peaceable agreement upon equall condition betweene them, and ſetling firme agreement upon the wiſeſt and ſafeſt termes, and ſo of the reſt.

Q. *Now come to the third, what is the due manner of converſation?*

A. Touching the manner of our converſation, the Lord requires [*Coloſſ.* 1. 10.] that wee walke worthy of God in all wel-pleaſing. Looke how he is in whoſe preſence wee walke, ſo muſt we order the frame of our walking: even according to his nature, attributes, honor, worthineſſe and rewards; God is an immutable God: walke in a conſtant equallnes of obedience without inconſtancy. He is every where, walke holily in one duty and part of life as in another, ſecretly as openly. His attributes: is he wiſe? walke circumſpectly before a wiſe God: is he ſtrong to puniſh, to helpe? Walke with feare. Is he patient? walke mercifully towards offendors. Is he bountifull? Beare his corrections patiently, and be willing to receive evill as well as good from him. Is hee Righteous? defraud no man. Is he a glorious God? doe nothing unſeemely, baſe, roote not in the earth. Is hee All-

ſufficient?

ſufficient? Diſtruſt him not. Hath hee called vs to vertue and glory? walke not according to former luſts and vanities of our Ignorance. Walke as Chriſt would walke if hee were upon earth: Let his example be the Rule of our converſation. Whatſoever is holy, juſt, of good report, pure and unblameable, enſue it. It is not worthy of God, of his grace, calling, and covenant, to take the uttermoſt of each libertie, to follow every faſhion, to frequent each company, to give our ſelves content in whatſoever our heart wiſhes: its not according to God, to uſe our tongues intemperately, to plunge our ſelves into the world, to neglect our time, to live to our ſelves, and doe no good to any. In all theſe there is an apparant ſwerving from God, and unworthy walking. They that ſee ſuch walking, may ſay, it pleaſes not God. We ſhould walke before God, as before a choice friend, whom wee entertaine into our dwellings familiarly: Oh how ſtudious are we to pleaſe ſuch an one? All our houſhould is too little to attend him, no dreſſings too neate, no fare too coſtly, no charge too great, no paines too much: Our deſire is alway to be with him to converſe familiarly, to be cheerefull in our converſe and communion, his diet, lodging, chamber, ſavory, ſoft, and handſome We will be ſtudious to be wel pleaſing in all things, no attendance, honor, awe and due reſpect ſhall be wanting. This we accompt the way to pleaſe, and we would be loth to diſpleaſe, leaſt wee ſhould forgoe him. So here, we are loth to grieve his good Spirit, wee will not ſuffer any ſights, ſmells, ſavors, no indecency to be committed before him in heart, in word, in behaviour which ſhould annoy his preſence. It was ſhaddowed out in the covering of the *Iſraelites* excrements, for the Lord ſaith *Moſes* walkes in the middeſt of thee.

To conclude then, this walking worthy of the Lord, though it be no demeriting of him, (for how can a conſequence of grace, merit antecedent mercy?) yet it is an endeavour of a beleeving heart to equall God, and to be ſutable and according to his heart, in the whole courſe. For a Chriſtian doth ſo know the Lord, and hath ſo ballanced his love in his ſoule, that it breedes an inſtinct in him, to walke worthy of him, to pleaſe him in one thing and other, great and ſmall, not for eye-ſervice, but in faithfulneſſe. If he be a Miniſter, hee knowes its not worthy of God to walke in idleneſſe and ſelfe-love, but in all diligent painfull feeding the flocke, both by the care, and eye. If a Magiſtrate, hee

knowes its unworthy of God to be afraid of too much zeale, and severity in punishing sinne. Shall such a man as I flee? If a master of a family, hee knowes its not worthy of God, to preferre his owne endes before the worship of God, and the sanctified rest of his day. And briefly, it is unworthy of God to please our selves, and to neglect others, for Christ pleased not himselfe; but his father, for the good of ranke enemies. Its worthy of God to use his long-suffering as an hand to draw us to repentance, not to goe on, under mercies and patience, with fruitlesse, and impenitent hearts: thats against the edge with God. It becomes us not, after wee have spent the Lords day in publique to goe home to our houses jangling and prating of our owne base matters: its not sutable to his pure ordinances. Its unworthy of God, that his people, should distrust his providence, for hee who cloathes the Lillies and grasse, can much more provide for us his people, if we trust him. Its worthie of God to cleave to him in affliction as *Iob* sayd, *Shall wee receive good things of God, and not evill?* Its worthy of God to doe good to our uttermost, for so did our Lord Iesus, even to all: and our father lets his Sunne shine upon the corne of the bad, and the good. These may serve for a tast of the rest: The Summe is, That the Lord will have all his consider, whom and what God they serve, and to accomodate their spirits to a decent and comely walking worthy of himselfe in all their conversation: asking this question, will this grace my profession? Is it according to the honor of my God? Or may I not be justly cast in teeth with it, as unworthy of him? Especially in doubtfull cases, this must cast the skoale, if it be worthy or unworthy of God.

Q. *What direction is there for Solitarinesse and Company?*

Rule 4. for 1. Solitarinesse. A. Touching solitarinesse, Heathens may teach us: who were never lesse alone nor idle, than when private and solitary. That may be much better attained by a Christian, than by a Moralist. And it requires a well stayde and ballanced minde, to dwell with a mans selfe alone; For solitarinesse causes a man to vanish, if hee be not seasoned well, and able to possesse himselfe. Some mens whole life is outward, and rare is he who descends into himselfe! To spend the time in the Ale-house, jangling, drinking, buying and selling others, hanging upon Shop-windowes, telling of tales and newes, &c. is counted a fine life by fooles: But a wise man, had rather

ther be alone (although in prison) than at such libertie: That so hee may enjoy himselfe, in the morning to forecast the duties and occasions thereof, and to be armed by prayer for them: at night when hee lyes downe, to view the sinnes and duties of the day past, with humiliation and thankes. So at other times (when calling hath wearied the body:) then to get within the Closet of our selves, calling in our roving thoughts and affections, to be serious: And, being private, to hide our selves till the evill be over-past, *Esay* 26. To mourne apart, *Zach.* 12. To call to minde the government of God toward us in patience, provision, deliverance from dangers, loading us with benefits, passing by our transgressions; to binde our selves to the oath and covenant, to the good behaviour, to soberness, meekeness, innocency: to prevent the temptations to which wee usually lie open by company, or occasions of family, and so whet up his heart againe to more outwardness of actions. If men could thus doe, what a threshold should they finde solitarinesse to be, for meditation?

Q. *Adde somewhat also about Company, and the order thereof.*

A. It's that by which (as Wine by the Bush) it's knowne, what is within. No man is sooner bewrayed by any thing, than by Company, and by the Tongue. Wherefore seeing it's a great peece of the wheele of our life: let us first beware of a loose heart ready for all commers, none amisse, a signe of exceeding emptinesse. Then, discerne of our Company wisely: The wisedome of a man will discover his companion, as the Fornace divides the drosse: If thou seest not in a man, the lips of wisedome; except thou see hope of doing good, or taking it, withdraw thy selfe. If sinfull men or women entise thee, to dalliance, drinking, ill houres, pleasure, or riot: consent not. Though their lips drop honey, and their words are like butter; yet deliver thy selfe as the Roe, and escape. Such as thinke themselves shot free, so that they can keepe any company without hurt, are often catcht in the snare, as the gnat in the Candle. Count it secondly a singular favour to be rid of bad or doubtfull company: which some enjoy: and yet (ordinarily) a man must goe out of the world, as Monkes or Anchorets, if they would be free. But when God doth not free us, then thirdly, be armed in bad Company: Reproove not scorners: cast not pearles before Swine: be dumbe before such wicked ones. Among the formall sort, 3 Company.

(who may sooner be swayed than seasoned:) be sure to cut off evill speech and carriage; propound some riddle or other, some hard question to busie the minde, or speake of some accident of Gods judgement, or providence, of the death of some or other, taking occasion thereby of religious talke, to banish worse. And rest not onely, in not leaving bad savour behinde thee, except thou leave good. A speciall gift is required to such a purpose; as, to breake through the solemne silence of some, to cut off the prattling of others, yea, our owne bashfulnesse; to take an hint in the best season: to shake off our carnall appetite, our sensualitie, our barrennesse, and superfluitie of vaine and earthly thoughts and affections: to draw on the company by amiable behaviour and curtesie: and then apply our selves to doe them good. To which end: first, be well seasoned with good matter: secondly, bring it forth seasonably: thirdly, have a set ayme and bent to some speciall object: fourthly, seeke truely the good of such as thou conversest with, and Gods glory, not the hearing of thy selfe talke well: Lastly, let not thy minde be fickle and easily puft off from good speech, (for the Devill or thine owne vaine heart, will cast in some bone or other) but hold thy selfe and others (if possible) to the occasion, till somewhat enter. This is very hard in mixt companies, and strangers! But yet ayme at the best. Remember how oft thou hast beene snared with barrennesse in company, and stung afterward: Also how sweet a service it is to be truely sociable. Inure thy selfe to it at home, where thou mayst be bold, and it shall be easier abroad.

Q. *What Rules give yee for Liberties?*

6. *Rule For Liberties*

A. There are many sorts of liberties, as travellings from our owne homes, companionship with such as please us, recreations and pastimes, feastings, and the like: all which are lawfull in their kinde: yet must be watched unto, least too much precious time, cost, and heart be spent upon them: alwayes keeping from the uttermost of our libertie, and *putting knife to our throat*, *Pro* 23. 2. if we be given to our appetite: not powring our our spirit into them, and loosing our selues in them, but gathering up our soules to a more chearefull returne to intermitted duties. Remembring that Satan will the rather seeke to circumvent us in the use of lawfull, because wee dare not rush into unlawfull liberties.

Pro. 23. 2.

For

For why? How many Chriſtians (whom wee muſt not offer to cenſure, for all that) are there, who herein diſguiſe themſelves? looſing both their eſtate, thrift, and credit thereby among the godly, neglecting alſo their callings and families, and rather looſing their hearts in their pleaſures, than refreſhing their ſpirits! What ſlaves will not men be to their luſts? Chuſing the company of ſuch as are not meet to eate with the Dogges of their flocke, baſe, theeviſh, defamed perſons (becauſe they be neceſſary evills) rather than to be temperate and forbeare ſuch ſports? Thus they ſnare their hearts with the love of ſinfull follies for a ſeaſon, more than of God; let it be but granted, there is a lawfulneſſe in Bowling, they will lye in common Alleyes (of which too many are ſet up) ſpending their time and money in play, or abetting the gameſters, and ſo plying the Ale-houſe (if it be rainy) and falling to bad games within doores: to the encreaſe of ſloath, diſorder, ſwearing, drunkenneſſe and profaneſſe, and all under colour of lawfulneſſe. Even Gentlemen themſelves of place, ſhould rather deny themſelves that libertie that is lawfull, than occaſion to others ſo much ſinne: and to God ſo much diſhonour: and ſcandalle to Papiſts, (who call us Epicures) and deſtruction to the Goſpell, and the power of Religion: (which ſeldome thrives under ſuch courſes) and detriment to the poore: for while ſports are rife, the charitie of men is cold. Not to ſpeake of civill wrongs accrewing to men, in their fences and commodities.

Q. *Draw to an end of the reſt.*

A. Touching the family, we are to ſet it in order, not when we die onely, but much more in our life. And for mixt families; firſt, this I ſay, that they cannot chuſe but finde much pudder and confuſion, both in matters of God, and their owne: God is the God of order, not confuſion: if therefore it can be, let mixtures of families be avoyded, as prejudiciall to peace, thrift, accord, and eſpecially goodneſſe: For if ſingle families are ſo hardly ordered, how ſhall mixt, whoſe heades or members differ, and are loath each to ſtoope to one government? Such ſhall be ſure to *finde trouble in the fleſh*: therefore where weightie cauſe requires it, let the beſt order be ſettled by conſent to avoyde confuſion, as it ſhall be better, if all will ſtand to one barre, and be ruled by one head, guiding the reſt according to God. 7. *Rule.* For Family.

Next

Governours. Next, for the Governours of families (especially greater) let them not thinke it enough to set up a scroll upon their screene, touching the Lawes of their houses, and so passe on: but withall, let them be the life of order themselves, *Pro.* 27. 23. and *Pro.* 31. 27. *looking over their flockes* within doores, and not onely for provision of body, but survey of the severall wayes of Children and servants. God himselfe is the Father from whom, *Ephes.* 3. 14. *all families are called:* and hee will take account of our Baylywicke in this kinde. If *Ministers cannot guide their owne families, how much lesse Gods Church?* Let order of family flow from well ordered hearts of our owne: neither too remisse, as *Eli*, 1 *Sam.* 2 23. 24. nor yet harsh, imperious and tyrannous, *Eph.* 6. 9. but even *framed for this very thing*, as *Paul*, 2 *Cor.* 5. 5 with temper of gifts to governe, soberneſse, gravitie, pureneſse and tenderneſse. Be not as Tygres in the hot pursuit of your owne earthly businesse, letting Gods goe at large, both on Sabbaths and otherwise: nourish no evill in your hearts that might breake out in example: for what childe or inferiour can honour them that carry loose hearts to God, and set him not up in the Family? Let God rule your children and servants, and wives, and set up his Throne in their Conscience, and then a twyned thred will draw more than a Cable. Above all, with *David*, purge out all the bane of drunkenneſse, lying, unfaithfulneſse, unseasonable riot, and the like: and let thy eye be fixed chiefly upon the righteous, and encourage them that they may be the guides to the rest. Vse not to dally out the season of dutie in families, which procures commonneſse and formalitie. Catechise, admonish, reward, and censure, and hold up order by these meanes.

Pro. 27. 23. *Pro.* 31. 27. *Ephes.* 3. 14. 1 *Sam.* 2. 23. *Ephes.* 6. 9. 2 *Cor.* 5. 5. *Psal.* 101.

Inferiours. Touching inferiours, be wholly for the good of the whole familie, not your owne ends: Children downe right in subjection, and not insolent, spenders and claymers of their parents wealth as theirs, for the support of their vices and lusts: but under authority with all love and well deserving; seeing they can have but all, after the decease of Parents, and the whilest their due education. And as for such Children as necessary convenience requires to be planted abroad for training in the trade of their youth: Let such Governours and Masters be chosen, as, not onely are indulgent, kinde, keepe good house,

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allow wages: But ſuch as are wiſe, conſcionable and circumſpect (in ſtead of Parents) to watch over their wayes: the want whereof, hath cauſed looſeneſſes in the inferiours, corrupted by lewd companions, and baſe matches, to the ſorrow of Parents and their whole families. Children alſo being well planted under Superiours, muſt be awefull, diligent, not learners of proud faſhions, but getting that ſelfe-deniall, ſoberneſſe and grace which perhaps under their Parents wings they would have neglected. The miſcarriage of many Children under government, hinders many ſober and good ones, from the benefit of that Ordinance.

Servants alſo muſt be choſen by advice, and not ventured upon by Maſters to ſerve their turne: whereof if care were had, great families would not be ſo poyſoned with drunkenneſſe, uncleanneſſe, filching, ſwearing, and all ſinne, as they are; till they be faine to purge out all the Servants at once, leaſt the new be tainted. But bad Maſters love bad ſervants: no cup, but hath his cover. Servants themſelves alſo firſt ſeeke to ſerve the Lord Chriſt: That neither yee may obey men againſt Chriſt, nor yet neglect due obedience to men for Chriſts ſake: who will pay you your wages. Beware of the uſuall ſinnes of mixture of ſexes in families: either conbining together againſt governours, by filching to maintaine their luſts, meetings and ſtollen liberties: or elſe, living in envy and heart-burning each againſt other for their faithfulneſſe. Inſtead of theſe, be earneſt in buſineſſe, yet redeeming time to ſerve the Lord in ſecret: to be ſure, not unſetling the ſeaſons of family worſhip: (for ſuch places good ſervants ſhould reſort to, as the Eagle, to the carcaſſe.) Pleade not for more liberty, in gadding, (no not under colour of Religion,) than is meet. To conclude, let both Parents beware of ſtoutneſſe of ſtomacke and partiality towards their Children, loving them according to that good they ſee in them: and not implacable (if their hearts relent for their errors:) nor give occaſion to their Children to humour them in combining and treachery each againſt other, whom rather they ſhould reverence: which hath overthrowne the peace of many families long after. I have elſe-where ſpoken at large, let this ſuffice that they ſhew all good faithfulneſſe and reſpect, as thoſe upon whom the well or ill-fare of the family dependeth,

dependeth, and the more they are betruſted, the more truſty: for few families doe ruinate, wherein bad ſervants have not one principall hand.

Q. *One word more of the tongue and ſo end?*

Rule 8. For the tongue, *Iam.* 3. 6. *Iam.* 1. 26.

A. Its a great wheel alſo of Converſation. As great wheels in fire-works ſet the leſſer on fire, ſo doth the tongue the *whole courſe of mortalitie, Iam.* 3. 6. and it's ſet on fire by hell without grace. But even where there is grace, how little is ſeene in this kind? and yet our *Religion is in vaine without it*, as *Iam.* 1. 26. Its the chiefe Agent and Chapman of Converſation, and by it Converſation utters it ſelfe. But how? what ſcoldings and brawlings in family? what multitude of them in buying and ſelling? what jangling up and downe the ſtreets by gadding goſſips of unſtayed mindes? What poyſon foames from the heart by the vent of a lying, cruell, malicious, taunting, backbiting, pratling vaine and unruly tongue? And while the eare of others is the receiver, this theefe will never change his trade. Truly, as once at Sea when an owner of a ſhip cryed out, (his Ship being toſſed and in danger) Oh, ſave my Ship! one anſwered if it bee yours, why doe yee not rule it? So we may ſay, Our tongues are ours for title, but their owne for governement, we have no keepe of them. *All other things* (ſaith S. *Iames*) *are ruled by the art of man*, whether living or dead, be they never ſo rude, as Horſes and Cattell; or boyſterous, as Ships upon the Sea. But no Art of man, (onely the Lords) can rule the tongue. Its one of the laſt members tamed, and where wee ſee that wee count him a perfect man. The wiſeſt way for this, is *Solomons* counſell, *Prov.* 23. 26. *My ſonne give me thine heart*: and thine eyes (all thy members) ſhall delight in my wayes. The remedies of Morall Teachers are not a plaiſter broad enough for the ſore, for except the principle within bee framed, this inſtrument will ever be out of tune: no rules will reach it. Onely the law of grace in the heart will ſet it upon the lips: and make them a well-ſpring of life. A good mans lips out of the Treaſury of his heart will bring forth good things. Either make the tree good, or the fruit muſt bee evill. Nothing ſooner bewrayes the heart, either good or bad: it being the glaſſe of the ſame, as one ſayd, Speake that I may ſee thee: and another prettily ſaith: If thou be a foole and holdeſt thy tongue, thou art wiſe: but if a wiſe man, thou doeſt fooliſhly in thy ſilence.

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Either the multitude of words in the tongue or the deepe ſilence of it: The giddineſſe, falſhood, vanity, baſeneſſe, or prophaneneſſe of it, will ſoone diſcover what is within. Wherefore take wee notice of our ſelves; If occaſion bee given to ſpeake of Gods matters, none are ſo mute as we: But if of our owne, wee never have done: as the Poet ſpake of thoſe Fidlers, that either could not be got to it, or could make no end. Let this ſhame us Chriſtians, that not onely natures fences of teeth and lips, but the Lord Ieſus his bloud, and his word ſhould not be able to rule this little, but unruly member. Get us a well ſtayed heart and ballanced with grace, and this will firſt keepe in our tongues from exceſſe; and then good matter, good heart, and good occaſions will ſet them on worke for good, for God, for our brethren: As the tongue hath ſet all on fire oft-times and made all men beſhrow us; ſo the ſame being ſeaſoned by the grace of Chriſt, may create the fruit of the lips, which is peace: and both glorifie God, and edifie man: all converſion of the ſoule, and all building up in Grace, being the effect of this member ſanctified. Thus much for the opening of this ſecond Article.

Q. *But what is the worke of a converted ſoule in caſe of Revolts, and interruptions of of this holy Converſation?*

A. Concerning this we muſt know, that moſt true it is, although God hath deviſed this happy condition for his people to walke in, making the converſation of a new creature, a ſweet yoke, and eaſie burden: yet, that rebellious inmate of old *Adam*, and corruption of fleſh, incenſed by Satan, and error of men, hath found out many inventions, to thwart this way of God: Sometime it caſts off this yoke, by the decay of the inner-man, and of that ſpiritualneſſe of faith, weary of welfare, (for even *Adam* was ſo in his perfection) wanzing from that firſt love, that cloſeneſſe, that delight and complacence in God, and (in ſhort) from that bent and ſtreame of ſoule to walke with God, with all courage, well-pleaſing, and long-ſuffering of ſpirit, upon this, breake in actuall baſe habits; declining to hipocriſie, infidelity, time-ſerving, formality, ſecurity and the like. Sometimes the ſoule withdrawes from God in the uſe of the Meanes, as being preſumptuous of her owne ſafety, and thinking that the Altar and lampes will alway burne and ſhine without fewell, or oile, at at leaſt, that the worke wrought will ſerve turne, and the keeping

ping of quarter with God, in duties alone, will goe for pay, although the due temper of heart and worſhip, zeale and humblenes under wants, faith, hunger, and ſincerity be abſent: otherwhiles, the ſoule is prevented by ſtrong luſts, both of the heart and of the eye, with pride of life, to take her ſwinge in liberties, and ſo to ruſh vpon denyed and ſtollen waters, ingorging her ſelfe with pleaſures, Companies, worldlineſſe, uncleannes, and the like, farre vnbeſeeming ſuch as they goe for, and pretend themſelves to bee.

This ought not to be, but when it is, what muſt be done? Surely the Lord would not that we be angry, but when we have beene ſo, he will not have the Sunne to goe downe upon it: but hath provided a redreſſe; for ſhall a man fall, and not riſe? *Ier.* 8.4. The Lord being mercifull the ſpirit of beleevers is not left ſo to it ſelfe as to waſt the ſtocke, though it ſpend the revenew too laviſhly: And although Satan having them at this bay, provoke them to deſpaire, through an ill conſcience, and vnbeleefe, yet by a ſecret ſuſtaining, God keepes his ſeed alive, and the ſoule from Apoſtacy, nay, lins not till he have reſtored them. 1. By ſtopping them from headlong ruine, *Ionah* 2. 52. *Lam.* 3.19. and that by a glimpſe of hope. 2. Hee revives them out of their ſwoune, by experience of former mercy when they were in their ſins: *Pſal.* 119.5. Thirdly, hee freeth them from that confuſion and aſtoniſhment of Conſcience which might ariſe from deſpiſed mercy, remooves that ſlavery and feare, and preſents a view of their ſin in ſuch order of revolt, as rather cleeres up their ſpirit, then overwhelmes it: as *Iona* felt, in the Whales belly: elſe they would be ſwallowed up as *Iudas*. 4. The Lord thawes their heart, by putting them into bitternes, and holding them under from giddines and hardneſſe: ſo that they can relent and repent, 1 *Sam.* 12.4. *Mark* 14.72. becauſe the life of Repentance lay at the roote. Fiftly by this meanes, God ſokes their ſpirits, and makes grace enter as deepe as former treachery did: and ſo their ſinne is cleanſed. Sixthly, The Lord begins to cleere his face to them, and ſets the glaſſe of a promiſe before them, *Eſay* 57.17. 18. even that hee will ſee and heale them; yea though ſtubborne, under his ſtrokes and Deſertions: ſo *Ier.* 3.1.2. and ſhewes them that Chriſt muſt come betweene their ſin and repentance: elſe they doe but ſoder and dawbe with untempered mortar: Seventhly, They embrace it by

by faith and returne to their conversation againe with more feare by their experience.

Q. *Now briefly adde some generall use: because the opening of this Conversation is use of it selfe.*

A. First, Let it warne all weake and fearefull ones, who being under the condition of grace, yet through melancholly, the Devils deteyning of you, and distrust, dare not, or will not apply the promise to shake off your distempers, but still wrap your selves into Satans chaines, and chuse to make your Hell another Heaven by your bondage. Oh, come out of the thraldom betimes! For loe the very hear-say of these two Articles should gaster yee; the Lord hath a great deale of worke for yee to do both to make yee new creatures, and to order all your conversation aright: Oh, here is a full worke of a mans life! Doe yee consider what this conversation is? how large, how deepe, how broad? do yee wisely waigh the dimensions of it? If yee did, you would be afraid lest death should surprise yee ere yee have strucke one stroke of this service of God. Till yee have faith what can come from yee to please God? Oh! to you, to you onely belongs the promise: it must be *God indeed who must worke it*; but why do yee deny that it is yours? how deeply doe ye dishonour God, and deprive him of his glory? Oh! remember there is a great conversation of service required of yee: *the art of obedience is long: the life is short*! Beg of God that yee may be rouzed out of the den of ease, or sullennesse, or feare, and say, Lord hasten and finish the worke of Faith with power! I shall bee shent else, and benighted, the day will faile me, and I shall be dead, before I come to any proofe of grace and the new creature. This I urge the rather, because I see how many please themselves in this estate of the suburbes, and shame not to say, If I might ever have learned to beleeve, I would care for no more! Would yee not? me thinkes you should tremble to see such a world of worke, a whole Conversation to walke in, and yet you still to beginne, who shall doe Gods worke if you sit still; Yee will say, perhaps, if wee could beleeve, wee should not perish. Is that all? Is Gods glory lesse to you, than your owne salvation? Cast off your ease! And take heed lest ye be faine to crowd in at heaven-gate with much adoe, when others goe in at a wide doore! when your hearts shall tell you faith was wanting to purge your heart, your tongues, lives: still you walked

Vse. 1.

Phil. 2. 13.

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in many unreformed courſes for lacke of the power of Faith; will this be a welcome thought on the death-bed? I remember what the Lord ſaid to *Elia*, when he was fled from *Iezabel*? *What doſt thou here Eliah* in this Cave? *Vp and eate for thou haſt a long journey*? So I ſay to thee. Vp and eate, take and beleeve the promiſe: Purge thy heart, renew thy ſoule, enter into an holy converſation; begin quickly, be thankefull for thy deliverance, and conſider here is plenty of worke for thee, here is a courſe of ſervice towards God, toward man: here be affections, thoughts, and actions, to bee governed, the very view of this journey might diſmay one that wants feet and hands. Oh! that this among other motives might rouze thee up. I tell thee, were thy faith like *Abrahams*: here were worke enough to doe for thee: how ſtands thy heart to it? If there be any deſire of Gods honour in thee, to leave ſome marke of faith behind thee, and to die with peace in the conſcience of thy holy endeavour of well-pleaſing, beſtir thy ſelfe and ſet on, up, and be doing, and the Lord ſhall be with the willing.

1 King. 19. 13

Vſe. 2. Terror.

Secondly, This is Terror to all prophane ones, and all hypocrites: to the prophane firſt, who croſſe with God, and turne day into night, a converſation of the new creature, into a converſation of wickednes. See *Heb.* 13. 5. *Let not your converſation be in coveteouſneſſe.* So I ſay: The round of the wicked is in prophanenes: from morning to night, firſt to the Ale-houſe they have their round in drinking, in oathes, in ſcoffing, in blaſphemies: Thence perhaps to their quarrelling, and together by the eares: then to abuſe their lawfull liberties, as money, marriage: Then to the world: Some have their round in luſt, ſome in vanitie, ſome in covetouſneſſe, as *Eſay* deſcribes a mizer, that his tongue will talke of niggardize: ſo his thoughts plod, affections ſtirre, outward man plyes this trafficke. So for pride, luſt, envy: a wretch hath a converſation in them, his whole wheele is in them: If out of them, then out of his Element. Oh, wofull catiff! How ſhall Conſcience one day rend thee in peeces, when it ſhewes thee in a glaſſe the round thou haſt walked in? Or elſe thou ſhalt die like a beaſt in thy filth!

Branch 1.

Branch 2.

Secondly, It ſhould be terror to all hypocrites and time-ſervers, who make religion and profeſſion a cover for their hollownes, & bearing the world in hand; that they beleeve, love God, feare him, are very renewed ones and new Creatures; yet caſt dung in

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the face of God and Religion, living ſtill unreformed in their converſation. What? thinke yee to bleare the eyes of men, becauſe they cannot gage your hearts? hath not the Lord once for all ſaid it, *By their fruits yee ſhall know them? Doe men gather Grapes of thornes, or Figs of thiſtles? can a ruſh grow without mire?* Can a man unrenued in his courſe, ſtill an old man, walke with God in an holy converſation? And who ſo walkes in a rotten one, can he be a new creature? Oh! if yee be ſuch new creatures, if yee have ſlaine the *Agag* of old *Adam*, *What meane the bleating of the ſheepe, and lowing of the oxen?* how is it that your tongues, your marriages, families, liberties, companies have ſhaken off Gods yoke? where is your inward or outward converſation with God? either in the life of faith, or of communion and dutie? where is your integritie and ſinceritie? Oh! that yee would no longer caſt dung into the face of God, and ceaſe to blaſpheme him before prophane ones! *Why take yee the Word of God into your mouthes and eares, hating to be reformed?* Why doth this generation ſwarme ſo in theſe dayes of powerleſſe profeſſion? *having a forme of godlinſſe, but hating to be reformed?* This eaſie Religion of yours ſhall one day ſcare yee, yee ſhall wiſh your portion might fall into the lot of *Sodom* and *Gomorrha*, and ſuch as never knew God! Hell ſhall be ſeven times more hot for yee than others, and when yee ſhall cry, *Have not we preached and profeſſed thy Name?* The Lord ſhall anſwer, *Depart from mee yee workers of iniquitie, Conſider this yee that forget God!* thinke that yee ſee the Lyon of the tribe of *Iuda* rending hypocrites in peeces with more fiercenes than Publicans, and then conclude with *David, He that prayſeth me glorifies me. To him that orders his Converſation aright, thou wilt ſhew the ſalvation of God.* Who would not then ſee this ſalvation? then in the meane ſeaſon walke in this Converſation. *Pſal. 50. 20.* *Pſal. 50. 23.*

Thirdly, It ſhould be uſe of Inſtruction to all Gods new creatures, to bethinke them of their worke, and to ſtirre up the grace of God beſtowed upon them in their renewing. Oh! the dayes we live in are not for ſuch a converſation as is here laid out! Since the Scriptures taught this, the world hath found out a breadth in Gods narrow; ſcarce is the image of it to be ſeene any where in the world. At Church men ſeeme to give way to heare it, and will not deny it, but ſtill they hold their owne courſe: the Miniſter cannot follow them up and downe their houſes, their markets and *Vſe 3.*

buſineſſe, to ſee what converſation they leade? and being left to themſelves, the law of a new creature is forgotten, they know a farre eaſier way to walke: this is an hard way, beſet with thornes, they have no joy in it. Oh! haſt thou received the Spirit of renewing into thee? Then *the yoke of God is eaſie, and his burthen light.* Caſt off thine owne mixtures, doe not pull backe thy ſhoulder, deſire no more eaſe than others of Gods people have felt. Its Gods way, the way that *Abraham, Iſaac,* and *Iacob, David, Peter, Paul,* walked; the way which Ieſus Chriſt himſelfe hath chalked out: if it be tedious, it is ſo to thy old man, *to whom thou art no debtor:* thou art redeem'd from him, and his old converſation; thy thoughts, affections, members, tongue, feet, ſenſes are not thine owne (except thou be the old mans ſtill) but his: that thou mightſt now ſerve in the newneſſe of the ſpirit, not the oldneſſe of the letter. Therefore, *be not thine owne:* take ſome time, goe into thy cloſet and parley with thy ſoule, whoſe am I? if old *Adams* ſtill, the Lord requires no ſuch coſt at my hands as this: no man can yeeld to this converſation that is not required: I were a foole to bereave my ſelfe of my luſts and liberties, if I be no new creature. But am I one? truely, then I muſt walke in all this converſation, uprightly and entirely, though never ſo weakely: Lord, let it finde favour in mine eyes; let it not ſeeme tedious; thou canſt make it eaſie and ſweet: let me truſt thee. But to divide the things, and remoove thoſe bounds which thou haſt joyned and pitched, and no good man, none but an hypocrite durſt ever ſeparate; Lord let me not doe it!

Iam 3.13. reade it.

Vſe. 4. Laſtly, Let it provoke each good heart to ſeeke to excell in this fruit of a new creature. Now in this dead time, in which it is out of date, wherein rather its a reproach and burthen to walke thus, than otherwiſe, yet let us labour to excell: when even wiſe Virgins, ſome of them nod, and men remoove this image of God into the backe-roomes of their heart, and ſuffer it not to rule their ſpirit, as formerly; but ſerve the Lord as the time will ſuffer, not as the rule of converſation teaches: Oh! now beare witneſſe to the Lord, and dance before the Arke of this his truth; and if this be to be vile, *be more vile*; truſt God for credit, and parts, and employments, and content of life, and cleave to the conſcience of converſation. And if it be hard in ſuch a world to hold out

Mat. 25.

this

this power of Religion: beg first of the Lord, that hee would direct thee; diminish not, nor adde to his rule; but deny thy selfe, say, *Lord, the worke is great, it is not in man to order his way:* doe thou, O Lord, order it for me. All thy Disciples are regulars and no seculars (although no Papists) and therefore let not me walke as a Masterlesse person, but by rule. Shall Iesuites teach their novices such exact obedience, and cannot the Lord teach it thee? Yes, if thou wilt *sit at his feet* and learne. *Iere. 10. 23. Psal. 119. 133.*

Oh! that all that I have said might ravish thy heart with this frame of God, and make thee cry out with the Queene of *Sheba*, beholding the order of *Solomons* household and conversation; *Oh? how happy are those servants who dayly stand before thy face to heare thy wisedome?* Oh! but a greater than *Solomon* is here, and an order of far greater beautie. Oh! that it could beate thee out of conceit with the disorder of thy old course, in which thou never foundest peace, but confused; and let it urge thee in thy utter inabilitie hereunto, to goe to God with *David*, and pray, *Direct me, Oh Lord, in the paths of thy Testimonies! Leade me into the good way, and let thy good Spirit conduct me into the land of righteousnesse; send forth thy light and truth*: shew mee the view and order of this conversation, make it sweet to my mouth as honey, and let thy Angel of the Covenant goe before and guide me by the Pillar of fire and Cloud to the 42. pitching places of this way to *Canaan*! Leave me not to my owne wisedome, *but guide mee by thy counsell, till thou receive mee to glory*! Lord enable mee to doe what thou biddest, and bid mee doe what thou wilt! Give mee to draw from thy fountaine for all these uses of conversation. *The Well is deepe*, but thy Bucket is able to fetch out this water: Let mee derive it from the Lord Iesus his example, and draw *grace for grace* from thence: And not onely set mee in this Conversation, but hold mee in it: and let experience make me say, it is best, and I am never happie when I am out. Till it become my meate and drinke on earth to doe thy will as in heaven. *1 King. 10. 6, 7, 8. Psal. 119. Psal. 143. 8. Ioh. 1. 17. Ioh. 4.*

Oh, how farre off should it be from Gods people, once to shrugge at the conversation which hee hath chalked out unto them! Seeke to make that yoke easie, and that service perfect freedome which hee hath imposed; not to shake it off! Curbe that base spirit that would faine ease it selfe of this rule of Conversation; and patch not off the Lord with here one du- *Vse. 4. Instruction 2.*

tie, there another, off and on, by ſtarts and pangs: This is to turne Converſation to a running pull of (now and then) a few ſhreds of devotion: Or elſe a weighing good againſt evill, and ſtopping Gods mouth, or rather fawning upon him with ſhewes. No: curſed is he who turnes Converſation into a mood of good affections, and having playd his parts with God through the day, offers him the ſcraps of an evening prayer, or ſinging a Pſalme, or thruſting himſelfe into a faſt once in a Quarter, with ſuch as feare God. Looke to it, the Lord will abate no price of this Converſation. Such as will be ruled, ſhall finde it ſweet to walke with him: *One day in his Courts is better than a thouſand*; one day ſpent in watching, and prayer, and living by faith, better than all ſurfeiting, wantonneſſe, and liberties. But elſe, know it and ſurvey this round which I have deſcribed, ſhew me one inch of this wheele to be larger than it ſhould be, and abridge it, if thou wilt. If thou canſt not, then buckle thy ſoule to it, cavill not, but take this yoke upon thee, in ſtead of that wofull one which God hath rid thee of. Let thy Round be comely, beautifull, and proportionable, (though weake) walke with God in the ſecret life of faith and Communion of his Spirit: Serve the time alſo in ſuch duties as touch it: proceed on to the uſe of all meanes, practiſe of all duties, exerciſe of all graces; adde vertue to vertue; be upright in manner, large in meaſure: Remember, mercy hath length, height, depth and bredth in it, that Obedience might have her dimenſions alſo: Ioyne to pietie, love: in Converſation toward men, in common life, liberties, dutie of marriage, the tongue, ſolitarineſſe, company, and the like: Let it ſhine out both to the world, and eſpecially within thine owne Sphere, among thine owne.

Pſal. 84.

See 2 Cor. 1. 12.

Vſe 5. *Admonition Branch* 1. Thinke not that converſation will be ſupported with nothing, but firſt looke back to that which I have largely ſpoken touching thoſe Graces which ſerve to prop up and to ſtrengthen the wheele of converſation: here one grace is requiſite, there another; in a croſſe, ſelf-deniall & meekneſſe, in a bleſſing chearfulnes and fruitfulnes: in each part of life, faith: ſometimes the armour, ſometimes wiſedome & diſcerning. But let no naked man come into this field, nor any barefoote to this walke: for they will never hold out: Secondly, Looke to thy Conſcience, and keep it ſound and tender, if thou wouldſt hold a good Converſation, or order it well. As it muſt be ſound Conſcience that muſt order it, ſo it muſt be that which muſt repreſent it to thy ſoule with comfort, where thou haſt gone

Eph. 6 16.

Branch 2.

to

to worke aright, or elſe with grieſe and ſmitting where its otherwiſe. If Conſcience were not, to what end were converſation? What were it elſe but to ile and confuſion? Therefore *Paul* joynes them ſo oft together. Reade *Act.* 23. 1. and 2 *Cor.* 1. 12. *This is our joy, even our Conſcience of Converſation.* Conſcience will be as the Spirit of God, going out with us into all parts of our life; And Conſcience will reflect and remember each paſſage of it, being paſt. No hiding of any thing from it: It will marke not onely open, but the cloſeſt carriages of the ſoule: If ſhe ſpy out our ſecret fulſomneſſe of heart, and wearineſſe of dutie, our deadneſſe, and ſlackneſſe of ſpirit, our pride in good duties, or our gifts, our cenſoriouſneſſe, our eaſie pardoning our ſelves for any of our corruptions: ſhe will ſpeake and ſmite, (if ſhe be let alone) ſhe will ſting ſo, that no muſicke ſhall eaſe us, but pardon and returning home: Alſo if ſhe ſearch us, and find truth, meekneſſe, love and feare in us; ſhee will be a thouſand witneſſes, yea, a feaſt within us, againſt all Reproachers. She guides all, and therefore knowes all. As nothing is hid from the Sunnes beames, no not the golden and ſilver Mines in the bowels of the earth: ſo neither from this candle of the Lord, ſearching the bowells of the belly. Therefore attend Conſcience, as thou wouldeſt keepe thy peace: and let Conſcience redreſſe thy errors, and mend the flawes and cracks of the wheele, as thou ſpyeſt them: for God hath put it into the Soule for the ſupport of good converſation. Beware leaſt thou ſmite out the eye of it, dim it not, diſable it not, defile it not, ſuffer it not to grow ſeared and ſenſleſſe, for then will it not doe her office, but leave thee to error, to hollowneſſe, to prophaneneſſe: neither being able to accuſe nor excuſe aright: without which it is impoſſible that a good Converſation ſhould ſubſiſt. And of this Article ſo much.

The third Article.

Qu. *What is the third Article?*

The platform of holy Conversation is the Morall Law.

[2 *Tim.* 1. 5.

A. THat the eternall plat-forme after which this Conversation of the new Creature is to be framed, is onely the Law of God in the ten Commandemets. See 1 *Tim.* 1. 5. *The end of the Law is love.* What end meanes hee? surely not the end of the Lawes begetting power (for Christ doth that) but of the directing power of it. Thus S. *Iames* cals it a *Royall Law*, *Iam.* 2. 8. as being the Scepter whereby Christ our King rules us. And hee termes it a *Glasse of libertie*: meaning to all beleevers, in that it shewes forth the will of God fully in the point of morall obedience, as a glasse represents the face. So the *Psalmist*, *Psal.* 19. *Thy Law is perfect, giveth light to blind eyes; by it thy servant is forewarned, &c.* And *Psal.* 119. *Thy Word is a light and lanterne to my feet and steps. And thy Commandements are to me instead of Councellors.* And of this part of the Word is that of *Peter* meant, *The sure Word of the Prophets, shining in a darke place.*

[*Iam.* 2. 8.

[*Psal.* 19.

[*Psal.* 119.

[2 *Pet.* 1.

Q. *How comes this direction to be put into the Word? and how comes it to be conveyed unto the soule?*

God hath put direction in it.

[*Deut.* 10. 4. *Exod.* 20. *Gal.* 3. 19.

A. To the former I answer, the Lord God hath breathed into it this light and direction: himselfe put it into it, no creature being able in so few words as ten, *Deut.* 10. 4. to contrive so perfect a view of all duties: and having out of the depth of his wisedome so done, *God spake these words*, although delivered by the Ministery of Angels in point of attendance and terror, *Heb* 1. 7. *Hee maketh his Ministers a flame of fire*: Hee himselfe, as the Lord of the Creature, uttered them. And hee both devised and uttered this Law; for this especiall and last end, to bee a direction unto his Church.

[*Heb.* 1. 7.

The Law preached is the direction.

For the latter, I say, That as in the Law hee tooke order, that not onely the Priests and Levites at *Jerusalem* in the Temple, but in the Tribes should *reade it each Sabbath*,

Act.

Act. 13. 27. and expound it, *Ezra* 8. 4. so still hee requires that the Ministers of the Gospell doe dispense and open it to the people in the speciall parts and scopes thereof, for a patterne of life. For although such common notions of dimme light remaine in a corrupt nature, as may serve to condemne the contemners, yet, no such as might leade on to godlinesse and salvation cleerely that is a mystery and must be unfolded. And further, the Lord hath added the ministery of the Spirit to the voyce of man, to *write this Law in the soule*, hee hath promised it, *Ier.* 31. 33. and doth daily performe it: so that to the beleever, his Law is not a commanded one, (as to all) but a commanding one, in their spirit and conscience. *Act.* 13. 27. *Ezra* 8. 4. *Iere.* 31. 33.

Q. *But this seemes contrary to the Apostle*, 1 Tim. 1. *for hee affirmes the* Law was not given to the righteous, but to the disobedient, &c. *Object.*

A. This is answered by the same place, *vers.* 5. as in the first question I said: the summe is, It is not given to the righteous, as to the ungodly: for the righteous neede it not so; howbeit, it's given to the godly also for another end, even to direct them. For the Law in Gods purpose served for two ends: One for transgressions: to convince the wicked, to scare them out of their selfe-conceit, and to drive them to Christ: The other, to guide such as are come to Christ, how to lye under his Government: This latter, the Lord looked at more mainely, for his Elects sake, that they should not be left to themselves. But the former also, hee intended to the drawing of them out of their ignorance. For as we see, that the Law was given in all terror, and not as a messenger of good things: so the Lord taught thereby that it ought to speake sadly as a minister of death to the ungodly; and so it did in some sort with such as were saved among the *Iewes:* the Ministery of it convinced them of an impossibilitie of performance of it, and sent them to the blessed seed who should bring in righteousnesse, and breake the Serpents head: and to such, this Law ceased to be a *killing letter*, and began to be a *direction to life*. In which sense wee here treate of it, as in the first part of the Catechisme of the former: in that as a Schoolemaster of feare, in this of order. 1 *Tim.* 1. 5. *Answ.* *Gal.* 3. 19. The Law hath 2. ends, Humiliation, and Direction.

Q. *But what needes this Law-direction? Doe wee not by this, teach people to serve in the old letter, and destroy that Law* *Object.*

of libertie in Christ, which ought to be set up; and restore the Covenant which ought to be abolished?

Answ. *A.* To answer both: First, the Lord hath not given his Church to Christ, nor given them any such liberty in Christ, as to devise a way to themselves, severall (either for measure or number, or matter of obedience) from his owne way: neither will trust man with any such, no nor give the least hint to mans corrupt inventions. But that Law of obedience which he first himselfe devised, hee meant it for those that should beleeve, both before, at, and after the comming of Christ: and meant not to alter it. How Christ rules by it wee shall heare anon: but hee rules by no other. And its worth our noting, that the first Sermons he ever preached, *Mat.* 5. and 6. and 7. he urgeth nothing more than this. *Think yee I am come to destroy the Law? No, but to fulfill it, and to settle it.* For the second point, I say, that it must be explained; what it is to serve in the letter: and secondly, what it is to restore that which is worne out. *To serve in the letter* then, is to be mistaken in the scope of the Law, *Doe this and live*: to thinke that the Law gives life to the obeyers of the letter of it, and to thinke a man may of himselfe obey it, and be saved by it, whereas the Law imports no such thing, but urges an obedience exactly, which is impossible: now to serve thus, is to serve like a slave, without reward. Thus doe not we affirme the Law to be served. Secondly, to restore a Law to be abolished, is to maintaine this error, that by the Law of *Moses* a man may be justified, and needes no other: and to oppose it to Christ in the point of being so justified. This doe not wee in affirming the Law to be our direction; for we affirme, that a man is first justified by Christ onely, abolishing the Law in that point wholly. Therefore this cavill is falsely cast upon us.

Mat. 5. 6. & 7.

What it is to serve in the letter.

Gal. 3. 21. latter part.

Further Object. Q. *Explaine this better: for you seeme herein to confound the two Covenanes,* Doe this, and live: *and,* Beleeve this, and live: *doe you not so?*

Answ. *A.* God forbid: for the opening of which, it will be fit in a word, to shew in what respect these two Covenants are opposite, and in what not: The old Covenant is contrary to the new, onely in the point of living, by doing or beleeving, and being justified by doing or beleeving. Whosoever will be justified by doing, destroyes justification by beleeving, as both

Wherein the old and new Covenant agree and differ.

both those old hereticall Pharisees, and now Papists doe. As the Apostle in *Rom.* 11. 6. urgeth; *If of workes, no more of grace, for so workes were no more workes: If of grace, not of workes, for then grace were no more grace.* In this respect then the Law of doing, and the Law of faith are irreconciliable, and as contrary as to be saved by ones selfe, is contrary to being saved by another: and in this respect doth *Paul* so oppose these vilifying the Law, and exalting the Gospell: calling the one *an old letter*, the other the *Spirit*, the one wanzing and to be abolished; the other to be setled by the others ruine. Else the Apostles phrases cannot be approoved: for hee onely confutes the error of the *Iew* that tooke that Covenant of workes to import a possibilitie for nature to doe it. But the old Covenant is not contrary to the new in point of direction to obedience; neither is the Law contrary to the promises, but subordinate rather, for as the Law first served to prepare a way to Christ, so having once trodden the Law under Christs feete, (in that supposed strength thereof to justifie a sinner) it's safe to affirme, doe this under the Lord Iesus, doe this in faith, and live: not that workes are causes of, but the way unto life, even that life which faith hath procured and Christ purchased: as one well said, No causes of a kingdome, but the way of reigning. And thus the Law falling into the streame of Christ, is not opposite unto him, but in order of direction to a beleever, how hee may walke unto salvation.

Gal. 5. 4.

Gal. 3. 21. former part.

Gal. 3. 24.

Q. *Yet one doubt more appeares, for by this opinion Christ is made a Law-giver.*

How Christ may be sayd to be a Law-giver?

A. True, but with a distinction. Not as if hee by dying should merit to us a way of justifying our selves by the forme of the old Covenant, *Doe this and live*: (which some Divines have affirmed, and they are lately well confuted) for this were but a nice tricke to establish *Iewish* and *Popish* justification: but he is our Law-giver by directing us to life by this Law, having first justified us by his grace.

Q. *Is then God tyed to his owne Law?*

A. No, But hee tyeth us thereby rather, as by a tedder, to obey. Hee hath power to discharge us when he will from this Law: which dispensation although hee doth not reveale himselfe in, to us in these dayes, as formerly he did, both in generall, (as to the *Israelites* in allowing them to rob the *Egyptians*.

Egyptians) or in ſpeciall, (as to allow to *Samſon* a marriage with a *Philiſtine*, or to *Ruth* to breake modeſtie and uncover a mans feet being alone in bed, which might elſe have ſnared him and her) yet ſtill it is in the power of him that makes a Law, to diſanull it. And all to teach us, That then we obey God when wee doe as hee bids us. And when hee forbids us, then our diſobedience is obedience. *Woe is mee* (ſaith *Paul*) *if I preach not the Goſpell*: and yet ſuch a neceſſitie may lye upon us, that our preaching the Goſpell may be a woe to us. To wit, when wee will preach that we might preach, our Conſcience repugning to the conditions of preaching honeſtly. In ſuch a caſe to deſert it honeſtly is better, and not to be diligenter than God bids us. For ſo we ſhall have as ſmall thanke from him, as *Vzza* had, who having nothing to doe to ſtay the Arke, yet would needes doe it. As if the Arke muſt needes have broken ſave for him: as if God could not have ſuſtained it, except hee had upheld it. Thus no doubt many would keepe their Miniſteries in *Gardiners* time, under colour of expecting better times: till their words came out at their noſtrills: and by that reſolution, they both ſnared themſelves in preaching of baſe points, and biting in of the pith and marrow of truthes, occaſioned the Lord to forſake them: grieved the ſoules of the godly by their equivocations, and betraying the truth: encouraged their raging enemies to deviſe ſtraighter Lawes againſt them; made themſelves more odious than they that ſuffred: bewrayed themſelves to be Time-ſervers, and added heavier chaines to their brethren.

Object. Q. *But ſeeing the Law was* a yoke *not to be borne, and an impoſſible Maſter to obey, as* Act. 15. 10. *is ſpoken: how can it be made a direction for us?*

Anſw. *A.* Ieſus Chriſt hath taken away that yoke, and ſo put it upon us: the ſame Law, yet altered much in the propertie thereof, and that ſundry wayes: and ſo made it no yoke of the Law, but a yoke of his own, *ſweete, and eaſie, and light*; and which he tels us we may well beare, being rid of the other, as *Mat.* 11. 29. 30.

Mat. 11. 29. 30.

Q. *Shew that wherein ſtands this eaſe and libertie?*

A. Hee hath purchaſed it for us, as our Prieſt, King, and Prophet.

Q. *How is our Prieſt?*

A. Sundry wayes. Firſt, by diſcharging us from that old

fence

fence of the Law, the yoke of superfluous ceremonies of the old ceremoniall and judiciall Law. *Col.* 2. 14. *Blotting out the hand-writing of ordinances, which was contrary to us.* In this we got a great quittance of the Law. The more wrong doe they unto us who restore this burthen (as the Papists) and thinke they doe us a good turne, destroying Christs ease: who hath rid us of all *beggerly Rudiments, Gal.* 4.9. and *Col.* 2. 17. *so that wee are dead with Christ from them, Col.* 2. 20. Secondly, Hee hath freed us from the rigor of morall Lawes, as that one of the Sabbaths excessive observation; but especially the whole burthen of the morall Law, *Gal.* 3. 13. that immoderate impost of doing all according to the full matter, manner, and measure; so that now the Law is qualified, and is onely required of us as the obedience of faith, and accounted unto us as full as if wee could wholly fulfill it. By which meanes these commandements are not *burthensome*, 1 *Ioh.* 5. 3. But thirdly and especially, hee hath rid us from that wofull penaltie of *curse* (more heavie than all, *Gal.* 3. 13.), even eternall death of soule and body, which throughout our life enthralled us, *Heb.* 2. 15. and that by his bloud, *Gal.* 4.5. Further, hee hath taken away that strength of sinne, whereby the Law did excite and provoke sinne and rebellion in us, *Rom.* 7. 10. 11. so that now it provokes to righteousnesse. Rebellion is now turned to selfe-deniall and sweetnesse. Fourthly, Hee hath remooved that unwelcomenesse of our persons, whereby all that came from us was irkesome to God, and made both us and our service accepted, *Ephes.* 1.6. yea, and that even in our wants and infirmities. *Revel.* 1.6. even Priests to offer up acceptable sacrifices. Lastly, He doth by his intercession procure acceptance still for us, that no time or age may make the Father weary of us in our poore service.

Amaine head to be noted. How Christ hath made the Law ease. 1. As our Priest five wayes. *Gal.* 4 9. *Col.* 2. 17. *Col.* 2. 20. *Gal.* 3. 13. 1 *Ioh.* 5. 3. *Gal.* 4. 5. *Ephes.* 1. 6. *Rev.* 1. 6.

Q. *What hath he done for us as a King?*

A. First, Hee strengthens and stablisheth all those tyes and bands of obedience due to himselfe from us: that the more freed wee are from bondage, the more wee may be tyed to the liberty of this royall Law of his: setting up his throne in the soule more fully thereby, upon better prerogative: before it was justly urged, but weakely, because the strength of Creation was lost and gone: as, *Rom.* 8. 3. *That which by the Law was impossible through weakenesse of flesh, &c.*

2. As a King two wayes. 1. *Rom.* 8. 3.

But

But now being recovered upon tearmes of easinesse and delight, he may more equally and duely require it, without excuse. And by this the Law is the more established in us, *Rom.*3.31. *Doe wee then by faith frustrate the Law ? nay, rather we establish it.* For as the Lord requires obedience of his Creature, upon the planting of his image in it: so by this restoring it from her ruine and curse, he much more settles the same upon the beleever; Faith (to say the truth) being the grace that conformes the soule to this image in the utmost intent of God: which when shee hath perfectly done shee shall bee of no more use. To this end pertaines that, *Rom.*10.4. *Christ is the end of the Law, for righteousnesse, to all that beleeue.* Meaning that the Law is fully satisfied in her scope of perfect obedience by Christ: seeing faith in him hath obteyned a full acceptance of obedience, as if it were legally perfect.

Rom.3.31. Note. Rom.10.4.

2 Secondly, He doth by his Kingdome infuse strength into us to obey the Law: enclines our wits thereunto, and makes it to us actually as Christ found it to himselfe, and hath made it to us even perfect freedome: yea meat and drinke: according to that, *Iere.*31. *I will write my Law in their hearts, and cause them to walke in my Statutes: that* is, put strength of mine owne into them to agree with my Rule, and stoope to my. Scepter Kings command their people, but serve themselves upon their strength; cannot put any into them: but Christ is served by his own. He causeth it.

Iere.31.33. Ezek.36.27.

Q. *What hath he done for us as our Prophet ?*

3 How as our Prophet? two wayes. 1

A. His Propheſie commeth yet neerer to the matter in hand; for although all that I have said be to be supposed, ere the Law can direct us; yet the actuall worke of direction issueth from his Propheſie: and first by a declaring, and secondly, by a Revealing Worke. The Declaring worke is a witnessing to the soule that he is true Lord and commander of his people, *Esay* 55.4. that he rules by his Law as by his Scepter, that all his Priesthood and merit ends in his Kingdome and obedience, that it is his honour that all *knees bow to him*, and that they *kisse the Sonne*; that he is the object of it through whom the Father is honoured: that true Libertie stands not in having our will, but in putting on this yoke; and who so doth otherwise deceives himselfe.

Esay 55.4. Psal.2.ult.

2 But secondly, By his revealing worke: by this he directs the soule

Luke 1.79.

ſoule, and ſets the ſteps of it in peace: by this he uſes his Law to be a lively finger to point out dutie for every occaſion, and to frame the ſoule to draw his Law to every need and uſe in the life; according to that, 1 *Ioh.* 2. 20. 27. *Yee have an unction from the Holy One, who telleth you all things:* And in *Eſay* 30. 21 *Their eares ſhall heare a voice behinde them,* ſaying; *This is the way walke, in it.* This is a Revealing with direction; by which the ſoule ſees the uſe of Chriſt in every Commandement, and is led on by him as her Guide thereby, as if an Oracle ſhould ſpeake from heaven; *Eſa.* 55. *A Leader and Commander to his people, verſ.* 4. And thus a Chriſtian may ſee how the Commandements of the Morall Law are the directions of Chriſt, and how he is the Law-giver of the ſoule in them all; and till this bee conceived, it is no wonder if we account them as a ſtrange thing, *Hoſ.* 8. 12. But by this meanes, familiar.

1 *Iob.* 2. 20.

Eſay 30. 21.

Eſay 55. 5.

Hoſ. 8. 12.

Q. *I conceive now, how Chriſt hath made his Law a direction to godly life; now come to the directions themſelves, what are they?*

The Directions themſelves.

A. They concerne either God himſelfe in the firſt Table; as his inward worſhip of feare, confidence, and ſetting him up to be our God alone in the *firſt*: Or, our outward reaſonable ſervice, and worſhip of him in pure manner, *in the ſecond.* Or our faithfull abearing our ſelves in all holineſſe, in ſuch actions of common life as are not immediate worſhip *in the third*: (for I referre oathes and vowes to the ſecond, which I deſire wiſe readers to thinke of,) or the ſet day of our worſhip, upon one day of ſeven (ſince the eight day was turned into Gods day, or the Chriſtian Sabbath) and that *in the fourth.* Or elſe our neigbbour and our ſelves in the other ſix; Subjection to all Superioritie *in the fifth*: Maintaining his precious life (as being better than all that follow) *in the ſixth*: Of his Chaſtity *in the ſeventh*: His Eſtate *in the eigth*: His Name *in the ninth*: The *tenth*, forbidding not onely that concupiſcence which reaches to the detriment of our neighbour, but under that (as moſt ſenſible to us) all that wicked propenſion and bent of nature (before actvall ſinne) whereby originally we are prone to all unjuſtice, and impiety, and intemperance. Concerning which, as having ſaid enough in the ſecond Article of Converſation, and it being no part of my purpoſe to repeat what hath beene written by ſo many learned and faithfull writers: I omit to ſay any more, onely contenting

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The opening of the Law.

ting my ſelfe to lay downe ſome briefe rules how the Law is to be conceived, the Miniſter of Chriſt for righteouſneſſe; and ſo to conclude the Article with briefe uſes.

Q. *Mention then ſome of thoſe Rules.*

2 Rules of Direction. The firſt.

A. Firſt, that all the Lawes of Chriſt muſt be underſtood to be of another manner of force and authority than the lawes of men, even the greateſt: for they are limited with exceptions in all kindes, and doe but reach to the outward man, and penalties thereof. But theſe doe reach to the conſcience, and they bind the inner-man: *God, whom we have to doe with*, ſeeing the ſoule (in her utmoſt retiredneſſe) as a thing *naked*, *Heb.* 4. 12. and his word being pure as himſelfe, and piercing betweene the joynts and marrow, *Heb.* 4. 12. and therefore there hee ſets up his Throne, and there is no evaſion from him.

Heb. 4. 13.

The ſecond.

Secondly, Let us know that his Commands are not idle things and arbitrary, which we may obey at our curteſie; or if not, yet God is as a weake King for whom his Subjects are too ſtrong, *Ioab* and *Abiſhai* for *David*; but reall Lawes from an authority that both knowes offenders, and can puniſh them; yea which accurſeth all tranſgreſſours, and will not hold them guiltleſſe: *Heb.* 12. *ult*, *a conſuming fire*, as the manner of his uttering them *Exod.* 20. in earthquakes and thunder ſhewed; and therefore bee wee afraid to provoke him: and yet he is a God able to gratifie his obedient ones in ample manner, even to a thouſand generations: and its not to bee neglected that both kind of ſanctions are expreſſed in ſo ſhort a view: *viz.* in the ſecond third, and fifth Commands.

Heb. 12. *ult.* *Exodus* 20.

The third. *Iam.* 1 2, 11.

Thirdly, Obſerve, that the Commands of the ſecond Table, are the Edicts of the ſame God whoſe the firſt are, *Iam.* 12. 11. and therefore in which the Lord takes himſelfe as truely either honoured or not, as the firſt: which I ſpeake leaſt any ſhould cavill and thinke, 1 *Sam.* 2. 25. (*If manſinne againſt man, a man may judge: but if againſt the Lord, who ſhall entreat?*) to be meant of morall offences. No, but onely of common diſcourteſies or breaches, which are in mens power to releaſe. For even thoſe ſinnes of *Elies* ſonnes were againſt women: and yet hee tels them, the Lord tooke them as againſt himſelfe. So that although men bee the object of the ſecond Table, yet not the laſt object into which the morall offence is carried; and therefore it is not in mans power to releaſe any more of

1 *Sam.* 2. 25.

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it than his owne dammage, the rest the Lord onely can remit: as the sinne is of equall guilt, so the forgiver must bee of equall power.

Fourthly, The Law must be alwayes understood according to the scope, even as every other part of the Word, as promises and threats. Wee must not rest in the bare letter, and so destroy the life and spirit of the Law. How should ten words include all our conversation, except the letter of the Law be enlarged to the meaning of the Law-giver? The Law then rests in the true intent of it: Therefore, as for all, Pharisaicall, licentious, or prophane wretches: who doe limit this Law, and acknowledge no more than serves for their purposes, chopping and changing (as Papists, who leave out the second Commandement quite, and make up ten by making two of the last) let us abhorre it. Let us abhorre both their enlarging of duties beyond the Law, and where God hath made no sinnes, there making sinnes, and where he makes no Lawes, making them to binde the Conscience, urging them more severely than faith and repentance. Oh! it is most intollerable! And so their shortning of them, and cutting them off by the middle, making them reach no further than the notorious evils of them. But let this bee our rule, that looke what God aymes at under the grossest, let us also ayme at, and both abhorre each appearance of evill as well as the most odious, and cleaving to good in the least as well as the greatest. Hee that *breakes the least, Mat.* 5. 19. *shall be the least in heaven*; and is guiltie of the greatest. If the scope of the second Commandement be (next to the worship it selfe) to provide for the puritie of it, any will-worship should be to us as an Idoll: and all rebellion, as witch-craft, 1 *Sam.* 15. 23. The fourth. *Mat.* 5. 19. 1 *Sam.* 15. 23.

Fiftly, Wee must conceive the Commandements as importing no patcht or peeced obedience to one or a few charges, but an entire and whole one: as the coagmentation of the Lawes of both Tables doth import, Let us alway conceive the scope of the Law to require integrity; and all partiall service to be a forfeit to the whole Law: and bee farre from such hypocrites and Civilians, of whom the one colours his unrighteousnesse by his pretensed devotion (which men cannot controll) the other, their impiety and prophanenes of their hearts, by the outward civility in some of the Commandements of the second Table: both in truth breaking both. The fiftie.

Sixtly,

The sixth. Sixtly, The Lawes of the former Table are generally to bee preferred tothe duties of the second: yet with an exception, that we conceive the rule upon equall tearmes: thus, that the commands of the first ranke in the former table have precedency over the second, not each branch of the former above the second in their first ranke. It is generally more excellent that GOD have his due than man: but not particularly, for the neglect or contempt of a Sermon are not fouler sins than the murther of a man.

The seventh. Seventhly, Vnderstand the Commandements to require at our hands the utmost of our wit, device and courage to serue God, that if wee bee beaten off in one kind, yet we desist not, till we see that we bee denied altogether. Else, to take any occasion of perill, (perhaps supposed onely) to neglect dutie, is, to discharge our selves of service, ere God doth.

The eigth. Eightly, let us observe, the Commandements of God never crosse each other: if any such case occurre as wherein one cannot stand with the other, let us know the one must alway alway yeeld to the other, as if the child be set about his Fathers lawfull businesse, he may not at the same time neglect his Calling, though to a religious end, as to heare the Word &c. except the parent release him: the prerogative of the first Table above the second, notwithstanding. It is wisedome to discerne it.

The ninth. Lastly, Let us note this, that duties of necessitie and mercy, which cannot bee otherwise done, are to be preferred to duties of piety, at that season: as that the Physitian doe attend the patient, that wee help the Oxe out of the ditch, rather than worship God first; and suffer these to despaire the whilest: Obedience in such cases is better than sacrifice: and the omission of a dutie is no contempt with God. But I cease to mention any more.

Q. *Conclude then the Article with some Vses.*

Vse. 1. A. First, this Doctrine teacheth us to abhorre the audaciousnesse of Popish and hereticall or schismaticall ones, as, forgetting this scope of God in establishing one eternall, immutable, and pure Rule of righteousnesse: dare take upon them to curtoll this Law of God, and to diminish it, cutting off the second and tenth Commands: Also (like the Pharisees) by their *Corban* of their Catholike cause, or their Popes transcendency, or for their pompe and kitchin, to disanull the Lawes of God at their

pleasure,

pleasure, as in point of Divorce; dispensing with the Censure of Christ: making Lawes and unmaking them, Crowning & Dethroning them at their pleasure: and finally, for gaine and bribes, prostituting the sacred Ordinances of Baptisme, Preaching, the Supper: making marriage degrees reach as farre as they please; and in a thousand other things, sitting as God in the midst of his Temple, and appointing Lawes, or cancelling them, as they make for or against their owne ends. So that if they may prevaile, not the Morrall Law, but their Commands must be our Rules. Also, It strongly confutes all enemies to the Law of God, either old Atheisticall Antinomists, or late Libertines and carnall hypocrites. Its no wonder, that they are so rife in these dayes of looseneſſe; for even our Saviour did touch upon such, *Mat.* 5. 17. and the Apostle writes few Epistles, but hee meetes with such *turners of the grace of God into wantonnesse*; men of corrupt mindes: and *Peter* writes that many abused the Epistles of *Paul* to their owne destruction, 2. *Epist.* 3. 16. It is no wonder; if theeves might have their will, they would suffer no watches to be kept: or that deformed women lothe or breake all true Glasses. Let us so much the rather abhorre them, as odious enemies to God, and under pretext of the Law of liberty walke as lawlesse libertines, and overthrow the Law of Conversation.

Mat. 5. 17.

2 *Pet.* 3. 16.

Secondly, Let us consider how dangerous a thing it is to worship God according to our owne fancies and inventions: The Lord, we see, will not trust his owne Family of Beleevers with prescribing of Lawes to themselves, under colour of their faithfulnesse, It was a good speech of old, They are the best Lawes which give least power to the Iudge. God will have no Iudge to be his Chancellor, to make or interpret, or change Lawes; he knowes our boldnesse and Sacriledge in this kind. Nay, he knowes that curiosity of our braines, which being weary of his Lawes, devise new, and love their owne better than his: and so in time justle out the Lords with our owne. And as wee can open our mouthes against Papists in this kind, so let us hate them in the roote, and cast out of our selves all such selfe and selfe-love as under a colour of reteyning Gods Lawes, yet seeke a breadth of our owne in his narrow, and make his Lawes our owne, through our bad mixtures. This is the sinne of hypocrites and time-servers; let us (if we be ignorant) study this Law of God duely, and when we see his will (which is as the decrees of Medes and Persians) let us not descant upon it, and nibble at

Vse 2.

it as a fish at the bayte being fearefull of the hooke: striving by the rottennesse of our deceived heart to bring Gods Lawes to the bent of our owne bowes, and corrupt them in the simplicity of them.

There is little oddes betweene the carnall wil-worship of them that thrust upon the Lord, their owne: and the spirituall wil-worship of them that take away from him, his. Thus did *Balaam, Num.* 22:12. whom the Lord at first told plainely he should not goe with *Balacks* servants: but that answer not pleasing him, loe, how hee goes betweene barke and tree: causing them to stay a night longer, *vers.* 19. What was this but to make the Lords charge a nose of waxe? Was it possible the Law of righteousnesse could stoope to a Law of covetousnesse? Beware we of this hypocrisie, least while we dally with God, when we know it, the Lord suffer us to dash out our owne light, and lay offences in our way, and leave us to our selves, that as he when he would needes goe with them, and fetch inchantments from place to place, yet being dazeled and besotted with his owne lust, should not know himselfe to be an hypocrite, nor be capable of conviction; what is more terrible than to heare such an hypocrite make himselfe beleeve, that if *Balack* would give him an house full of gold, hee would not goe one inch from this charge? or when he smote, and answered his dumbe Asse (in the depth of his lethargie) yet to say, If thou be displeased I will returne? See *vers.* 29:34. As wee would avoyde such a plague, so let us beware of such hypocrisie.

Num. 22, 12.

Vers. 19.

Vers. 29. 34.

Use 3. Thirdly, If the Law be the direction of our Conversation: let it be use of exhortation to all Gods people to embrance it, and to submit to this scepter of Christ, to establish his law in our soules and to lift up him in the honour of our hearts, who hath honoured us with this royall Law to be our direction. Let us desire information in it: let us beware least we shrugge at the naked, inward, and spirituall truths of it, as afraid to know that which wee are lother to obey: but let us concurre with him, and say, *Lord, thy Scepter is a Scepter of righteousnesse, Heb.* 1.8. I desire no obedience over or under, against or beside thy Lawes; I count that no sinne which thou never forbaddest, nor dutie which thou never requiredst: but esteeme thy sacred will my rule of righteousnesse. It is one maine peece of the trade of an honest heart to search out the Lawes of the Lord Iesus, that it might obey

[*Heb.* 1.8.]

bey. Many teachable hearts who would faine obey, yet faile in knowledge; and many that have knowledge, faile in a good heart: the latter is worst, yet makes not the former excusable. The *Iewes* in the point of the Law were so curious that they knew how many words were in *Moses* his bookes. *They wrote these ten words* upon parchment phylacteries (that is, preservatives) and pind them to their sleeves, fringes and frontlets, in reverence. If they did so (who for the most part little gained thereby, but sinned, with their parchments about them) what should we doe whom the Lord Iesus hath made them easie yokes unto, and a light burthen? If they did so, who yet in their so doing, looked for an erroneous justification by them, and were but meere slaves, loosing their rewards, what should our zeale be, who know our selves to be free from this bondage, and to obey with assurance of heaven?

Oh! let us not be worse than good common-wealth's-men! Wee shall see (perhaps) in a great Towne, some one among fortie households buy the Statutes of the Land, and verse them well over, and be able to tell their neighbours what is Law and what not; and these are counted men of good use among ignorant ones. But how would God esteeme us for good subjects, if these Lawes of his Kingdome were well conned? If (as we teach our children to say them, so) we our selves understood them. If the Lord would so honour his royall law, that he would have the King himselfe who made lawes to their subjects, yet to be learners of his Lawes: and not to suffer his to depart from them in the government of others: how farre greater cause have meane persons to carry it with them into each part of their owne conversation, and to rise up, walke into the trade of their life, lye downe with it? It is reported by Master *Fox* of one *Crow*, a Sea-man, that being in ship-wracke, and having cast all his tacklings and wares, and five pounds of money into the Sea, hee kept his New Testament about his necke, so swimming upon his broken Mast, and after foure dayes (all his company being drowned) yet hee was at length by passengers discovered and taken up, all frozen, numb'd and starv'd; but yet his Booke he held close to him. If we in the ship-wrackes of this world, would keepe our soules from wracke, what course should wee take? Surely keepe this Law to us close, and not suffer it to depart from us: loose money, wares, ship and all, ere we forgoe,

that, least we loose our conscience, and disorder our conversation. And in all our doubtfull cases, whether vowes, oaths, marriages, dealings with men, entercourse with God, or any difficulty, goe to the Law and testimony, *Esay* 8.20. for resolution. If our owne skill serve not to finde out the will of God, then let us goe to the Priest, whose lips should preserve knowledge and by that rule proceed? Many will doe so, but either they desire to mis-informe the Minister, that they may pervert the judgement; or else *first vow, and then enquire, Pro.* 20.25. both which are odious. But let us for ever count the Law as an Oracle from heaven, being glad that the Lord hath found out a way to cast the wavering scale, and to direct our conversation.

Esay 8.20.

Pro. 20.25.

Vse. 4. Fourthly, And lastly (becaus before in the second Article, in the life of faith in duties, I promised here to insert it) let all that finde themselves to come short of this platforme, I say, let them live the life of faith in duties: And to this end and purpose, let us first apprehend and digest well, what the soveraigntie of a Law, and the tye of obedience from God to the Creature meanes. They that know a Command shall feare it. Wee carry about us the wofull scarre of *Adams* breaking onely a Positive Command: we thinke the penaltie was hard; but we consider not what an insolency it is for dust and wormes meat to dare venture upon so sovereigne a barre as a Command of God, or to despise a threat of his mouth. Feare not him who when he hath kild the body, can goe no further: But him feare, whose will is righteousnesse, and whose power is revenge: yea, who can cast both body and soule into hell: I say unto you, him feare. It is not amisse that our base hearts be taught by presidents of others, how to feare a Command. The Lord would needes try *Saul* by two Commands, neither of them of the most morall nature. One was, to stay for *Samuel* ere he durst venture to sacrifice before the battell. There were great colours for his transgression, for *Samuel* kept not his day, the *Philistimes* were readie to cut his throate, his Souldiers went all away from him, and they were unarmed: He also was a King; But what came of his disobedience? He lost his Kingdome for it without excuse. So againe, The Lord tryes him with another Command, *Goe, slay Amaleck, all, man & beast.* There wanted not colors of disobeying, even from pittie and spoyle of the fat creatures which might serve for use. So *Achans* sinne against the Charge of *Iericho.* But

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the one was stript of his Crowne, the other of the life of him and his, *Vzza's* example is also notable: But O man, stop thy mouth with the sovereigntie of a Command! Looke not at the smallnesse of the Charge, but the sovereigntie, the greatnesse, the righteousnesse of the Commander.

Gods people are taught obedience from their youth up, both to doe and suffer, without cavils, distinctions, or exceptions. The first lesson they learned in the Schoole of Christ, was selfe-deniall, and naked obeying the Promise. That obedience to Christ hath taught them obedience to God the Father: Christ hath made their yoke easie, and burthen light: So that now they delight in the Law, being made Christs Law. There is a carnall vertue in Popish government, that the Iesuites by the Authoritie of their Iesus, will obtaine of their novices any obedience, even to murthering of Princes, and the losse of their owne lives. And thinke wee that the Truth it selfe as it is according to Iesus, cannot effect it much more? Can any thing seeme hard to that soule to doe, or suffer for Christ, who hath received salvation from him? Will any streight or difficultie seeme tedious to him? Therefore let all who have broken through the bryers of the main Command and Promise, (*Beleeve, and thou shalt be saved: Come and I will ease you:*) learne to proceed to all Commands of obedience also; and beware of Cavilling. That yong man who went away so heavily from Christ, had never overcome himselfe. But who so hath kissed the Sonne, and sworne alleageance to him, hath set him up as Lord and King in his soule, to beare sway at his will: That as before his lustes, so now his Lord Iesus may sway him. And this sweetnesse allayes all the harshnesse, difficultie, and burthen of his Commands. Now the Commands of God, are the Commands of a Father, and of a friend, not a Iudge and enemy. Now the soule studies his Commands: desires to be informed in all of them, the hardest as the easiest: the more it knowes, the more it may: would have no Command of God hidden from it selfe: seekes knowledge with an heart to obey: looses all cavils of reason, and lying vanities of the flesh, in the Command: If God have a tongue, she hath an eare, yea, a bored eare, *Speake Lord, for thy servant heareth.* Yea, the voyce of God in the poorest Creature is forcible, (not only in an Angell) much more the meanest Minister, Christian, inferior, be hee never so poore, yea my wife, childe, servant. And all difficul-

tie is cast (now) upon the promise: The Lord can make good all losse, trouble, an hundred-fold. *Abraham* having beleeved the promise, could not onely change his Country, but kill his sonne at a Command: And *Calebs* faith could turne the feares of his fellow Spyes into an encouragement. Yea a childe of God, where hee meets with a Command which concurres with his owne streame, as to follow his calling, to preach, &c. (whereto he findes gaine and credit annexed) rests not till he can say, This Command I obey, not for outward respects but for conscience: I would chuse a Calling, I would preach, though neither gaine nor credit were present. This is a sweet signe.

Vse.5. Fifthly, This convinces all hypocrites obedience to the Law. Alas! Its no Direction for their lives, they looke at the Law still as a whip and bondage. They dare not suffer themselves to be informed of the Law: when they cannot resist it, yet they are not convinced in Conscience: They thinke it bootlesse to obey, *Esay* 58. *Mal.*3. They wish the Law were according to their owne scantling, or else were not at all. Hence all their life is nothing but a study to interpret the Lawes of God with favour to their owne corruptions; They fret at all such as obey better than themselves, hating them deadly for their precisenesse: because they reproove their course. They consult with their owne Oracle, selfe, ease, wit, will, credit, lusts, formall Religion: if there be ought in Gods Commands which crosseth these, they beare it downe. If they yeeld in generall, yet when the occasion is offered in speciall, they rebell. Their trade is a nibling from one Command or other, till they have overthrowne the very power and authoritie of the Commander, & put him under the foot-stoole of their lusts: And when all their trickes and colours are washt off, yet with *Saul*, they returne to their principle, and conclude themselves hypocrites, *Honour me before the people.* Yea, when they are put to it closely, if lyes will not serve, as to say, We know not this to be Gods will, if we did we would do it: yet if there be no remedie, they professe themselves openly, *The Word of the Lord spoken by thee, wee will not doe it*, as they in *Ieremy* *Jere.44.16.* tolde him. In all these, they shew apparantly, that they are not freed from the guilt and condemnation of the Law, but lye still under it: for else, they would count it as a Law sweetned, qualified, and framed according to their inner man. Alas! he that lookes at the Law as commanded with terror and tyranny, flyes from it so much the more. Onely hee that beholds it as a Law of Grace, a

Testimony.

Testimony of love for love, under hope of acceptance & covering of all faylings: he will venture himselfe, and put forth all his courage and strength to give the Lord content. It is no motive to any, save them that know God a tender Father, to consider, *That God is a consuming fire.* The sence of mercy only causes the sence of Power in God, to be effectuall. Else, it workes a desperateneſſe in the soule, to take it owne ease for a while, and have a Paradise here at least, though hell after.

Lastly, Let this teach us to live by faith, for Abilitie in Christ to all performances: trust we God upon a promise for each part of this course, to God, men, our selves; in solitarinesse, company, calling, in Sabbaths, subjection to superiours, and common life. Say thus, Lord, these duties are above me, I can doe nothing to purpose; *Enable me to doe as thou biddest, and bid what thou wilt*: else the number and weight of them will tyre and clog me. Thou hast eased me, oh Lord, of the burthen of *Moses*; but still (even in my liberty from Christ) I carry old *Adams* burthen about me: therefore write these thy Lawes in my heart, I beseech thee. If all that thus speake at Church when the Law is read, prayed in faith, how happy were they? Say thus, and plead, Is it not thy promise Lord? where is it then? where is the Lord God of *Elia*? where is an humble heart? where is meekneſſe, love to the distressed, service of the time, providence without covetousneſſe, bountie without wasting, wisedome without subtiltie, simplicitie without foolishneſſe, vertue without extremities? Lord fetch life for me from the fountaine of duties; from him who never failed in duties, never did any without knowledge, never faulted either in over-doing or under-doing, neither in the pureneſſe of manner, nor fulneſſe of measure, nor uprightneſſe of ayme; who fulfilled all righteousneſſe and obeyed upon earth better than Angels or Saints in heaven: looke upon me in my loggish unchearefull spirit, in my crazie limbs, lame joynts, feeble hands, nay rustie tooles: and revive my heart within, and scoure up my weapons without, *That I may delight in the Law in my inner man*; and that I may run thy Commandements with chearefulneſſe. And this also for this third Article may be sufficient. *Vse. 6.*

The fourth Article.

Qu. *What is the fourth Article of this third part?*

The Lord hath given helpes to his Church, to uphold her in obedience.

A. THat the most wise and loving God, foreseeing how manifold and large a Conversation of duties his Church is to walke in, hath sutably ordained helpes and meanes for her better upholding and growth therein, till she be perfect in her measure. Reade 2 *Pet.* 1. 3. *Ephes.* 4. 11. *Mat. ult. ult. Ioh.* 14. 26. 1 *Cor.* 12. 4, 5. 6. 7. In which Scriptures we have all the order of this provision of God, and that in foure degrees. First, In our outward ordinances themselves, as preaching, receiving Sacraments, &c. Secondly, The instruments or lively Organes serving to minister therin, as Pastors, Teachers, Minister of the Gospell. Thirdly. Gifts and Administrations vouchsafed unto them for the better dispensing and officiating those service Fourthly, The Spirit of God to assist and enable them to all these performances. So that the Lord is no hard Master to his people and Church, but tendereth it most fatherly, and is not wanting thereto in any furniture, which any one member thereof needeth for the building of her up in grace.

In 4. things.

The Lord is no hard Task-Master

The Lord is not as *Pharaoh*, who tyrannously exacted the same *tale of his Bricke* when the Israelites *wanted Straw*, as when they had. But rather deales with us with his people in their passage from Egypt to Canaan: as he would bring them by the way of the Willderness farre about and difficult; so hee stucke close to them in their travell. He brought them by his Angell of the Covenant both into that defart through the Red Sea, as it were their baptisme of initiation: thence hee led them as sheepe, *Esa.* 63. 11. by *Moses* and *Aaron* his guides: hee went with his two Pillars (as it were Law and Gospell) before them day and night; he prepared each place of their pitching a new upon their former remove, in 42. of their periods (which resembles the going out and in by his Spirit with his Church:) he gave them his Manna from Heaven, and the rocke gushing forth miraculously with waters (as his two Sacraments now to us, for so *Paul* expounds them) he did in a word spread them a Table (in the wilderness) of Quailes

Esay 63. 11.

a great depth about the hoſt (noting the choiſe dainties of his Table) and by ſundry miraculous courſes annexed to his other directions, as deliuerances, croſſes, patience (ſutable to his wayes of government to us) hee did convey them at length into the land of promiſe. So doth he now in ſpirituall manner: ſo that it is not for nothing that *Paul* doth ſo punctually apply them, and our Saviour toucheth upon them; See 1 *Cor.* 10. 1. 2. 3. *Ioh.* 6. 31. And great cauſe, for he is the *Alpha, and Omega*, the beginner and perfecter of our Sanctification. *Heb.* 12. 2. *Phil.* 2. 13. 2 *Cor.* 6. 1. 1 *Cor.* 10. 1. 2. *Ioh.* 6. 31. *Heb.* 12. 2. *Phil.* 2. 13.

Q. *Is God tyed to theſe abſolutely?*

A. It is not for us to meddle with his ſecrets, *Deut.* 29. 29. Reuealed things are for us: what hee can doe by an extraordinary power, where theſe helpes are denied, we leave to himſelfe; but in ordinary courſe we ſay, that the Lord doth tye himſelfe to his owne way of working, that ſo we may know where to have him: and hee doth in like ſort tye us (in the matter of our calling and building up) to theſe meanes, that we might not vaniſh in other wayes or deviſes of our owne. And we ſhall note it, that in ſome texts the holy Ghoſt doth purpoſely joyne theſe with the Spirit it ſelfe, when he ſpeakes of the neceſſity of ſalvation. As in *Iohn* 3. *Except a man be borne againe of water, and the Spirit, he cannot enter.* And *Marke* 16. *Hee that beleeveth, and is baptized, ſhall be ſaved:* not excluding all unbaptized ones, nor including water equally with the Spirit, but to awe our ſpirits to an holy ſeeking God in and by them, and deterring of us from contempt, when they may be had. God is not tyed to his Law. *Deut.* 29. 29.

Q. *Doth he exclude all other wayes to walke by?*

A. Not all other wayes of profiting; but all other wayes of reuealing himſelfe.

Q. *What other wayes doth he exclude?*

A. All wayes of mans deviſing, whereof Popery is full at this day, by Maſſes, Images, Crucifixes, other baſe as carnall devotions of our owne fancy and ſpirit, and Anabaptiſts and ſectaries doe invent, both Miniſters, doctrines, dreames and Revelations of their owne.

Q. *What other wayes of profitting doth he admit?*

A. Any ſecret adminiſtrations by his workes of providence may be bleſſed to the elect, as Gods patience, benefits, croſſes, examples, preventions and intimations to our conſcience: Difference betweene the way of Ordinances, and of Adminiſtrations.

conscience; but how? with, and under the word, not else: except they attend and follow the ordinances, *there is no wisedome in them, Esay* 8. because he hath made no promise unto them. They are but as Witches whisperings under the earth, and have no lively voyce without the Word; they are sanctified by a word, or no way, and so they may be coadjutors to the word, and help forward the worke: we see little good done till God afflict; yet nevertheless crosses are not causes but effects of working.

Q. *But of what nature are they now; are they as those ancient revealings of God were to his Church in the manner thereof? Or if not, then why doe they differ?*

Difference betweene Gods old manner of Revealing and his New

A. They doe wholly differ from them: I meane from those immediate revealings of God to the old Fathers and Church, as by the Priests *Vrim or Ephod, Prophets, dreames, visions, fire from heaven, Cloud filling Temple, sacrifices*, or the like miraculous courses, *Heb.* 1.1.2. Now the Lord onely *speakes by his Sonne*; and that by no such immediate way, but mediate onely. He avoideth any courses which tend to any visible, audible, or sensible presence, sight, or voice of God himselfe; nay abhorres so much as resemblances of shapes, which now are common in Popery, as by the shape of an old man, a Rood, or a Dove: and now hee onely treates with his Church at a distance and absence, even as if a Prince should make love to a Lady, not by any presence or going to her (face to face) but by spokesmen or Embassadours: and so winne her love, or by love-letters, tokens, and his picture sent to her.

Quest. Answ.

Q. *But is not this course to our Detriment:*

A. No: for as the way is more obscure to the eye, so it is more open to the soule by the ministry of the Spirit of God. For as those former dealings of God, although they were fit to convince the sences of ignorant and blind ones, yet were but weake in the concurrence of the Spirit (as appeares by that infinite sottishnesse and infidelity of such as had them) so now the Lord doth supply the darkenesse of these by the powerfull presence of his grace; as the phrase imports, *Heb* 1.2. But now by his Sonne, that is, there is more of the Lords revealing in these, than was in all theirs at the best.

The number of Ordinances.

Q. *What store hath he given us of these.*

A. Hee is neither abounding in superfluous ones for a pompe and Popish state, nor yet wanting in necessary ones, as

as appears by this; hee hath not given us any more wayes than Covenant and seale: and no more of the former than which might call us to Christ (as the Law and Gospell) and hold us in him; nor more seales than two, one Christ to be seed and food: none but ordinary for common, and extraordinary for speciall use: and in a word, as he is sparie in clogging, so yet plentifull in providing varietie for us, because he knowes we need as well in private as in publike: and being soone weary of either, we had need of varietie to keepe us occupied with delight, without wearinesse.

Q. *Are all these equall in excellency?* The Meanes differ in their excellency.

A. No: as the Lord hath planted such a light in the Sunne, as gives light to all inferiour Planets: so hath he given to the Ministry of the Word an eminency above the rest; so that there from (as the begetter of faith and grace) doth issue all ability and strength to other ordinances. The Moone may helpe a traveller when the Sunne is absent, yet shee hath but a borrowed light therefrom. So have other ordinances of the Sacraments, prayer, conference, and the like, their foyson from the Word preached, which I speake not to diminish the rest: for all have their speciall use, and each of them with the Word are above it onely: the Sacraments in their sealing propertie, and private duties in their peculiar familiaritie; although if comparison be made, the Word preached hath the prehemiaence, *Rom.* 10.14.

Q. *What uses serve these for?*

A. As I said, for the building up and preparing the soule for every good worke, and the perfecting of Sanctification in the feare of the Lord, 2 *Cor* 6.1. 2 *Cor.*6.1.

Q. *I would heare them named and distinguished.*

A. It is not the purpose of this view to make common places of any thing: which as many others have excellently performed, (the seven Treatises especially:) so to omit them, I desire my reading Auditors to review those severall Scriptures, upon which all these have beene at large handled: as the Doctrine of Fasting, upon *Mat.*6.6. of publike thankesgiving, upon *Lam.*3.23. of hearing aright, upon *Esay* 55.3. of the Sacraments, upon 1 *Pet.*3.21. (by the way) and large upon 1 *Cor.*11.28. of experience upon *Lam.* 3.27. of watchfulnesse, *Math.*24.42. And so of Communion and Assembling, *Psal.* 133. and *Hab.*10.25. To give even a little *Mat.*6.6. *Lam.*3.23. *Esay* 55.3. 1 *Pet.*3.21. *Lam.*3.27. *Mat.*24.42.

little taste of those Sermons would fill the booke, (which is now much fuller than I meant, yet for the desire of your good, somewhat of five or sixe of the chiefe I will say, of their nature and use in helping to godlinesse. And first to distinguish them: They are either private or publike, and both these sorts are equally, either ordinary or extraordinary: Begin wee with the latter, and they are: either fasting or thanksgiving.

Q. *What is Fasting?*

The briefe names and definings of them.

1. Fasting what?

A. A solemne ordinance of God, attended with rest and abstinence, wherein the Church lawfully assembled to heare and pray, doth powre out her soule in selfe-affliction and supplication with importunity for the turning away of some great present or imminent sin and danger.

Q. *And what is Thanksgiving?*

2. Thanksgiving, what?

A. A solemne ordinance of God, wherein the Church lawfully assembled, powres out her selfe in prayses and thankes for some rare blessings and deliverances. And let this also bee understood of private in both extraordinary kindes, termes being observed.

Q. *And what are the publike ordinary?*

A. The Word read and preached, with prayer, and the administration of Baptisme and the Supper.

Q. *What are the private ordinary?*

A. Prayer, family duties, reading the Word, meditation, conference and the like.

Q. *What is the word preached?*

3. The Word preached.

A. It is a publike eminent ordinance, wherein the Minister lawfully deputed, doth distinctly and soundly read the Word, give the sence, ground the Doctrine, and convincingly apply it by instruction, reproofe, confutation, exhortation, and admonition.

Q. *What is the Sacrament of Baptisme?*

4. Baptisme.

A. The former Sacrament of the New Testament, wherein by due application of water to the infant all Christ is sealed up to the soule for regeneration.

Q. *What is the Sacrament of the Supper?*

5. The Supper.

A. The second in order, in which by due giving and receiving of bread and wine, the Lord Iesus is wholly given and taken by the beleeving soule, to be nourished to eternall life.

Q. *What is private Prayer?*

A. A lifting up of the heart to God in the name of Iesus Christ, in confession and supplication for the pardon of sinne, the granting of all good things, and acknowledging of mercies already received with thankfulnes. 6. Prayer.

Q. *What is Meditation?*

A. A serious reviving of those truths we have heard, or the administrations of God towards us or others, that both mind and heart being seasoned with the savour thereof, we may bee furthered thereby to duty. 7. Meditation

Q. *What is Conference?*

A. A wise and loving laying together (by two or more) of such things as concerne the glory of God and our spirituall edifying for mutuall information and quickning: I ayme in these descriptions rather at the good than the humor and conceit of my Reader, and that by way of digression: and by these let the rest be aymed at. 8 Conference

Q. *Now that which you must ayme at, being to shew how all these make for the growth of the soule in godlinesse: let me heare you treat of it in particular, How may they be thus used?*

A. I will give a view of some of the chiefe, and so hasten to end with use. First, For that of hearing the Word, bee sure thou hast true right to the blessing of it: This Article of the meanes belongs onely to the new creature, to further him in his course: else the Word cannot build thee, except first it have begot thee. See 1 *Pet.* 2. 3. *If yee have tasted how gracious the Lord is, then come to the word to grow by it*: Else it will poyson thee, if thou be impure, nothing is pure. *Ephes.* 4. 22. 23. *If yee have knowne the truth, as it is in Iesus Christ, then come and put off, &c.* A taste of all these in particular and of their use for the helping of a godly course.

1 The Word preached. Sundry rules. *Rule* 1. *Rule* 2. Rules of hearing.

Secondly, Prize and covet it. Prize it, as that Word which hath beene the seed of immortalitie and glory unto thee. It will bee no hard worke to prize it, if thou have found it so (in the former) unto thee. For this experience will send thee to the Word with all reverence and esteeme, saying, Where shall I find such treasure as here? It is my life and the food thereof: no Market can afford that ware that the Word offereth: if thy heart be not lost in profits and pleasures, froth and ease, but prizeth above all things the grace of an holy conversation, surely that word will be precious that directs to it. This made *David* thinke himselfe in a store-house and treasury, when hee came to the word, because

cause it served to order all his matters. Now if it be precious it will be coveted, hungred after, attended with all heed, yea snacht with violence, as precious things are, 1 *Pet.* 2. 2. Covet and eagerly tugge at the Word, as the child at the brest. Sleepe not, wander not, gaze not, but attend the Gates and Postes of Wisedome and Vnderstanding, if thou lookest they should preserve thee.

1 Pet. 2. 2.

3. *Rule* Thirdly, Come from an holy course and practise when thou commest to heare: Come not from thine owne course of wrath, world, selfe: purge these first, 1 *Pet.* 2. 1. and so come. Repent of all old sinnes, of hearing: thy triflings and dallyings with the word, thy base mixtures, and come from a good course, and so the Word shall send thee backe to it with more strength and grace than thou camest. Who is he that eates the savoriest meale? The idle and sluggish one? No, the strong labourer, toyled and worne with worke: he feeds hard, and goes to his worke better than he came from it. *To him that hath shall be given.*

1 Pet. 2. 1.

Rule 4. Fourthly, Deny thy selfe, and thy owne wisedome, partialities, prejudices of man, of gifts, of ordinances; if the Lord will have the Minister forget all his owne for Gods ends, and for evidence of conviction: how much more thou? Oh! come without thy selfe, and say, *Speake LORD for thy servant heareth*; Incline mine eare to heare and to bee meeke, teachable, simple, (as the babe) *Esay* 55. 4. and remember if the Lord have given thee all to be thine, *Cephas*, *Paul*, *Apollos*, doe not thou say only one is thine: Set the Lord above man, gifts, and thy owne depth: *Bee a foole that thou mayest be wise.*

Esay 55 4.

Rule 5. See and ponder *Mic.* 2. 7. the end. Fiftly, Beleeve God: 1. That in his word this direction to see life is to be found, search the Scriptures, *Joh.* 5. for therein yee looke to have eternall life: let nothing come betweene thee and it: and lot upon it as thy portion, for thy use, against thy lets. Secondly, That he can guide his Word peculiarly to doe thee good, and speake to thy soule, though thou bee but one of many hearers. The Lord Iesus that great Steward of Gods provisions hath given in charge to his steward, *Luk.* 12. 42. to give thee thy portion, whether weake or strong, milke or meate, correction and instruction, for crosses or blessings: be thy need what it will, hee will find out for every member of his household. Thirdly, mixe the word *with faith*, beleeve it, obey it, feare it,

see

see God true in it in all his promises, charges and threats: and stand readily to catch that part of it which is thine as the tradesman stands ready with his mould to catch the molten mettall to frame his vessell: looke not at other mens wants, but bring thy owne, that when any thing falls from God, thou maist catch it up for thy use. Be humble and tremble at it, *Esay* 28. 7. and 66. 5. weaned from the brests. Strive not so to catch at shadowes, to bring away all, each pretty speech, that thou forget to carry away thy owne due, which is ever the best part of the Sermon for thee. As he said to his sonnes, I leave you my Kingdom, but looke to find it to you as you are to it; so I say, come to the word with your wants, and mixe it with faith, and it shall bee so unto you. *Esay* 28 7.

6. Lastly, Depart from hearing as well apaid, well fed: keepe your charge, loose it not in the ayre of the world, carry it with you into each part of the world, but let nothing rob yee of it: and so, (musing of it after, applying it to occasions which are many) and going to it againe, with reviewing that is past, wait still for more, take forth a new lesson daily, have an eare to heare where God hath a tongue to speake, loose not one under another, 2 *Ioh.* 8. and so sanctifie all with prayer; and I see not, but (in spite of Satan) the hearing of the Word may especially helpe thee on to an holy course. The 6. Rule.

5. *Give also some directions about the Sacraments.*

A. The former of them is Baptisme. To omit all other, take these few notes about it. The second Ordinance, Baptisme.

First, As it should teach all that bring their infants to Baptisme, to dedicate their children to God by prayer; so especially, let all others (that solemnely attend the Sacrament there) recall to minde, how the Lord hath beene aforehand with them in like sort, even hanging his badge upon them when they were cut off and knew it not; let them now being hearers of the Covenant, fetch from it the sealing power of it, to assure their souls that the Lord meanes them well: beleeving that in this Laver the Lord Iesus was conveyed to them, not onely for a matriculation into visible Communion, but for effectuall calling them to bee the sonnes and daughters of the Almightie: Let it by faith carry their fearefull weake hearts into the assurance of Gods Covenant, (that pardon and adoption is theirs, union and ingrafting is theirs) and that into the Baptisme of the ho- 1. *Rule.*

ly;

ly Ghoſt and fire, which is the new Creature, and the grace thereof.

Rule 2. And ſecondly, Let them hold the Lord ſure to them in this Covenant, by this ſeale, as a Corporation would hold their liberties by the Kings Broad Seale. And when the Devill fils thee with doubts about thy Converſion, the condition of faith, the beleeving in the promiſe, ſtrength to a godly life; flye to thy Baptiſme, as thy uttermoſt aſſurance; and ſay, If the Lord were found of an Infant that could not ſeeke him, and gave me his ſeale that he would ſave me, what will he doe now I ſeeke him faithfully? Can he now turne from me, who firſt ſought me? No except I deſpiſe his cognizance, and runne from him. When thou lookeſt upon his Raine-bow in the Clouds, thou feareſt no floud any more, but Baptiſme is better, 1 *Pet.*3.18. its Gods Arke, which by water, ſaves thee from periſhing by the waters of Gods wrath: reſt thy ſoule in an holy quiet and ſecure right and title to all which the Lord gives his Church in Chriſt, (of which Part 2. Artic.5.) Remember that the Spirit by faith, doth as really dip and drench thy ſoule with his pure water, *Eze.*36.25. to rinſe away thy guilt, blemiſh and curſe of ſin, and to quicken thee up to the life of the new Creature in righteouſneſſe: as by his Miniſters hand he dips thee into, and takes thee out of the water. Know that Gods Ordinances are no vain things: as Saint *Iames* of the Word, ſo I ſay of this Seale, *Doth the ſcripture ſpeake in vaine?* So, doth Baptiſme ſeale in vaine? No they are Tunnels (by faith) to powre into the ſoule regeneration.

*1 Pet.*3.18.

*Ezek.*36.25.

*Iam.*4.5.

Touching Infants, what God is able to bleſſe Baptiſme unto, in them, I ſay not: this I ſay, that as Baptiſme doth them no good by faith, ſo yet it ſettles upon the elect ones, the reals of Chriſt, Adoption and holineſſe, and the fruit of Election, though neither onely (ſeeing they may dye before it; nor neceſſarily, for they may enjoy it after,) but yet really, to ſo many as, or when as it ſeemes good to the Lord of it, to uſe it to that end: And let us beleeve that the poorer this *Iordan* is, in reſpect of that Popiſh *Abana* and *Pharfar*; the ſtronger ſhall bee the Spirit of GOD in it, to cauſe thy fleſh to returne as a little childes, that thou maiſt bee cleane. Marke then, if one great ſtop in a Chriſtians Converſation ſtands in diſtruſt about the truth

truth of his estate in both parts of Gods Covenant, how can that which secureth the heart of it choose, but be a singular helpe to faith and godlinesse?

Q. *How is the Supper such an helpe?*

A. Thus; First, The Soule knowing that God doth sustaine her by the same whereby he begat her, doth, upon this Baptisme received, with holy confidence goe to the Lord for her due nourishment by, and in him: Saying thus, *Oh Lord, I am thine, save mee, Psal. 119.94.* Of thee I am, *who art made unto me, not onely Righteousnesse, but sanctification,* with growth and encrease in it: I come therefore to pleade my right in all humilitie: If I had never come to birth, or to the light, I had so beene at an end; but seeing thou hast not denied me the life of a child of thine, do not leave me to shift, but Lord bring me up at thy cost, and let me have my portion from thy Table, and my daily bread from thy hand. And as a good Parent thinkes it little to keepe the life of his childe, that it sterve not; but hee allowes all things for comfort, as well as neede, (if hee be able) that it may live, and prosper, and grow up, and be like in him, and enjoy what hee hath to give it when the due time is come; so, O Lord, deale thou, (much more) with thy servant in Grace, till Glory. My Baptisme I already enjoy in the death and life of Christ, to make me thine; O Lord, let also his Bloud, Grace, and Spirit, runne in the veines of my Soule, to strengthen me in the inner man with all long-suffering, and well-pleasing, and joyfulnesse; all grace of thy new Creature, let it be mine. As thou art in the Father, so let me be thine; as thou art Gods, let me be Christs; dwell thou in me, and let me dwell in thee by thy Spirit, and, grow uprighter, stronger, and holier while I have a day to live. Let thy Sacrament of the Supper nourish me also to eternall life.

The third ordinance. The Supper. *Rule 1.* *Psal. 119.94.*

Secondly, Prepare thy soule to this feast of the mountaines *Esay 25.* as oft as thou commest, (which must be oft, *1 Cor. 11. 29. 30.*) and come not without thy feast Apparell. And let this be one Rule unto thee, Doe not catch up this Robe on the sudden; but weare it daily betweene Sacrament and Sacrament. Thy Father is a King, who can beteeme and maintaine thee to weare thy best clothes each day of the weeke, and make thy Friday better than the poore mans Holiday. That faith in the Lord Iesus thou walkest or wouldest come with to the Supper, live by it daily: Christ is the same

Rule 2. *Esay 25.* *1 Cor. 11. 29.*

in the promiſe, and the Seale. That Repentance thou walkeſt with to the Sacrament, practiſe it daily: better is a Souldier taken out of a Garriſon, than new preſt. That broken heart thou wouldeſt faine have in the ſearching and lamenting of thy ſinnes, nouriſh daily: hee that in a great froſt would keepe the yce thin, muſt keepe it broken every day: So thou, thy ſoule-iſſues, leſt thine heart harden. That deſire thou haſt after Chriſt Sacramentall, or wouldeſt nouriſh in the promiſe daily, nouriſh daily and each houre after him; elſe it will not be with thy ſoule as with thy body, that many hungry meales will make the next a glutton; but rather thy emptineſſe will make thee ſenſeleſſe of it. If thou wouldeſt not thinke it a burthen to doe thus, Oh how ſweet ſhould preparation to the Supper be to thee, which now is tedious!

Rule 3. Thirdly, Being thus come to the Supper, ſet thy faith on worke; ſay thus, I know no Devill in hell can ſever Ieſus Emmanuel, my meat and drinke, from the Elements; but his Word hath united them for ever. Why, oh my Soule, hath the Lord care of Bread and Wine? Or is it, that by Sacramentall union with them (as ſenſible) he might unite himſelfe with me ſpiritually and really in this Seale of his; that my impatient, worldly, dead, diſtruſt full heart, might be purged, and I filled with the Lord Ieſus my Food and Reſtaurative in all graces of Regeneration, and that in a full feſtivall manner. Lord, if I by unbeleefe doe not, no Devill can divorce thy Chriſt Sacramentall from me.

Rule 4. Fourthly, Seeing him there thine, take him, eat and drinke him, and enjoy him; let thy ſoule apply him to thee for that thou lackeſt, and he ſerveth; that is, to ſupply thy wants where the hedge is loweſt with thee, to pare off thy ſuperfluous part, to fill up and ſupply thy decayes and voydneſſe; I meane ſuch gifts or graces as concerne thee either in thy particular Calling, or in thy generall: beware thou doe not ſtreighten this feaſt, bring not thy own browne bread in thy pocket, ſcant not his bountie, but take it as he offers it; by ſo much the more meet for him to give, by how much more thou unworthy. Bring thy biggeſt pitcher, and open thy lap in the largeſt manner, to equall his bountie with thy faith, and let not a little ſatisfie thee when abundance is offered thee. And how much this feaſt ſeemes in thy eye to come ſhort of Popiſh Maſſe-Chriſt, (for they give him to God, and take none of him from God,)

God,) by so much the more let it be to thee a spirituall Banquet of all *refined Wines, and fat things*; and if thou canst feed with the Saints, thou needst not care for Papists, whom if thou didst sup with, they would robbe thee of thy drinke, which were to choake thee with thy meate.

Fifthly, Least thou shouldst stagger about thy right and part herein, remember the end of the Sacrament is to rid thee of this feare. For why? it is Gods seale to the Covenant of his Grace, to make thee his Sonne and Daughter, and to sanctifie thee: its his uttermost securitie for any outward one; nay, its his Instrument of conveying the greatest measure of his Spirit unto thee: Distrust him not in his chiefe evidence. As a man when he hath sealed up, delivered his Writings, and given up the possession of all to thee, can doe no more; so, this is GODS uttermost evidence, whereby he hath made Iesus thy Sanctification, and growth in it, as sure as heaven can make it. *Rule 5.*

Sixthly, Having so received it, live by him, depart as one well satisfied, enlarge him both for number and measure of growth to all parts of thy life, all estates, graces, duties: And in the strength of this Cake and Water, 1 *King.* 19. 6. 7. goe to thy journey, even fortie dayes, till *thou come to the Horeb of heaven*; hold this thy comfort by prayer and watching, and till thou come to a new bait, live upon this; and from one to another, till thou grow to thy measure. And so doing, who can deny the Supper to be a chiefe helpe to goodnesse? *Rule 6.*

Q. *May the like be said of the rest, either publike or private; as, reading, singing of Psalmes, conference, prayer, meditation? If yea, then shew how, and first of Prayer?*

A. For Prayer, (in a word to touch it, and gather one or two eares out of an harvest of matter) let me be conceived to speak of it in each kinde, (saving due respects) for brevitie sake. First then, Retaine this heavenly ordinance of God in that due esteeme which the Lord hath graced it with; for all ends both of humiliation and supplication. The Lord and thy soule (by experience) doe know it to be the key of the all coffers of God, & that High Priests *living way*, made by the bloud of Christ, whereby thou hast accesse daily, *yesterday, to day, and ever*, (the oftner the welcomer) to the Holy of Holies, to the seat of Mercy. Maintaine and hold this right and title of thine. Thinke not that this Spirit of Grace and Supplication *The third Ordinance, Prayer.* *Rule 1.* *Heb. 13. 8.*

cation is spent, though thou see not God so clearely in it for all ends, as thou desirest; yet give it not over: thy sinne hath bound thee in chaines, but prayer is not bound; rather it bindeth the Lord by promise to thee. The *eare of God is not heavie, that he should not heare*: He is not as a man, that he should be distracted by multitude of praying Suppliants at once: a thousand to him are as one, and one as a thousand. Beware of Atheisme in this kinde.

Rule 2. Secondly, Goe in the Lord Iesus by a promise, having thy wants in a readinesse, and thy faith on wing: let not thy course in praying issue from a formall plat-forme (though I judge not any man for reading a prayer) but a lively feeling, and humble pinching of soule for thy necessities.

Rule 3. Thirdly, Shake off all extremities of a corrupt heart, by faith, which must hold thine eye fixed upon thy Mediator (by his Spirit upholding thy faintnesse, and groning within thee) against all thy presumption, commonnesse, dulnesse, deadnesse, coldnesse; and beseech the Lord to stir thee up to pray as hee shall suggest unto thee, by the present occasion (well digested) either for the Church, others, or thy selfe. Tye thy selfe to no punctualnesse; but (as the holy men in Scriptures have done) so let confession sometimes goe before, or follow prayer; and either of both, thankesgiving. Come not to the Lord with either an heart moyling and lowring with discontent, without faith; or bold and ventrous without humiliation; but let both have their due weight. If thou wouldest be heavenly in prayer, first abase thy selfe as a worme, dust and ashes, yea (as Master *Bradford*) hell and the sinke-hole, before the Lord who is heaven and holinesse: if the Lord have any speciall draught for thy net, he will put thee out of conceit with thy owne Art, and thy selfe, as *Peter* was when he had toyled all night, and catcht nothing. Emptinesse is the onely raiser of our mindes in prayer. Oh! how hard is it to get? and then secondly, by faith, be quickned to wait for an answer; these two will fill thee with heavenly affections, and rid thee of thine owne inventions, manner, and ends.

Rule 4. Fourthly, Adde these meete qualities of Prayer; *viz.* fervent importunitie, as one whom God cannot be rid of, till thou speed: and frequency, as having sped well already. If in prayer thou finde little stirring, know it is not becaus-

Prayer

Prayer is not Gods Ordinance, but he would try whether forme, and the worke done, be not above ſpirit and faith in thee: if they be not, perſiſt and goe againſt the edge of thy owne deadneſſe, reſting in that meaſure gladly which the Lord ſees beſt; for in this caſe thou wilt pray oftneſt, as 2 *Cor.* 12. 10. 2 *Cor.* 12. 10.

Fiftly, (and above all) come not to pray with any tainted knowne ſinne: I ſay not onely groſſe, but even ſecret and cloſe, through a laſie heart loath to caſt them off; or a looſe heart, loving them better than the things thou prayeſt for; leſt the Lord juſtly leave thee to be weariſome to him and thy ſelfe. Caſt out thy wrath, and earth, and diſdaine, and cenſures, and uncharitableneſſe; yea, let thy praying awe thee againſt them ere thou pray, that it may arme thee when thou haſt done. Till prayer become thy familiar friend, and bring thee *into acquaintance with God*, for a ſupply of wants, pardon of daily ſinnes, helpe for all duties of converſation. And ſo looking up to thine Advocate for a covering of thy weakeneſſe, this dutie ſhall be a ſpeciall helpe to godlineſſe unto thee. Touching the Lords Prayer, I ſend my Reader to the ſpeciall Treatiſes thereof. *Rule* 5.

A ſhort digreſſion about prayer; with directions how to ſerve God with an holy and ſpirituall heart, very neceſſary for theſe times and for theſe formall-ſpirits of ours.

Firſt labour, as well when thou art out of the worſhip of God, as when thou art occupied therein, to walke with God. Wee ſerve God alway, we worſhip him but ſometimes. We beleeve in God, love him and ſerve him through the whole day and in all our Converſation, (Wee doe or wee ought to doe ſo) But, we worſhip him onely at ſet times of the day, or when the ſpirit of God mooves us by occaſion, Marke then; Strive for ſuch a frame of ſpirit that thou mayſt be in caſe and readineſſe of heart to go to God upon all occaſions. Keepe thy ſelfe free and emptie of diſtractions, cares, cloggs of ſpirit, keepe off the world, mixing thy ſelf, thy earthly buſineſſes from taking poſſeſſion of thy deepeſt affections. Hold thine heart cloſe to God in love, zeale, meekneſſe, patience, and in ſuch like temper through the day, and keepe holy quarter, with him alway; So ſhalt thou ſtep the eaſiler out of God his chamber of preſence into his privy chamber: out of his Sanctuary into his holy of holies. That is, out of thy courſe of ſervice into the way of worſhip. Not as hypocrites do who will have their houres to pray, but when they have done, they run to *Rule* 1.

their old pranks, and so returne to prayer, even while their old scurff is upon them; Such worship is odious; That rule which *Peter ep.1. cap. 1. vers.* 1. gives for preparation to our publike hearing, we must observe for private duties of worship in generall: even to cast off all our superfluities; so, as wee may hold up pure hands to God without wrath or doubting So shall wee not rush suddenly and unreverently upon God, with slavish feare, but with a well seasoned and prepared heart. And as hee who would worship God in secret, had neede to looke to his publike Lords day worship (for bad Lords dayes will easily choake private duties) and as he who would now and then worship God extraordinarily, must be sure to looke well to his private ordinary worship; So he, who would obtaine a meete heart to worship God by himselfe in his Chamber or family, must looke to the order of his Conversation aright ere he attempt it, least hee defile that.

Rule 2. Secondly, Separate thy selfe for the time of worship or prayer from all other ordinary occasions of this life, as family and calling employments. Make the worke of God a set worke by it selfe, (for that admitts not other matters to come in place the whilst) that so thou mayst be private with God. It is our Saviours counsell, Shut thy doore, and *Solomons* proverbe. Cap. 18.1. For a mans desire he will seperate himselfe; All the whole man, the heart and mind, is little enough for God. So pray, and worship God, as a man set apart and having nothing to doe: for thou attendest a great God, and great things, even the seeking of reconciliation, pardon of sinne, acceptance of thy unworthy selfe in Christ, sanctification of soule and body, grace to guide the tongue well, thy life and thy selfe. Thou art well, if this one thing necessary, may be well done alone, although nothing else be thought of besides; for so a vaine and wandering heart it shut out. Lay all by the Altars side for the time being, else the cumber and pudder of other occasions will blunt thy edge.

Rule 3. Thirdly, Ere thou go to pray, spend a little time in secret musing, what thou art going about; This is a seasoning and repleni-shing the minde, with matter, when we seriously consider what our cheife wants, lets, temptations, enemies and corruptions are, and duly affected with them: also, when we weigh the promises before hand, reaching out a supply, its a great quickner of the soule to pray. And lastly, when we weigh the mercies which of

old

old or of late, wee have received of God; adde also those crosses which are upon us, or are feared to come; These Meditations will stirre up Thanksgiving for what already we have receaved; humbleneſſe in the confeſſion of ſinne, brokeneſſe of heart, hunger and faith after pardon and grace, and in a word will prepare us to carry our ſelves aright in the whole duty.

Fourthly, Go not to any Ordinance as to a worke to be wrought by us, our owne ſtrength, But behold it as it is appointed by God for the better guiding of us to himſelfe. Also remember that Chriſt and his Spirit are in every Ordinance, and there is a promiſe annexed to each ordinance in ſpeciall. God will be in the midſt of us, being in his name; Call upon me, in the the day of trouble, and I will heare thee and thou ſhalt glorifie me; Faſten thine heart upon an Ordinance, by beholding of Chriſt and the promiſe therein, and theſe will carry thy heart to the Ordinance, not deepely and barrenly for forme and cuſtome, but lively and ſavorily; ſo that thou ſhalt in the ſmoke of the ſacrifice, as the Angell *Judg.* 13.20. aſcend up to heaven: whereas elſe thy prayers will fall downe at thy feet. *Rule 4.*

Fifthly, Conſider God in all his Attributes, not as an empty Idoll, nor as a terrible Iudge, but as hee hath made himſelfe knowne in his word through Chriſt; Faſten upon the eternall God, in and through the fleſh of *Emanuell* who is God with us, and neere us. Elſe God cannot be comprehended by our ſlightneſſe. Now, as hee is thy God in Chriſt, ſo is hee to thee, and for thy good, of excellent wiſedome, infinite juſtice, power and mercie, goodneſſe, long-ſuffring and patience, truth, faithfulneſſe and the like. All theſe he is in himſelfe, and alſo in ſpeciall he is theſe for mee and my releefe, though I am but one poore toe or joynt of the whole body of his Church. He is preſent in all places to heare prayer, he is omniſcient, knowing all our wants, hee is alſufficient to ſupply us. He is all eye, all eare, all heart of pittie, all ſtrength, love & good will to help all and every one; Number doth not diſtract him, ſpace and diſtance doth not devide him, nor yet can all the abundance of grace which he beſtowes upon any, exhauſt him. His candle ſuffers no defect, how many ſo ever he enlightens, nor his fountaine any decay, though multitudes draw from it. *Rule 5.*

Sxtly, Be humble before God, in thine owne eyes; As *Abraham* ſaid, ſo doe thou, I am duſt and aſhes: and holy *Iob*, I abhorre my ſelfe; The lower the ſoule is in reſpect of Gods *Rule 6.*

greatneſſe, and her owne baſeneſſe, the more heavenly and ſpirituall it is; It is then moſt above with God, *Col.*3.1. When its moſt low, and poore in ſpirit; God lookes not as man; for man lookes onely at our externals as honor and riches: but God looks at the heart. He accepts not the perſon of any, *Act.* 10. Its nothing to God what we are: If we be juſt what can we adde to him? if unrighteous, what can we hurt him? And ſo it is with our outwards: All ſorts are of Gods creation; earth and duſt; Looke what the earth one day will make us, that labour we to be the whileſt, even as baſe as the vileſt: God loaths all bad hearts, the ignorant, coveteous, angry; but none ſo much as a proud heart. Come then to the Lord with a low and a meeke ſpirit in the Confuſion of our owne faces, and in the ſence of all our ſins, eſpecially, ſpirituall, as our greeving his ſpirit by our unbeleefe, contempt, hypocriſie, ſecurity, unthankfullneſſe. Beg that grace, *Zach.*12.10. Powre out O Lord, the ſpirit of ſupplication and mourning (marke how theſe two goe, together) for my peircing the Lord Ieſus, and dallying with mercy. Say thus, Lord here comes a poore, barren, empty ſoule, leſſe then the leaſt mercy, deſerving to be ſtript of all good, a fatherleſſe creature, which might wonder that I live, and have not beene ſwept away in wrath long agoe, deſerving ſtill to be left by thee for ever, to a dead, blockiſh, impenitent ſpirit. Thus lie before the Lord, and licke the duſt of his feet.

Rule 7. Seventhly, Confeſſe the Soveraignty of God, *viz* that hee hath us at the advantage, and might deſtroy us. If hee ſhew us never ſo little favour, it is his free grace, and more then he oweth, us; But, if he ſhould caſt us off, it is but our due. Tremble therefore before him in this reſpect, & ſeeke his face; As a man who having his enemie under an execution, lookes to be ſought unto, with great and humble requeſt, that he would releaſe his right; ſo come thou to the Lord, confeſſe that thou ſtandeſt at his meere courteſie, and mercy; If he do ſhew us any; its not for our owne ſake, but for his Name ſake: he can ſave or ſpill, all is at his pleaſure. It is not in him that willeth or runneth, but in him that ſheweth mercy: that he might magnifie mercy and get himſelfe a name of us. This ſoveraigne power of God, being well weighed by us, would take off our owne edge, cauſing us to come before our God with merveilous abaſement, glad to finde favour upon any termes whatſoever.

Eightly,

Eightly, Deny thy selfe. The worship of God stands not so much in bringing our cost to God, as in bringing nothing and comming with empty hands: Renounce therefore all that is our owne, our feelings, hopes, affections, zeale and confidence. Also all our best prayers and performances. As they are the ordinance of God established in a promise so sticke to them tooth and naile: but as they are acts passing through thy defiled selfe let them all stinke in thy nostrils, that they may smell the sweeter in Gods. Onely bring the blood of the Mediator with us, to make way for us, and so we shall be accepted. Remember that of *Paul* 2 *Cor.* 12.8.9. My power is perfected in my infirmity, very gladly then will I be under infirmity, that his power may be magnified in mee. Although wee have no sparkles of our owne to compasse us withall, yet the Lords fire shall heate us. *Esay* 50. Therefore when thou art dead to thy selfe, cold in spirit, and feelest little, yet goe to a promise, trust to the name of the Lord and give glory to God. Though we come in much weakenesse, yet he will not reject us, for it is not our strength but Christs, which must make us welcome. *Rule* 8.

Ninthly, Above all, come to worship God in faith, That is the most spirituall grace to come to God with above all other. No other save this can fasten upon a promise. Both our selves and all other graces of the spirit are accepted through this. Whatsoever we aske whither pardon of sinne or strength against it, supply of any grace, power over any temptation, by Satan or the world, whatsoever crosse or discouragement, labour to beleeve that promise, whatsoeuer you aske the Father in my name, you shall receive. And although it seeme never so unlikely, yet doe as *Abraham* did, beleeve against hope, trust to a promise; strive to honor Gods faithfulnesse, and waver not; For hee that wavers, receives nothing. Yet there may be true faith, when yet it is at the weakest; but yet, in such a condition, yeeld not to unbeleefe, nor stagger about the truth of God *Esay* 26.4. *Rule* 9.

Tenthly, Temporall blessings, as health contentation of mind, turning the hearts of enemies, blessing upon marriage, posterity, wealth, welfare, removing of crosses, and the like, are all purchased which the same price which the spirituall are. Howbeit we must so aske them in faith, as yet beleeving that the want of them may sometimes proove better for us, then the having *Rule* 10.

of

of them. For, such things are so farre good to us as wee use them: else they may hurt. Therefore as for these, be we at Gods dispose, and wait with meekenesse, patience and wel-doing, till God heare us. If hee should not heare us in the very kind, let us know that hee intends us a better thing in stead thereof, that is, grace to purge our corruption, love of our selves and the creature: and to make us yet further partakers of his holinesse. He that beleeves makes not hast, but waites upon God.

Rule 11. Eleventh, Come to worship God in our innocency, and with the Brest-plate of righteousnesse upon us. The former in respect of God, (for hee heareth not sinners) the latter in regard of men, (for it affords holy boldnesse, when our conscience is not guilty of any offence or wrong:) Touching God, true it is, who can say, I am innocent? But yet wee must not come in our sinnes, for (as *David* saith) If I favour wickednesse in my heart, the Lord will not heare my prayers. Let us therefore wash our handes in innocency, ere we compasse Gods Altar, and lift up pure handes and if we have fallen, let us leave our sacrifice by the Altar, till we be reconciled; if wee looke for healing, or for hearing: else wee offer a fooles sacrifice. Touching men, beware least any uncharitablenesse, rancor, heart-burning, injury, oppression be found in us by him, who knowes our heart, for such stuffe will choake the conscience, and weaken our liberty toward God.

Rule 12. Twelfth, Come in love to the members of Christ, and in compassion to the distressed: Let us not onely rest in this, that wee can forgive our enemies, but also pray with a fellow-feeling spirit of the necessities of the bodie and each member. Mercy toward them that suffer for Christ, or other of his poore members, is a great helpe to raise up the heart to spiritualnesse, and argues it to be sensible of it owne sinnes and sorrowes, because the sinnes of the times and the afflictions of the Church doe so peirce us.

Rule 13. Thirteenth, Bring with thee to prayer and the worship of God, an heart seasoned with the graces of the Spirit as uprightnesse and pureneſse in seeking the glory and endes of God more then our owne, also cheerefulnesse, reverence, and awe of the Majesty of God, thankefulnesse, integrity, soundnesse of heart, and the like: These graces are (as it were) a sweet incense, making prayer savory in the nostrils of God.

Foureteenth

Fourteenth. Pray more for heavenly graces, then for outward blessings, or deliverances, and before all other graces, first pray for mercy to forgive thee, then for Sanctification: Among the graces whereof especially pray for the Negative graces which most crosse thy spirit, as selfe-deniall, faith, humilitie, patience under the crosse, and the like. And pray not onely for graces, serving for thy present vse, but such as concerne thee for the time to come, as an happy end of thy daies, wisedome seriously to meditate of and to profit by all the dealings of God with thee, and how he hath guided all thy former waies, also for willingnesse to die, to give up thy account, to waite for the comming of Christ, and for our full union with him our head in glory. *Rule* 14.

Fifteenth. Strive for the best affections thou canst in prayer, and those ravishings which may carry thee furthest off thy selfe and neerest to Communion with God; yet with this proviso, not alway to esteeme thy prayer by the height of thine affections, but thy affections themselves by the bottome whereon they stand, selfe-deniall and cleaving to the promise, for else it may possibly fall out that at some time when thou art raysed up in thy spirit, by some pangs of zeale and devotion, or some carnall content in blessings, or when gifts of prayer answer thy desire, thy affections may be earnest in thee, when as yet thou feelest small inward grace to abhorre thy selfe or to trust God. The poorest measure of soundnesse is better then such a prayer, Many a poore soule that takes thought how to speake his words through infirmity, and sence of unworthinesse, may make a more spirituall prayer then such an one. And many an humble soule comes short of such affections as hee felt (when yet perhaps he was farre from such humbling) through the sence of wants, which hee meets withall. But so long as the soule fixeth her eye vpon the promise, vnder a deepe sence of her baseneſſe its a sweet thing to expresse affections; then the deeper, the better, because then they are right bred: A few teares falling from the eyes of a naturall mourner, exceed all the outcries and passions of one that is hyred onely to act a mourners part, yet let not this quash affections in thee, nor cause thee to censure such as utter them, but let it teach thee to goe into thine owne heart to find both good mettall, and good edge. *Rule* 15.

Sixteenth. Come to God with a large cheerefull heart, as truly *Rule* 16.

ly thankefull for old mercies as new: and as forward to give thanks, yea ſtriving to be as much, and as large in it, as in prayer. Be as willing to rip up your corruptions, and to renounce them, as to ſeeke pardon. Give God all thy heart in prayer, and keepe not a part to thy ſelfe, ſerve him with all thy might, courage and ſtrength, with all frequency, fervency, for time, for continuance, for zeale and intention. Obſerve houres and times to prevent a ſlothfull, ſubtill heart, but yet withall abhorre form and faſhion as a deadly enemie to ſpiritualneſſe; Preferre that ſeaſon wherein God and thine owne heart ſend thee to prayer, before a ſet time, and embrace it gladly, quenching no ſuch motion of the ſpirit, nor putting it off to thine owne time. Seeke to pray, rather from thine inward feeling, then by any ſet forme of prayer; yet, if it bee neceſſary for thy ignorance to vſe a patterne, yet vſe it onely as a crutch for a while till thou canſt goe alone. If thou put thy ſelfe upon it, as an ordinary ſtay, thou mayſt proove ſtarke lame; yet I adde, if in thy endeavours to conceive prayer, God ſtill deny thee it chuſe the other rather then none.

Rule 17. Seventeenth. In each part of prayer, ſtirre up thy dead heart to aggravate the matter to God: In thy confeſſions enlarge thy ſins by all the moſt odious circumſtances, which poſſibly thou canſt. In ſupplication, whether of prayer for good and the Church. or deprecation againſt evills and enemies, beg that ſpirit of Adoption and prayer, by which as a child thou mayſt boldly urge thy Father by thoſe Arguments, which may beſt prevaile in wraſtling as *Iacob* did. In thankeſgiving, force thy cold heart to enlarge it ſelfe to God, by all ſorts of mercies ſpirituall, earthly, paſt, preſent, upon thee and thine in private and publike, and recount all the dealings and Adminiſtrations of God, perſonally towards thee, as his long-ſuffering and patience in all thy provokings of him, his deliverances alſo, and his providences for thee. By this meanes thou ſhalt not bee barren, for either matter or manner, If (notwithſtanding thy importunity) God ſtill hold backe his anſwer from thee in any kind, either by ſuffering thy corruptions to beare ſway ſtill, or thy croſſes, or the miſeries of the Church to continue, or Satans malice to abide or the graces of the ſpirit to be ſhortned: yet neither repine at him nor give him over, for there is more in importunity of prayer, then in bare praying. God tries thee

as

as hee did *Paul* 2 *Cor.* 12. whether thou wilt pray against appetite, or no. And thy constancy therein, will approove the spirit of Christ vpholding thee, and thy obedience to a word, and cleaving to a promise, God will in due time heare and come with healing in his wings *Esay* 26. 26. 27. *Mal.* 3.

They who endeavour to pray thus, although in weakenesse, have a promise to be heard, because they pray in the name of Christ, and his Spirit shall susteine their infirmity.

Looke which of these Directions savors best with thy spirit, that apply thy selfe most unto, till God give thee wisedome to make use of the rest.

Q. *Let somewhat be added for Meditation.*

A. There is cause so to doe: although it bee to bee lamented, that men (for the most part) find it such a yoke (whatsoever can bee said to commend it) that they seeme to crave pardon, though they cannot meditate. Who, if once they knew the worth of it, would count it the sweetest burthen that ever they bare. For why? the Holy Ghost cals it a sinking downe into the heart, as *Luke* 2. 51. a pondering in the heart: a considering, a weighing with our selves and the like. Even as the Spunge sucketh up the water and holds it till it be squeezed out for use: As the Still full of sweet flowers by vertue of the fire put under draweth up and sends out the water for use: As the skilfull digger for mettals lights upon a veine of gold or silver to enrich him: As the cleane beast chewing the cud, makes the nourishment the sweeter: and as the thred which binds the stalks of flowers from scattering: yea, as an hundred other sweet things are, even the best sweetes among linnen, so is this grace of Meditation, kindly improoved. Yea I may call it the high-way to all good conversation: yea, I may say, its as the smoke of the sacrifice, in which the Angell, *Judges* 13. 20. went up to heaven: I set it not above prayer, but magnifie it, to set an edge upon people, who will not know it. And surely if that be an helpe to God, which both takes away lets, and both in the act and effects of it, is so admirable, judge what an helpe meditation is. Tell me then, first, what are the chiefe lets to grace (in them who otherwise want not knowledg;) Surely, either giddines of mind, or unsavorinesse of spirit: The former like a sieve out of the water, looseth all it gets, suffers nothing either truths heard, or workes seene, to abide long in the heart. But Meditation settles them in the Spirit, that they leake not out, *Heb.* 2. 1.

Touching meditation the fourth Ordinance.

Judg. 13. 22.

How is it an helpe.

1.

Heb. 2. 1.

Thus

Thus the life of a thousand Sermons, yea of mercies and occasions is preserved. In stead of the latter it seasons the heart with the sap, the life, the savour of good things. They are not heaps upon heaps, leaving us a thirst, but wee drinke of them, digest them, and make our soules merry with them: Even as an envious man so long chewes the cud of his malice in his bed, till he have heat his heart, and devised revenge; so is meditation a reall grace (on the contrary) and whets upon the promises and works of God, till it be fired with the love of them. Againe it makes the meaning, view, scope, and order, both of particular doctrine and the whole frame of Religion to become our owne. And lastly, we come hereby to the case of practice; the fruit hereof, Experience; so that if once wee have found crosses to doe us good: we feare not when new ones approach: if we have felt the gaine of a Sabbath, wee get a delight therein: in a word, whatsoever is easie, it becomes sweete: and therefoore if this be worth somewhat to find the yoke of God easie, and his burthen light, (as to say the truth it is the upshot of goodnesse) well may we then say, Meditation is a divine helpe to a good course. Oh how its to be lamented that men know it not! they get no matter to chew upon: they separate not themselves to it (thinking they may meditate while they bee at worke) they doe not curbe their wilde and wandring hearts from other obiects, and so this piece of Gods Worship is irkesome unto them.

Psa. 18. 2.

Q. *You whet an edge upon us, by your commendation of it, can you adde a little direction for the attaining of so rare a Iewell?*

A. Meditation is no formall worke, but occasionall and spirituall. As then thy spirit desires to bee seasoned with promises, commands, threats, or the word preached, or the crosse, or arming the soule to suffer in evill times, or to be fit to die, or any the like; so first be sure thou hast fit Texts or occasions of matter fore-layd: Bee not barren, for then meditation dies in the very porch, be a Scribe taught to the Kingdome, get a treasure and out of that bring forth good things. 2. Having got that, rest not there (for a Toade may have a pearle in her brain and yet spit poyson) but looke up to God, mourning for thy estrangement of spirit from holy things, which should bee familiar. And by faith bend thy selfe, (after separation of thy thoughts from frothy fancies) to consider seriously of the

truths

truths set before thee. Put case it bee some speciall promise of forgivenesse of sinne: worke it thus into thine heart: How cursed am I in life and death without it! How happy, if I could enjoy it, and the favour of God, which is better then life! What bables heere below, (which fooles make their paradise) are like it? Having thus entred with some sweetnes proceed on, bring out all thy Objections and Temptations against it, lay them in the ballance of the promise, to a soule that is fatherlesse, weigh the one against the other, how the promise is the word of an eternall God; sin the act onely of a finite creature. Adde hereto the root of a Promise, the blood of the Son of God, beyond all sinne or guilt: Muse of the coments of a promise, the free love of an offended God, (who counts it his honour to forgive) his love, mercy, placablenes, and that there is no anger in him, *Esay* 27.4.5. his faithfulnes, vnchangeablenes. By such meanes, bathe in this oile into thy broken bones, till (as butter by churning) so faith and comfort may issue in thy soule, that now thou canst twyne about the promise as Ivy about the bough, and sucke a sweet out of it, as marrow out of a bone. And resist an hard, wandring, dead, defiled heart, which will make thee as one tyred at plough ten times in one halfe houre. If thou meet the Lord in this way, as *Isaac* did, frequent it, make it a great part of thy Communion with God, and be joyfull as one that hath found an hoord of gold. According to this instance judge of others.

Q. *What other meanes of godlinesse are there?*

A. I adde now three other, (all graces of the Spirit) to wit, Resolvednesse, Watchfulnesse, and Experience. Resolvednesse is a grace of the Spirit, standing in an holy firmenesse of minde and heart, to keepe fast the Truth of God, both in judgement, and the power of practise. For the first: Truth if it be once lost in the judgement, will not long hold in the practise: therefore we must be well principled and grounded in the Truth; love it for it selfe, and embraced it with our best affections: Not being wheeled and hurried about with the new trickes & devises of men of unsound judgement: Nor yet put on some truthes, for a time, with great zeale & heate, and suddenly when a greater heate of opposition arises, out of a giddy minde and fearefull heart, recant as fast and betray the Truth of God to Time-servers and Enemies. It had beene better we had never knowne it, than so

Resolution, what? *Branch* 1.

to

to ſtart from it. If *Peters* feare were ſo dangerous, what was *Demas* his hollowneſſe? Therfore we are bidden, *Buy the truth*, (whatſoever wee give for it) *but ſell it not*, (whatſoever wee might have for it:) *Contend wee for the Faith*, *Iude* 2. *yea*, *unto bloud*: and ſuffer we not that pure truth which we have received from God, to paſſe through our fingers more defiled.

To this end, Let us wiſely and ſtrongly obſerve, reſiſt, and reject all novelties and ſchiſmes ſtarting up among us, and abhorre them; bearing witneſſe to the Truth of God to our uttermoſt, ſo farre as it imports our calling. Thinke we the leaſt Truth worth the lives of ten thouſand of us: renounce we our ſelves in our owne ends, profits, and pleaſures, for the Patronage of truth: (which elſe will betray us to be hypocrites) and by faith be we armed to beleeve, we cannot ſuffer ſo juſtly for any thing as for Truth: which ſhall ſtand and prevaile, when all her enemies ſhall periſh: & that whatſoever we looſe in the defence of Truth, we ſhall gain it another way an hundred fold. Whereas by forſaking the truth, we ſhal cauſe many to fall (as little ſtones rattle down if great ones fal) God ſhall deny us before men & Angels: and we ſhall get nothing by our treachery, ſave the loſſe of our ſoules in finding our lives.

Branch 2. The ſecond part is, Reſolved neſſe to cleave to God in the power of Practiſe. A ſolemne courſe uſed by all the Saints both in ordinary, and by occaſion. *Ioſhua* (*Cap. ult.*) tells *Iſrael*, *That he and his houſe would ſerve the Lord*. *David* did not onely reſolve, *Pſal.* 119. 57. and vow, *Pſal.* 116. to keepe the word of God, but alſo ſware to keepe his righteous judgements. It was the ſumme of *Barnabas* his Sermon, *Act.* 11. That they of *Antioch* would with full purpoſe cleave to the Lord. And ſo by occaſion we ſee both how the whole Church, and particular perſons, practiſed this by occaſion: all to take order againſt their fickleneſſe, and inconſtancy in a good courſe. The people in *Ezra* came to the oath and Covenant, ſealing thereto; to bind themſelves to God the more ſtrongly for ſtarting. And *Iabez* is ſaid to vow to God, 1 *Chro.* 4. 10. So *Iacob* at *Luz*. So ſometime upon a riddance out of a croſſe, as *Hezekia*, *Eſay* 38. and *Ionah cap.* 2. when the one was healed, the other caſt up, make their ſongs and vowes: that is, were mightily raiſed in their reſolutions to a better meaſure of zeale. And the like wee ſee by the recovery of the Saints out of their plunges and falls: See for the one *Pſal.* 73. 24. *It is good for me to draw neere to God*. And for the other

other, *Psal.* 51. *Then shall I sing joyfully of thy righteousnesse, and sinnres by me shall be converted to thee.* Oh that in these staggering, degenerate times, wherein daily so many fall at our right hand, and so many at our left, we might be sustein'd with this Resolution of heart, to be the Lords for ever! Oh that we could endure the Crosse, despise the shame that followes it, and say, *If this be to be vile, I will be more vile*! Sure it is; Then is our best season to honor God with Resolution of heart, when the whole world is sicke, not of a Palsey, but a generall falling sicknesse! Deny we therefore our owne strength, and give up our selves to God, and pray for strengthning by the might of his power, to be stablished and rooted in faith and grace, unto all long-suffering and joyfulnesse, *Coloss.* 1.

Q. *And what is the next?*

A. Watchfulnesse: which is not onely given to the Saints to awake out of their dead sleepe: but when the Lord hath given them light of grace (in stead thereof) and purged them from their filthinesse; Then doth this Grace preserve them cleane, and keepe them from defiling againe. It is like both to the eye and the eyelid: The one is the spy of the body to looke before, and to marke the occasions and opportunities offred by God of all dutie and service, that we may doe it: The other is, The keeper of the eye from the least dust or mote which might fall into the same to annoy it. Concerning the former, the Christian soule must keepe the watch of God, *Num.* 9. 18. They must observe the Cloud and the Pillar of fire constantly, to pitch or remoove according to the mooving or resting thereof. That is, looke what worke the Lord hath for us to doe, whether in the round and course of our life, or in our particular Calling, in which God hath set us: that must we watch unto: yea, wee must watch against all enemies and annoyances from without or within us: And this worke we must doe with the best spirit we are able. Watchfulnes what?

The Word first must be the light by which wee must watch in a world of such darkenesse as we live in: There must be a voyce behind us saying, *This is the way:* even as watchers have their Torch-light or Candle set up to keepe them watchfull. Then secondly, There must be a marveilous active spirit in us, attent to the worke of God. As the phrases of the holy Ghost doe shew: *Watch* (or attend) *to reading*, watch to prayer, watch to dutie: and there are few duties urged, but watching is added, *Rules* 1. 2.

ded, as to the Armor, *Eph.6.* All to shew, that *watching* is rather an instinct of the Spirit of vivification in the soule, serving to qua-
3 lifie all graces of it, than any speciall vertue. Thirdly, There must be a sensible tenderneſſe and circumspection in the soule, not to suffer any such dutie or occasion of it to escape, as God affords, but to be awake and aware of it, to well-come and observe it.
4 Fourthly, There must be a speciall difference put between such occasions as are more safe, and such as are more dangerously beset,
5 as lawfull liberties are which lye open to much abuse. Fifthly, There must bee a very wakefull heart against the most secret affronts of a good course, not to stay till Satan appeare in his foulest hue, but even to watch the least Appearances of danger which requires a marveilous jealous & scrupulous heart (& yet ruled by knowledge) not to be a foole to beleeve every thing: But
6 wise to discerne both of persons, things, and occasions: for a jealous heart makes way for a safe passage: as the poore Snaile feeles, that is, shuns or chuses her way by her hornes. Sixthly, There must be an heart watchfull as well to the grounds, manner and measure, intent and meaning of our Actions, as to their na-
7 ture and lawfulneſſe. Seventhly, There must be the Companions of watching, fruitfulneſſe, unweariedneſſe, chearefulneſſe, and
8 fulneſſe in dutie, redeeming our season, and filling up the time with plentie, abhorring emptineſſe and barrenneſſe. And lastly, such a watching heart to a constant course, will breed a watchfulneſſe for the comming of Christ: a walking in the eye of God with holy Reverence and awe, which the Scripture alway perfixeth to watching: *Be sober and watch*, That is, be awfull as they who know what eyes of God and man are upon them: as they who often looke into and view their course; keepe God their friend; and returne apace when they have slipped; have their Account in their bosome, and are ready to yeeld it up in the bloud of Christ, sealed and assured: That so being thus found by him at his
Ffe. Comming, (be it when he please) they may hold up their head
x with comfort. Oh! how few watch thus! Most watch to profaneſſe! others to loose liberties, taking the uttermost: others are weary of watching; as its said of all the Virgins; *They slept, while the Bridegroome tarried*: To some duties they watch, to others they are careleſſe: easily circumvented; and so I might be endleſſe! But a stayd and steady eye and heart to marke and attend each beck of God (though with weake-

neſſe

neſſe,) yet uprightly, is a rare jewell, a blacke Swanne in this age, wherein every one turnes the libertie of Chriſt into looſeneſſe.

Q. *What is Experience?*

A. The life of a Chriſtians obſervation of the whole courſe of Gods goverment towards him, both in his patience, bleſſings, corrections: alſo examples of others good and bad, living and dying; together with all his threats and promiſes againſt evill, and to goodneſſe: with the Performances thereof: and eſpecially the Watch-words and warnings of Conſcience out of the word, teaching us what wayes to ſhun, and what to embrace. As it is in the bodies caſe, that a wiſe man will ſo marke his body, that he will quickly become a Phyſitian to himſelfe, knowing what will hurt or doe him good; So here. But the wicked are fooles in all their experience: They have no life of experience in them: They catch a fall, and yet ſtumble inſtantly at the ſame ſtone againe. They ruſh upon all occaſions, as the Horſe into the battell, and are wounded and puniſhed for their raſhneſſe. Their life is onely from hand to mouth: They live onely for the preſent: never enjoying the former life, that the latter part may learne of it, to be guided the ſafer and better: But the godly marke the goings of God, and their experience teacheth their reines in the night ſeaſon: and when others ſit in darkeneſſe they ſee light. When others are at their witts ends, they are upheld their experience being unto them like the Angell at midnight which appeared to *Paul*, telling him the ſucceſſe of his journey, *Act.* 27. Experience: what?

This experience teacheth the people of God to be every one an *Eccleſiaſtes* to another, a Preacher, telling others what they have obſerved in the courſe of things, teaching them what is vanitie and froth, and what is ſubſtance. The iſſue of which is this, That the whole dutie of man is this to feare God, and keepe his Commandements. By this they keepe their ſences, thoughts, affections and lives, from ranging, unſettledneſſe, buſie medling with worldly matters, leting looſe the raines of the tongue, drowning themſelves in pleaſures, profits, or liberties: mixing themſelves with all Companies: admitting of all occaſions of evill without ſuſpicion: And contrarily, they walke warily, humbly and circumſpectly, both againſt thoſe temptations which come from within themſelves, or from Satan and men without: being armed againſt

credulitie and colours of evill, not easily to beleeve, nor hastily to venture upon it; It is a Stocke, as I may say, of wisedome, and the eye in the head of the wise, alway lively and active, to preserve them from the snares of death.

Examples of it.

Examples we have in Scripture of both the experience of the wise, and the folly of the wicked. For the latter, *Moses* speakes of the *Israelites* in the Wildernesse, thus, in *Deuteronomy*, *The Lord hath not yet given thee an heart to observe and keepe the words of this Law, and to walke with thy God.* All those miracles and deliverances which God did among them, to traine them, humble and inure them to his hand and yoke, alas! passed away as water through a pipe, and left no print behinde. When all was done, they were still so blinde and hard, that *Deuter.* 32. the Lord calles them, an *unwise and stubborne people, who would not learne.* They had both Word and workes of God to ripen and mould them in Gods way; but they would not learne. Such a foole was *Balaam*, whom the Lord both by voyce and by actuall courses taught, what he would have him to doe: but an ill Conscience did faster blind-fold him, than those could teach him experience. But Gods people are of a more docible heart, and tender eare; frequent instruction mixt with Gods reall government, soakes into them, and becomes an Art of direction (for Art is made of experience) to them in all their practise. The best of Gods people in a long way have staggered and nodded sometimes: as, *Iehoshaphat* haunted *Iehorams* company, after experience of *Ahabs* dangerous league: But ordinarily tis not so: but their experience is as a well-spring of life unto them. *David* came no more into that snare of uncleanesse, nor *Noah* of drunkennesse, nor *Peter* of Apostacie: The Proverbe is verified of them onely, *The burnt Childe dreads the fire*; and that which they once surfet on, they dare no more meddle with. Bray a foole in the mortar of experience as with a pestill, yet will not his folly depart from him: he is an invincible foole. But one word to the wise, prevailes more than a thousand stripes to a foole.

It is an universall helpe.

This experience doth not onely helpe them in some one passage of their lives, but as the Soule through each limme, so this goeth through all their life. Both to present the madnesse of excessive liberties, and vanitie of earthly contents: the vexation of lusts and evils: as *Solomon* brought in

in this verdict of both: And so *Paul* in *Rom.* 6. 21. *What fruit have yee had of those things whereof yee are now ashamed?* So in Crosses, *Lam.* 3. 27. & *Psal.* 119. 71. *It is good for a man to beare the yoke from the youth. Before I was corrected, I went astray: but now I have learned thy Law.* And *Ephraim*, *Ier.* 31. *I was as an heifer unused to the yoke: but after I was chastised, I repented.* So *Iob*, *Cap.* 41. *Once have I spoken*, [impatiently] *but I will speake no more.* So in all other kindes, as Blessings; *O Lord my portion*, *Psal.* 119. 57. *I have determined to keepe thy Law.* Oh! mercies of good marriage, children, successe, deliverance in their streights, never goe out of their mindes till death; as *David* upon his death-bed sware, *As the Lord liveth, who hath delivered my Soule out of all adversitie, &c.* And by this experience of theirs, they are able to tutor and teach others. As *David* could teach *Solomon*; *My sonne, feare the Lord, and keepe his Statutes, for this shall establish thy Throne.* And againe, *I have beene young and am old, yet never saw I the righteous forsaken!* And againe, *Come hither my Children, and I will teach you the feare of the Lord.*

Vse. Oh how is it to be lamented, that men so vanish in their course, and observe little in this kinde! All other Arts and wayes of men are brought to a ripenesse and perfection, but Religion is still a bare and barren Trade! And yet many have tongue-experience enough to talke of, but no heart-experience, to guide and sway them! Old men with one foot in the grave, and full of gray-haires, who can teach others the Law of buying & selling, and all worldly experiments: yet by all the Word and workes of God, have neither learned to know him nor themselves, much lesse to order their course and die well: least of all to direct others. Holy experience is out of the Element of a naturall man, he is hedged out from it. But it is the most blessed helpe to the godly to order their life; a true mistresse, not as to fooles.

Q. *But are the extraordinary helpes so too?*

A. There neede be the lesse question of that, because as their nature is more solemne, so is their use, if they be attended accordingly. And first that of Fasting. Of which I say this, that if we esteeme that receit above all which doth cure a disease, that no other medicine could, then surely Fasting deserves account. Our Saviour tels us, *This kinde of Devils goeth not out, save by fasting and prayer*; that is, all the ordinances of God are effectuall, but

Extraordinary meanes are great Helpes.

I. Of Fasting: *Mark* 9 29.

this above all, for this end. Wherefore (briefly) whether wee bring the Churches, or our owne cases, either sinnes or sorrowes before the Lord to be done away:

Rule 1. Let us first, Arme our selves to the chiefe worke, which is soule-affliction. Let us consider, if we were pined with necessitie of abstinence from meat and drinke for any time, what a fearefull anguish would it bring us unto? And is not (thinke we) sinne that deserves it, of more afflicting, vexing nature? Oh! if we could prevaile with God to feele this sting in kinde, how sweet should a fast be? and how sapleſſe is it, when we can scarce in a whole day feele one dart of sinne or wrath to pierce us? Let us ayme at it then, and much more that sinne doe humble us than any sorrow whatsoever. Let us first, *Mic.7.9. beare the indignation of the Lord for our sinne*; and for the rest, let God alone to plead our cause: for what should it helpe us to be rid of all other enemies, while our owne pride, selfe-love, hypocrisie, vaine-glory, worldlinesse, and hardnesse of heart stil glow at our hearts? Therefore as poore *Uriah* was faine to be set in the forefront before his fellowes: so let us set these before all enemies; that if any dart, any strength from heaven be sent us, these may have the first handsell thereof; for the strength of all our sorrowes and enemies lies in our weaknesse: therefore let us so lye under the affliction and confusion of these, that the Lord may bow his heart to be afflicted in all our sorrowes: and then he will soone bow the heavens, and melt our calamities away: although they seeme as mountaines, yet they shall flow downe at his presence, *Esa.64.1.* yet let us not onely doe thus: remember that fasting is also a Sabbath of reconciliation: therefore let the Lord Iesus his Redemption be looked at by faith, and keepe us from base bondage and the feare of hypocrites. Let us beleeve that upon one crosse he both satisfied for our sinnes, and conquered all enemies: and therefore in his merit let us confidently approach to the throne of grace, for pardon of the one, and deliverance from the other.

Mic.7.9.

Esay 64.1.

Rule 2. Secondly, Apply our selves to all the supports of a fast, which the Lord hath granted to keepe us from deadnesse and wearinesse; the Word I meane fitted to our occasions, and the like, yet as serving to the maine of humiliation and confidence. Adore we the Lord in his owne strong way, and our utter nothing. Let us blesse him, that we be freed from those Popish dumbe Pageants (who beside the outward abstinence) want all furniture of fasters.

Thirdly

Thirdly, Consider that the Scripture in no one thing affords us greater consolation and hope than in this: for there is scarce one example of a fast, which wants the experience of good successe, yea, extraordinary like it selfe, as in *Esters*, *Nehemiahs*, and *Ezraes Israel's* against *Benjamin*; the Churches, *Act.* 12. doth appeare. Nay, let our owne experience hearten us: when ever did we meet a-new without proofe of some blessing upon the former publike humiliation? *Rule* 3.

Fourthly, Considering it must be no small grace, either of mourning or faith, which must prevaile against those holds either without or within which we pray against; let us know that our lockes had neede be well growne (with *Samsons*) for such a purpose. Therefore let none dare to compasse this Altar with unpreparednesse of heart. And so, looking to the Lord Iesus for covering us, and accepting us, let us desire some signe of mercy, and consuming of our Sacrifice, that we depart with comfort and hope to have God to set his *fiat* to our suites. And so shall wee finde fasting a speciall helpe to grace. *Rule* 4.

Q. *Conclude with Thankesgiving: is that an Helpe also?*

A. Yea verily, if first, wee come full of the matter of our thankes, (for so are all the thankesgivings of this kinde, which the Holy Ghost recordeth) *Moses*, and *Miriams*, *Deborahs*, *Davids*, and the rest. And therefore to carry a living memoriall and Catalogue of the chiefe publike ones (of which a reverend Writer of our Church hath deserved well) and so the like briefe of our owne, were most needfull. Remember the great providence of setling the Gospell, and banishing Popery, and since that, the strange miraculous deliverances not once or twice from forraine enemies, home judgements; In secret record our owne: our first calling, since that, our many staggers and revolts: his renewed mercies by occasion, in our changes of estate, in our streights, in deepe desertions, when wee could no more sustaine our selves, than if wee had hung in the ayre; how hee hath ever beene our portion when friends have forsaken us unthankefully, and will be so still: our blessings above many, in gifts of minde, condition, and calling, graces of soule, how God kept us from forsaking his Covenant in our deepest temptations of Satan and enemies. Secondly, Be enlarged accordingly with due sympathy both for the Church and thy selfe, rejoycing with her, with and for whom thou hast oft mourned, and preferring her peace to

2. Of thankesgiving. *Two Rules.* *Iudg.* 5. *Exod.* 15. The first. The second.

thy chiefe joy. Affection is the fire to the Sacrifice, and know that *Psal.* 50. *ult.* he that prayseth God honoreth him: and the ascent of prayses shall be the descent of blessings, and happie is he who may maintaine this entercourse with God. for the enlarging of him to more grace. Oh! when the heart can close with God by all mercies and blessings bestowed, to make him our Rock, our strong Tower to fly unto for safety, when the soule can twyne about God, as the Ivy doth about the bough, to sucke sap and life from him, as the Church in her prayses, professeth, our hope standeth in the Name of the Lord, who made heaven and earth: finding a complacence and hearts ease in him, upon the experience of a benefit, this argues I say, that a man seekes not himselfe, but Gods glory in the blessing, And so much of the whole doctrine of the meanes.

Q. *Is there any use to be made hereof?*

Vse 1. *Branch* 1. A. Yes, and first seeing the chaine of these holy helpes is so precious and profitable to a godly life; first, we confute all that breake the linkes thereof; and unsavorily make comparisons betweene one and other, to the overthrow of all. Some betweene preaching and prayer: some betweene Word and Sacraments, as the Papists doe. How is the Sacrament of the Altar magnified with them? and how are all other vilified thereby? Whereas we doe hold that they have a sweet harmony, and neither without other to be set up: yea, we are to confesse, that each of them with the other, is better than other; neither sundred from other, Covenant from Seale, Seale from it, private from publike, are profitable. Let each one have his precedency, and his prayse: How should any be wanted, when no one hath the peculiar use of the other, and yet all will supply each others defect? Let the solemnesse of the publike, the familiaritie of the private, and the neede of all, affect us with exceeding thankfulnesse; especially for our libertie in the use thereof, which Popery had debarred us of in each kind by a strange tongue of Scripture, a Sacrifice for a Sacrament; yea, a confusion of many for a few. And secondly, All

Branch 2. such as carry away the honour from the Ordainer, to the Ordinance, by fearefull sacriledge; ascribing to the bare words of Scriptures, (as the Gospell of Saint *Iohn*) a conjuring power to exorcise Devils, and to the meere *opus operatum* of Sacraments (the Masse especially) as great power as to Christ; putting the pix-bread into dead mens mouthes: thus falling in love with the

meanes,

meanes, and renouncing faith to set up God above them; whereby the true power of all Religion is turned into a meere Idoll; God justly blasting that which opposes his glory.

Thirdly, It convinces all such as live under the meanes of grace barrenly and unprofitably: especially such as lye under the just punishment of their sinne, being stript and debarred from the Ordinances, for their contempt and fruitlesse hearings; Such Gardens, Orchards and Grounds as having beene long planted, watered, and husbanded by the hand of God, yet affords him no fruit; scarce so much as an Apple, a Berry, a Flower, to taste or smell of; for his content: Oh! what an heavie judgement may they expect? Let such looke upon this, whose hedge God hath pulled downe and layd them waste: and yet in the midst of their affliction, cannot lay their sinne to heart. Is it so? Are the meanes and Ordinances appointed by God for the growth of his People in grace and good Conversation? What a case them are such in, as never were begotten to God at all by the Word; the seed of the new birth? God never created in them the first fruite of the lips, I meane peace through forgivenesse: What wonder that such get no other fruite? That they out-grow not their swearing, covetousnesse, lying, hypocrisie, or grow not more chaste, patient, upright? How should they? The chiefe Ordinance of the Word never converted them from their Idols to God; nay, the Law never layd the first stone of sensiblenesse of their sinne, to stoppe their course, and cut their combe: much lesse did the Gospell ever beget them to a lively hope through grace. Now whom these two parts of the Word never beganne to worke upon severally, by grounding them: those, the whole Word joyntly considered, never built up in the true use of the Gospell or Law, to the life of Faith and obedience in the course of their lives. And therfore how doe they carry the brand of their misery in their foreheads?

Branch 3. To my owne flocke: and others like. *Note well.*

As *Paul* sayth, 2 *Cor.* 4. 3. *If our Gospell be yet hidden, its hidden to such as perish?* So, I say, If still, yet, after thirtie, fortie, fiftie, sixtie yeares (you know whom I meane) there be no fruit of our preaching to bee seene in hundreths of our hearers, in point of Conversation; who lookes for any fruite of Conversation, for more faith, more humilitie, or the like? And therefore oh woefull Creatures! Doe yee not see how one unfruitfulnesse hath begat another? And, how your dallying with the Word in

Aggravation of unprofitablenes under the meanes. 2 *Cor.* 4 3.

Word in one kinde, hath accurſed you with unfruitfulneſſe in another? So that yee are become a very lumpe of unprofitableneſſe, and it is come to paſſe, that now no meanes can profit you! In Gods feare looke about yee in both reſpects: God is guiltleſſe: If one day he ſhall juſtly condemne thoſe that never were under the Law, Pagans, Turkes, Iewes: what ſhall become of ſuch as have lived under the Law and Goſpell all their life, without the leaſt tincture of fruite therefrom? If this be done in the greene tree, what ſhall be done in the dry? How ſhall the wrath of God ſmoke againſt ſuch? and what corner in hell ſhall be hot enough to torment them? If an husbandman occupie ſuch ground as partakes both of the influence of Heaven, and the husbandry of his owne hand to the uttermoſt, and yet brings forth nothing but
Eſay 55.8.9. bryars and brambles fit to be burnt, (but no fruite meete for the dreſſer, either ſeede to the ſower, or foode for the eater:) ſhall he not renounce his occupying thinke we, and forſweare medling with it any more? The very truth is, the ſoyle of many hearers under the meanes of grace, is, of the nature of ſuch ſoyles as will take no amendment by all the coſt that is layd upon them: neither doth coſt mend, nor neglect payre them. They are as *Pharaohs* evill favoured Kine which devoured the fat, but were as leane ſtill as ever.

Admonition to ſuch. And therefore, oh yee unfruitfull ones under the meanes, tremble at your condition! If your ſinne reached no further than your ſelves, yet it were too much: But yours makes others worſe: yee cumber the ground, yee take up the roome of bettet Plants; ſowre the ground, and cauſe all that growes neere yee to be little worth! Should it not affright a bad wife to thinke both that ſhee cumbers the family, by keeping out a better, and ſowreth both the fruit of husband, of children, and ſervants: that ſo long as ſhee abides, there is no hope of any good? Oh! ſhee ſhould thinke both ſleeping and waking, that God will come and rend her up by the rootes, and give her place to a better than her ſelfe! The like, I ſay, to an unfruitfull husband, childe, and ſervant; and to each hearer in that kinde; ſhould not the Lord take the Napkin and Talent that yee have digd out of the earth, and give it to your neighbour, that will husband it better, and turne you out of your Tenure into a place of horror, and woe: Should hee not pull up the fences, and lay all open to wilde beaſts to devoure yee? Do we wonder that God leaves ſuch wofull perſons;

Congregations

Congregations and Countries, to utter waſtneſſe and deſolation?

Let this humble you, (if any ſparke of grace be left in yee) and behold in what caſe yee are, how bereft of ſence, how forſaken of God, how left to your ſelves, to your luſts, pleaſures, vanities! and never lin till the Lord have rouſed yee out of your dead ſleep, and forgiven your ſinne that hee may reſtore you to your wonted liberties againe, with double appetite, and fruite in time to come! I ſpeake this, becauſe I note it, that when men have no liſt to confeſſe any other ſinne upon their death-bed, as their griping, deceit, lying, hypocriſie, uſury, or the like; yet they dare venture upon the ſinne of unprofitableneſſe, to confeſſe that! Surely, it is not, becauſe they count it the fouleſt of all, (like true Penitents) but the moſt veniall of all others, (like hypocrites) Whereas they ſhould know, that no ſinne either provokes God more to upbraid them, or makes him more at his wits end, how to doe them good: I adde, no ſinne there is, whereof there is more doubt to be made whether God will pardon it: or of the pardon whereof there be fewer examples in Scripture: or whereto are attending more fearefull Companions, as, hypocriſie, impenitency, hardneſſe of heart: or, whereupon are Conſequent more terrible judgements. Exhortation to ſuch.

And (for you of my owne flocke) conſider ſeriouſly, God will have his ſearching time for yee, and diſcover who have gotten a a ſtocke of faith and humbleneſſe by all his coſt: hee will have Tryals for yee, and an houre of Temptation, to try who will keep the word of his patience; and who are dead-hearted hypocrites, & Time-ſervers. Hitherto, God hath let yee alone, and yee are ſtill ſenſleſſe of your ſinne, and his rod; but there ſhall come a ſtrong winde one day upon yee to ſhake your frame: if it ſtand, well: if not, that he may make yee know what yee are, and your ruine may be great. Truſt to it, ere yee dye, God will ſend ſome tryall or other to know all which is in your heart! Sticke to him then, and get ſome fruit into yee before that day, or elſe yee ſhall vaniſh and periſh in the tryall, and come to nought, and become an hiſſing to all that have knowne you. Concluſion of this uſe.

Secondly, How precious and adored ſhould the Wiſedome of our God be, in appointing ſo many, and neither more of theſe, nor leſſe than the need of his Church required; neither pampering nor ſterving them, but nouriſhing them: Oh I ſay, how ſhould theſe lift us up to God? As once an holy Vſe 2.

man

man riding by the Meddowes in the Spring, seeing and smelling such variety of flowers, said, Oh sweet Creatures; but how sweet then is your Creatour? If this foot-stoole bee so set forth, what is his Throne? So let us say, Oh sweet Ordinances, oh beautifull Assemblies, oh usefull varieties; but then how sweet is your Ordainer! Could wee thus meditate hereof (for even the workes of God deserue it, how much more his word) how should that harmony which riseth out of them ravish us? What compound of odours, what consort of Musicke should bee like them? Who should keepe us from them? or what lustre of a princes treasure and wardrobe, or sight of exquisite beauties should draw from us those words which *David* upon this Meditation uttered, *Psal.* 84. 1. *Oh how amiable are thy Tabernacles?* If we be held from them, how should our soule mourn for them, till the Lord gather us to them? *Zephan.* 3. 18. and how should our spirits and flesh both together, long for them, desiring the Lord to restore them to us with more power, and us to them with more thanks than ever?

Psal. 84. 1.

Zeph. 3. 18.

Nay, How ought this wisedome of God to teach us holy wisedome to discerne and make use of each flower in this garden of ordinances? How lamentable is it that to this day most of us are so blind in this point? Who sees the use which the Law serves for apart from the Gospell, to be as a neeedle to draw the thread after it? Who blesseth God for the severall power of the Word, converting and building up the soule? Who perceives the difference of Baptisme the Seed, and the Supper the food of the Church; or maketh use of both in their divers temptations? Who knoweth (with the Bee) how to flee to each of these flowers for the vertue of every one? Who goeth to singing of Psalmes when he is merry; or to pray when afflicted; or to fasting in his streights, or against such Devils as no other will expell? Oh how were this wisedome to be desired, that seeing these manifold graces, we might in nothing be wanting? So wee sing or reade, we doe the worke, and all serve for one sore: we see not but reading may convert as well as preaching, and so any thing be, walking, what care we? Not to speake of those phantasticke spirits, who forsaking Gods Ordinances, blessed by his mouth, runne into their owne corners to compasse themselves with the sparkes of their owne fancies and revelations: Let *such know*, there is no wisedome in them, *Esay* 8.

Esay 8.

Thirdly,

Thirdly, Let this be exhortation to all beleevers: first to use; secondly, to live by faith in the use of the meanes. First to use them all, closely, constantly, wisely: despise not the sillinesse, simplicity of them: judge them not by man or out-sides of appearance; sever not the things which God hath united: he hath ordained both their coherence, and use: seeke him in all, if by any meanes, *Phil.* 3. 11. wee may attaine our desire. Forget we not the scope of the whole Article to be this, That in the use of the means under God, the whole body of godly life to be preserved: Marke then how each grace, libertie, fares the better for it. No small use of them will support so great a frame. Vse all: not knowing in what box our chiefe health consisteth, let not one eclipse and staine the other: affect not private to exclude publike; honour not publike to weaken the esteeme of private; extraordinary to despise ordinary: or ordinary to exclude them. These are the usuall humors of men: if they take a toy in their head, no other Ordinances shall be in price, save such as they list. Let not the difficulty of meditation, of fasting or the rest, dismay thee from them; but be afraid that any one of Gods Ordinances should be a stranger to thee. Reiect none, as thou wouldest be sorry to want the use of any, the contempt of any, will accurse all; because the charge equally concernes all. And for the neglect of the publike, (which is a common sin with most) to lurker at home, when the Word or Sacrament might be enjoyed: I say, it is no marke of a thriving Christian: Grace is as fire, it must have fuell, else it vanishes alone. No meanes, no grace, little use of them, little grace, great use of them (as before qualified) great grace. I will speake boldly, The Lord (in this case) sels grace for labour, to an honest heart. If thy conversation be so poore, and thou so barren in the use of all means, standing up the chin: what wouldst thou prove if thou shouldst quite neglect them? Even stinke where thou goest. Set not any Ordinance above God; but tempt not God in refusing or scant using of any: Looke not to grow alone without word and Sacraments. *Vse 3.* *Phil. 3. 11.*

And lastly, (to remember my promise in the point of the life of faith in the second Article,) let this teach us to live by faith in the use of Ordinances: I have already urged it in every of the particulars almost, Fasting, Hearing, Sacraments, &c. This in generall I adde, Therfore the Lord hath not trusted us with outward shews and glory of the world, but with meane and foolish Ordinances *Vse 4.*

to

to the eye of man; that our ſenſes might not pore upon the face of things, but dive into the ſubſtance, and flie above them, to him that made them, and filled them with Spirit and Life, that wee might ſucke it out by a promiſe. As once an old man being asked if he grew in goodneſſe, ſaid, Yea doubtleſſe I beleeve I do, for God hath ſaid it: ſo let the Ordinances be no object of our ſenſe, but of Faith: and let us ſay, Lord, I beleeve thy Word can helpe me to beare my croſſes, thy Sacraments will leave me better than I came to them; ſtrengthen mee in the inner man, not becauſe I feele it as I would, but becauſe thou haſt ſaid it. Therefore by faith, let us cry out as the Church in the *Canticles, Ariſe, O North-winde, and blow upon theſe flowers and ſpices, that they may come into my noſtrils*; Elſe thou maiſt be in the midſt of the Garden and ſavour nothing: onely that breath which put in this ſmell into them, can draw it forth againe, and let it in to thee, that ſo thou mayſt ſay, The Word which others heard as the ſound of many waters, hath beene the ſavour of life to mee, to breed me to a lively hope. Not the words uttered, not the bare Elements, but the promiſe belonging to both, is the object of my ſoule: He that ſaith, *I will be in the midſt of two or three*, *Mat.* 18.20. and *My Spirit is not ſtreightned, but my Word is good to them that walke uprightly*. The Word is pure as the Lord himſelfe; yea, piercing the ſoule, &c. is ſtill able to make good his promiſe. And ſo I may ſay of all promiſes made to the Sacraments, *Mat.18.20. Mica 2.7. Joh.6.55. My fleſh is meat indeed, and my Blood is drinke indeed*, and ſo of the reſt. Therfore I conclude the whole Article thus; All theſe publike and private helpes ſerve to further and ripen a beleever in an holy converſation; all and every one of them. But if I be asked, Doſt thou find each part of thy Converſation to be holpen, and thy ſelfe bettered by each of them? Anſwer thus, I am poore in grace, and dead hearted, but yet for all that, I beleeve it to be ſo, for God hath ſaid it. And this for the fourth Article, and his branches be ſpoken.

The

The fifth Article.

Qu. *What is the fifth Article of this third part?*

A. THat the New Creatures whole life within and without, is beſet with manifold lets aud encumbrances which doe threaten to ſet him backe and hinder him in the courſe of Chriſtianitie. See Texts, *Heb.* 12. 1. *Caſt off every weight and clog.* 1 *Pet.* 5. 8. 1 *Ioh.* 2. 16. As it is with Chriſt, after his Baptiſme & anointing, inſtantly Satan ſet upon him, *Mat.* 4. 1. So here. Formerly wee have ſet forth the Church of Chriſt as his ſpouſe in all her abiliments and coſtly Bride-attire, that ſhee may be amiable in her Bridegroomes eye: wee have deſcribed her by all the Iewels which Chriſt hath ſent her as Love-tokens, by all her outward Ordinances, and all her inward priviledges on the right hand, and the left, within and without, to bring her to heaven: now we change her habit, and bring her in with the mourning weed of her Widdowhood, and in her Souldiers or Travellers habit, with her trewell in one hand, the Sword in her other; as the bed of ſweet violets beſet with nettles; the Lillies and Roſes, with thornes. The beſt part wee have ſeene (or ſhall in Article ſix) now wee muſt behold her at her worſt that we may know it before-hand: and if wee will be new Creatures, then reſolve upon it; the next newes will bee lets, enemies ſhrewd turnes, and yet the Roſe is the Roſe ſtill for all theſe. And as it was with the *Iſraelites*, the rebellion of their ſpirit made a journey of fortie daies, to be of forty years, The Lord would not carry them to that good land with eaſe, through the *Philiſtims* land, but the Wildernes, full of wilde beaſts, hunger, thirſt, toyle and travell: So is it here, our unrenued part cauſes much woe to us, and fils our life with ſorrow; which though our good God meanes to doe us good by at length, and to make us partakers of his righteouſneſſe, and more than Conquerours; yet the whileſt, a yoke will be a yoke and pinch, and lets will be lets, and the Devill like to himſelfe: there is no remedie of it; the remedy is in our being armed

The Converſation of the New creature is beſet with many lets. *Heb* 12. 1. 1 *Pet.* 5 8. 1 *Ioh.* 2. 6. *Mat.* 4. 1.

The Illuſtration of the point.

med against them, as the members of the Militant Church.

Object. Q. *But may not this seeme to trench upon the Providence of God, and the merit of Christ? Might not hee even here quite us of all these, and set us in a state of freedome?*

Answ. *A.* We say not that in all these hee leaves us as orphans; no, he diets us, physickes us, and exercises his graces in us, and at length will deale by us as by *Iob*, whom indeed he was content Satan should smite; but his ayme was to make his last dayes better than his best. This Sun-shine of crosses, and army of lets, and enemies may sullie her face, and eclipse her beauty, but never divorce her from her husband; temptations and afflictions are lets, but they are not the losse of Gods favour, grace, or heaven, but make for our victory and Gods glory, 2 *Thes.* 1.6. Therefore as touching the Objection, I answer, The Lord cannot be dishonoured in the way of his owne honour. As for us, we are not capable of any other state here. For first, our abode here in an earthly Paradise, is turned by the bounty of God, to an heavenly abode with God: and therefore we are not to expect our journey should be like our home: and our seafaring as our haven. Besides, what derogation were this to our head? that hee, *Act.* 1. must suffer first and so enter into his glory, and we his members, put off our harnesse? Surely, if hee (while he was here) was burthened with all our sinnes and sorrowes, enemies and opposition, till his death (onely by this way, *Phil.* 2. he was exalted farre above all Angels) why should we here as pilgrims, looke for better measure? It sufficeth that our full redemption in heaven shall pay for all.

Iob 42.12.

2 *Thes.* 1.6.

Why the Lord lets not his wholly at liberty from all lets in this life?

Act. 1.

Phil. 2.

Q. *Are all these lets equally threatning hurt to us?*

A. No; for the chiefe of all these are our owne lets within us: we carry about us our owne bane of soules, as in our bodies of death. The lets without us are nothing to those within us: that corruption of our owne, is the fewell to all other fire, both the Devils and the Worlds: but for this, they could not come at us, as our Saviour said, *The Prince of this World commeth but hee hath found nothing in mee.* We shall find them all to be lets, and that great: howbeit the chiefe enemy is from within us.

Lets are not all equally dangerous.

Q. *Of how many sorts are these lets?*

A. Of three sorts, and they are, sinne, Satan, and the World.

Three sorts of them.

1 Sinne it selfe,

Q. *In how many respects is sin a let unto us?*

A.

A. Two wayes, either in respect of it selfe, or in respect of the penalties thereof.

Q. How in it selfe?

A. Either in respect of our native corruption, or of our actuall lusts within, and actuall evills without.

Q. How is our sin in it selfe a let?

A. First, In our corrupt unrenewed nature abiding still. That is a wofull clogge and back-byas, retarding our motion to heaven and flowing of our race, *Heb.* 12. 1. reade it. Also a most tedious contrarietie in us, and perpetuall enemy, *Gal.* 5. 17. lusts against the spirit, as a continuall dropping. In the former respect I might liken it to that unnaturall setting of the Sunne ten degrees backe: in the second, to that *Peninna*, 1 *Sam.* 1. 7. which vexed *Hanna* day by day, and upbrayded her as her enemy; or those daughters of *Heth*, to *Rebecca*, that were eye-sores, that shee could neuer be quiet for them, her life was made wearisome to her. Moreover, this causes a most bitter mixture, with the good graces of the Spirit, darkening, blemishing them, yea, defiling them as *Solomon*, *Eccles.* 10. 1. *Dead flyes cause the oyntment of the Apothecary to stinke*: so this causes grace to be unsavory. One pang of pride how doth it distaste much grace, how much more then that spirit in us which lusts to no other? *Iam.* 4. 3. 4 And to conclude, as the furnace sends out infinite sparkles: so doth this corruption minister fewell to all our course? what wofull deadnesse, distemper, distaste, wearinesse, loggishnesse, doth it bring upon our course? how doth it cast wild-fire into the thoughts and affections, and the spirit of a man? so that this sinne is not onely a let and away, but a let in the nature of a principle.

1. In our unrenued nature. *Heb.* 12. 1. *Gal.* 5. 17. 1 *Sam.* 1. 7. *Eccles.* 10. 1. *Iam.* 4. 3.

Q. How else?

A. In respect of our inward actuall lusts and passions; which as Saint *Iames* saith, fight in our members, *Iam* 4. but as *Peter* addeth, fight against our soules: These, whether ye looke upon Saint *Iohns* description, 1 *Epist.* 2. 16. *The lust of the heart, the lust of the eye, and the pride of life*, (meaning the world of lust within us, concupiscence after profit, intemperance by pleasures, by sensualitie by glory of the world) or whether our Saviours, *Matth.* 15. 19. or *Pauls Gal.* 5. 19. making an induction of particulars, pride, ease, covetousnesse, an evill eye, malice and revenge, uncleannesse, &c. I say these lusts do snib and

Of our inward actuall lusts and passions. *Iam.* 4. 1. 2. 1 *Ioh.* 2. 16. *Mat.* 15. 19. *Gal.* 5. 19.

kill the growth of goodneſſe in the ſoule, and over drip the grace of God as a ſowre ſhaddow and the bowes of a Walnut tree doe keepe under ſome tender plant: or as the blaſting of the East winde, the bloſſomes.

Q. *How thirdly?*

3 Of outward breaches and offences.

A. In the actuall breakings out in open offences and exceſſes, as oaths, blaſphemies, impiety to God, and open contempt of his Word, Sabbaths, patience, croſſes, bleſſings: open cooſenage, uncleanneſſe, intemperance, idleneſſe, wrath, rage, unmercifulneſſe, revenge, worldlineſſe, and the like. If theſe waſte families, and ſtates of men, then how doe they much more waſte and devour the conſcience? how doe they defile the ſoule as naſty creatures doe their litter? what horror, what woe, repentance, complaints doe they cauſe? yea vexations and troubles here; what ſtreights doe they bring a man unto, by ſnaring him, that being once deluded, a man is as *Samſon* hampered with his Miſtris, unable to get out of her fingers?

Q. *How doth ſinne let and annoy by her penalties?*

2 way. Of ſinnes letting us: By the Penalties of it.

A. Sinne at the firſt did, and ſtill doth ſcourge her ſelfe: She brings God againſt her both by ſpirituall deſertions, and outward croſſes: both, being ſtinging things to grace and to our nature. For the firſt, when our will hath driven God away from us (as from *Samſon*) or covered his face from us, that we walke not with that peace, joy and cheere we did before; are as a bone out of joynt, or as a man loſt in a wood, all woe and wan in our ſpirit, yea, perhaps beſotted all the while, as *David* was a whole yeares ſpace; what a let is this? And ſo when this alſo changes all our courſe of comfort into heavineſſe, brings God againſt us in our bodies, eſtates, poſterity, ſucceſſes, as *David* after his adultery: or takes away ſpirit from our ſelves that our counſell is turned into fooliſhneſſe, and we bring ſorrow upon our ſelves; or juſtly arme men and enemies to make our lives weariſome to us; how juſt is it that God ſhould encomber us thus, to ſhew what an heavie burden it is to his Majeſty? Nay, how wilfull, impenitent, deſperate, rebellious doth it leave us? Alas! how unſavory doth a luſt make our hearts? how dead, defiled? how doth the heart wax polluted thereby as a ſinkhole? how is it firſt deceaved, then defiled, then habited to ill Cuſtome, then growing to a nature, rivetted and confirmed? then how ſullen, dead and darke doe we grow by it, how endleſſe an

appetite

appetite of adding drunkenneſſe to thirſt doth it procure? How averſe doth it make us to cloſe with hearing, Sacraments, or to performe duty, prayer to God, mercy, love to men! Patience under the Croſſe?

Q. *And what is the ſecond let of a Beleever from godlineſſe?*

A. That arch old enemy Satan: who although he could not doe us hurt but by our ſin, yet by that tunnell lets in a wofull deale of his owne into us, worſe than our owne, enflaming and exaſperating ſin in us by the adding of his own malice to our ſin, as more waters make the flood greater. Second generall Let, Satan.

Q. *Many thinke we do Satan wrong herein, and thinke all our hurt is from our ſelves: what thinke you of it?*

A. I ſay they are very charitable and equall toward him that will not be ſo harmleſſe to them: they alledge *Iam.* 1. *Let no man ſay when he is tempted, &c.* but there, tempting is not ſo aſcribed to our concupiſcence that it is denied of Satan, but onely removed from God. I grant indeed we are Divels to our ſelves: but to deny alſo Satan to be one too, were pride and ſecurity, yea a ſpirit of Satan in us, to lye againſt the Scriptures which tell us, he was a lyar from the beginning, and ſo abides; and it's his element to be ſo, can be no otherwiſe, yea, ſhould not be, except he could ceaſe to be malicious: beſides thoſe texts; 2 *Cor.* 11. 3. *Leaſt as he beguiled Eve, &c.* and 1 *Pet.* 5. 8. *Your adverſary the Devill as a roaring Lyon, &c.* and *Iob* 1. 7. *From compaſſing the earth and walking in it*: with an hundred more. Satan is not unjuſtly accuſed. *Iam.* 1. 4. 2 *Cor.* 11. 3. *Iob* 1. 7.

Q. *But this may ſeeme to diſhonour God?*

A. No; neither in point of juſtice, nor providence. Not the firſt, for it's juſt with God that ſinne ſhould practiſe it ſelfe till it be out of meaſure ſinfull, and ſo Satan deceive, and ſinners be deceived, for the mutuall miſery of each other. Nor the latter, for the moſt holy God well knowes out of this deadly poyſon of the bad wyles of Satan and men, to work forth his owne will to his glory. But without leave, he can doe nothing: Satan I meane, he is as a dog in Gods chaine. This is not dishonorable to God.

Q. *But how ſhould Satan tempt us?*

A. Either by an externall way of perſwading by the object of evill very aptly fitted and ſuted to our ſpirit (the frame whereof he knowes by our carriage) or elſe by an inſinuation of his ſubtile and ſpirituall wicked ſelfe into the ſpirits of man, either the ſpirits of ſences, or fancies (as the temptations lye) and ſo to How Satan tempts.

the reasonable part. Even as the plague savor enters into the naturall and vitall spirits to destroy nature. How soever it be, so it is: let us rather learne to resist him, than to question a thing out of question, because difficult.

Q. *But if the Devill tempt, and sinne tempt too, how shall we know a difference?*

A differencing of our owne tempting our selves from Satans temptations. Five differences.

A. There is use I grant of this for some causes, especially for stay to the mindes of such as are fouly tempted; yet I could desire that many who aske this question, would rather strive against the thing it selfe, than descant about the cause. And first, I say, temptation may well (and commonly is) mixed of both Satan and corruption. But for answer briefly thus. In five different properties I would discerne these two. First, by the grosseneſſe. Secondly, the irkesomeneſſe. Thirdly, the pertinacy and length. Fourthly, the impetuousneſſe and violence of them. Fifthly, the insultation. The temptations from our selves doe not commonly resemble these.

The first. By their grosseneſſe.

First, By grosseneſſe, I meane, fouleneſſe and odious measure of sinfulneſſe in the temptation. Corrupt nature is not so foully wicked as Satan; therefore temptations of this ranke, as to Atheisme, to deny the Scriptures, not to rest in lusts naturall, but to proceed to foule, unnaturall, and outragious; hath more of Satan than corruption.

The second, By their irkesomneſſe.

Secondly, By the irkesomeneſſe, I meane when temptations lye quite out of the tract and course of our ordinary inclinations and bents; as when a man exceedingly addicted to be chaste, or liberall, or confident in God shall be buffeted with irkesom obejects of uncleanneſſe, or of baseneſſe, or of distrust of providence, whereof no reason appeares out of particular nature. These savour of Satan; as when *Paul* 2 *Cor.* 12. alway well occupied, findes an irkesome *pricke in the flesh*, to be unapt to any good, praying or preaching; (for so I thinke, God cured and prevented pride by eclipsing gifts and Spirit.)

The third, By their pertinacy and cleaving.

The third is pertinacy and length. Corruption is more finite, and sooner weary, than Satan who is more boundleſſe and full: therefore as the property of a Fly is to light upon a galled plat, as oft as it is beaten off; so the Devill (that god of Flyes) doth importunely, and unweariedly tire and dog the soule with his temptations, hoping to doe that by tediousneſſe which hee cannot by malice: So that to be never rid of

a temptation is a third marke of Satan.

Fourthly, the violence of them; that is, when hee ſo fires his darts, that they come impetuouſly as a whirle-wind, ſo ſudden and boiſterous, that there is no time to reſiſt; but they come as if they were unanſwerable, and the ſoule muſt yéeld, no remedy. Corruption, commonly, is more leiſurely, and more graduall, abhoring violence and hidiouſneſſe, as we ſee in ſome that have in their heat raviſhed Children, and others who devoure themſelves. The fourth, By their violence.

Fifthly, The inſulting and fury of temptation which follows the fourth, that it comes with a trampling of the ſoule under feete with a diſdaine, as paſt all reſiſtance. If theſe markes be in our temptations, we may by the meſſengers knocking, gheſſe *the Maſters feet not to be farre behinde.* Oh! what ſhould ſuch a point teach but this, what we are, if God leave us? how curſed a ſpirit and ſty of evill we carry within us? And therefore as to be comforted that they are not wholly our owne; ſo yet to beg of the Lord, mercy to ſtop the rage of our enemy, who if he be let alone, is crueltie it ſelfe: yea his mercies and allurements are greateſt cruelties. The fifth, Their inſulting and predominancy,

Q. *Well, come to the temptations themſelves: how many things conſider we in them?*

A. Theſe two: The properties of the Tempter, and the ſubſtance of the Temptations. Two things to be noted here.

Q. *What are theſe properties?*

A. Theſe; Firſt, Malice ever ſets him on worke againſt the body and ſoule of the Creature. Secondly, Vigilancy and attention alway doe aſſiſt his Temptations. Thirdly, Miſchiefe and woe is ever in the end thereof, to pull the ſoule from union and Communion with God. Fourthly, the Method and manner of his tempting, which is to be weighed according to the parties tempted. If weake and unable to reſiſt, he treads downe the low hedge, never troubling himſelfe further needleſly. And thus he is himſelf, a Lyon; as *Act.* 16.27. the Iaylor being under terror, eaſily ſurprized, and as if the priſoners fled (for ſo hee thought) would have deſperately ſtabd himſelfe. The Devill behinde him, tels him, As good ſo as be executed; but by this hee would have prevented his Converſion. But if he finde other objects, and ſtrength of grace to reſiſt ſinne as ſinne, he goes another way to worke. As, firſt, to anticipate the counſell of the heart in The, Tempters properties foure. The Method of his Tempting. If weake, treads downe the low hedge,

2 If strong, then he is subtill.

preventing sin, by the suddennesse of injection. Thus, *Mat.*4. in the twinkling of an eye he had darted in his glorious bait of honour into our Saviour. Secondly, to assault judgement and conscience both at once, in blinding the one, and in binding the other: Thus he blinded *Eve* in that speech, *God knoweth that your eyes shall be open, and yee made as Gods.* What was this, save to make obedience base, and sinne sweet? that is, In obeying, yee shall but serve the envie of an enemy. And your eating were to make yee better. So he did bleare *Davids* eye in *Mephibosheths* case, knowing that else he had never prevailed by *Ziba*, therefore, hee presenting him as a Traytor, makes *David* say, *Why tellest thou me of thy matters?* 2 *Sam.*19.

1 By sudden injections.

2 By blinding the mind.

2 *Sam.*19.

And binding the will all at once.

Secondly, By his binding the will in point of her resistance: and that by the excessive sweet of the bait. Thus to *David* in *Bathsheba*: Oh! Who would thinke a woman so goodly, so alluring, to be dangerous? A companion so fine spoken and complementall, to be so sinfull! This beares all downe. *Samson* went to see her who was precious in his eyes; that bleared him. Thirdly, By putting on the person of one unsuspected; as sometime pursuers of a man will praise him to get others to betray him: and *Iael* to deceive *Sisera*, brought him Creame in a lordly dish. And thus he becomes an Angell of light, as holy as a Preacher. Thus hee tempts Christ to leape downe, and to make stones bread, out of a godly end (forsooth) that Gods power might be glorified in a miracle. Thus hee tempts good men, you are well knowne to keepe good conscience, to do such or such a thing for so good an end; oh, who will see it? Avoide Devill, God needes not my sin to honour himselfe; I sin too much unavoydably, I need not adde sin to sin willingly!

3. By Deluding

Thirdly, By the delusions and deceits which he beguiles silly soules by, that hee may circumvent them and bring them into his snare. Sin is a subject which admits infinite cunning, to deceive the soule, that it may be catcht ere it be aware. He hath fine names to set upon odious crimes; that with the names, the things might enter easily. Adultery or fornication are but trickes of youth: prodigalitie but good fellowship: fashions, but handsomnesse: mizerlinesse but providence: pride of heart and life, but good courage, and living in good sort: These are his dice-play and cunning, *Eph.*4. The Harlot entises the young man by her spices, Carpets, and perfumes; her husbands absence:

These

These delude the heart and bleare the eye, till like a foole his heart be darted through. Such are the subtill promises and bayts which his hookes are covered with: As to *Eve, You shall be as God knowing all things*! Oh! thou shalt be rich, accounted of, great, and come to preferment, if thou wilt not be so precise: none are so singular as thou but fooles and beggars.

Q. *But when he knowes he cannot finally prevaile, it seemes foolish for him to tempt?*

A. Yea: If his wisedome were from above; but it is *earthly, sensuall and divilliſh*: Therefore he goes against the edge of his wisedome, even as his instruments doe, defiling themselves in the things they know. If ever hee knew any, hee knew our Saviour to be out of gun-shot; yet out of his fulnesse of malice, hee assaulted him bitterly. If hee cannot keepe the people of God from heaven, yet let it availe as it may, he will see if hee can make them halt to heaven. And yet I may add, that hee hopes well to get many to himselfe, who as yet seeme far enough off; his hopes are impudent, *Mat.* 12. 44. he saith, *I will returne, and bring seven spirits worse, &c.* He knowes not but he may doe so with any; but to be sure, he will not faile to try: and prevailes with too many.

Satan tempts against the edge, because he is malicious.

Math. 12. 44.

Q. *Proceed to the temptations themselves?*

A. These concerne the godly (for of the other I speake not here, but in the first part,) since that these are Tempters both to themselves and to others; and they are ruled by the *Prince of the ayre, who rules in all the children of disobedience*, *Eph.* 2. 2. and leades *them as the Oxe to the slaughter*, out of their fat pastures, and according to his will, 2 *Tim.* 2. 26. Therefore, (to returne) these concerne them either in the point of their calling to be the Lords; or in point of their estate being called.

The ungodly are Devils to themselves.

Q. *In how many respects about their first Calling?*

A. Either in Gods preventing call, or his assisting, or his perfecting. Touching his preventing, thus: No sooner doth hee see any sinner make toward the voyce of GOD, to looke into his old course, or hearken after a new; but presently he sets upon them even in their entrance. First, By presenting old sinnes, with all their circumstances, order of them, number, hainousnesse, continuance, long contempt, &c. to dismay them from possibilitie of conversion. If they answer him, they had more neede to seeke mercy, he tells them, Its too late,

1. About calling. The Temptations of the godly are three-fold.

1. About Gods preventing grace, and how?

God will not take the leavings, they ſhould have given him their beſt ſtrength, courage, time, &c. Or, hee aſſaults them with their weakeneſſe of capacitie, or memory, gifts, or parts, that they ſhall never compaſſe ſuch great things; Learned wiſe men are too little for them. Or hee diſcourages them with their husbands ill will, the loſſe of fathers love, and land; the worlds diſdaine, the reproach of their old companions, yea, perhaps brethren and kindred: Or, that the things they muſt forgoe both in liberties and luſts, are more than they can beare: that they ſhall never endure the trouble of repentance, and change of heart, or at leaſt they will be of another minde when charge and trouble comes, and ſhall never perſevere to the end. But, O Satan, avaunt! The Lord hath prevented me, and drawne me out of darkeneſſe: ſhall he ſuffer me to periſh in light? No; as thy firſt aſſaults, ſo his grace will be moſt eager in my entrance to hold mee out of thy clawes, and from revolting.

2 About his aſſiſting grace.

Q. *How tempts hee in the aſſiſting grace?*

A. Eſpecially in the firſt workes of the Law, hee corrupts the minde and ſpirit, both in the enlighning part, and the terrifying. The former, hee abuſeth to multiply the feare-full view of ſinne: The latter, to make terror intolerable. He tempts to be weary of this Diſcipline; tels them, ſome good people never had terror; that it will ſpoyle their natures, (and ſo it will in a ſort) that they were beſt to put it by, for feare of melancholy, and theſe Preachers will kill them: let them be merry, and ſport themſelves with pleaſures, with eaſe and libertie, and then their ſenſes will be freſher, themſelves fitter for good. Now they are but dulled, and the Preacher will caſt downe ten, ere comfort one; and therefore leave off with ſmall trouble rather than great: and, terror is not converſion neither, it can doe no good, but kill. And when many are thus ſnared, they deſtroy themſelves by violence, deſpairing of any helpe. But if they grow to ſome hope by the Goſpell, (and not to make their hell another heaven,) then hee tempts them about the condition of the Promiſe, either for kinde or meaſure, that they never ſaw that ſweetneſſe in Chriſt which ſhould breake their hearts; they never mourned enough, nor hungred, nor tooke paines aright, nor prized the Promiſe; or if they did, yet for neceſſitie, or elſe out of ſelfe-love? Alas! they have deſpiſed the

Goſpell

Gospell it selfe, and can grace save them that have hardned themselves as well against it, as the Law? Besides, they see others called home long since, themselves behinde; they are so vile, hardned, unworthy, cannot pray, meditate, and therefore, God may doe much, but they are daily worse rather than better; and so in the rest: it is not condition can save them, but faith: They seeke not Gods glory, but themselves.

Q. *And how in the worke of Beleeving?*

A. Here he labours to hold them under, especially by their irkesome bondage. Oh, saith hee, Faith is onely of the Elect, and thou art none: it's the free gift of God, and he may deny it as well as grant it: Many have come to the birth, and have dyed so; and to beleeve, is a greater thing than to talke of it. Sometimes he makes it lesse than it is, to puffe up the heart with presumption: Or, he hides the vertuous favour and strength of the Promise, the simplicitie, the faithfulnesse of the Promiser, and the offer. He tells them, if they beleeve, they must be changed, (Which is hardest of all.) The Apostle, 2 *Cor.* 4. 4. summes up the whole matter briefly, He blindes the eyes of unbeleevers, that the light of the glorious Gospell should not shine unto them: and so holds them in feare and infidelitie: yea, rather than faile, he will seeke to pull downe the whole frame of God over their head: fill them with temptations about the truth of the Scriptures, as if they were but fables, as if Ministers preacht their owne fancies: He poysons them with melancholicke distempers and feares, askes them how they know whether this Word (which they so cleave to,) is the Word of God or not? Puts worse temptations into them; namely, whether there be any God or no? And (most usually) keepes them, betweene the doubt of the Condition, and the doubt of the Promise, to be alway at uncertainties. But, oh poore soule, how shalt thou know thy Election save by beleeving? or what is that freedome of God, save his bountie to the miserable, and who are worthy (*Rev.* 3. 4.) save those who are made so? Looke backe to that I have written in Part 2. Article the last, and God stay thee by those Answers! The third, In the perfiting grace. *Rev.* 3. 4.

Q. *Proceed to his temptations of them that are called?*

A. These concerne them either in point of their faith (and as touching the former, he tempteth two wayes: either about the being, or the life of faith;) or else, secondly, their obedience. A second sort of Temptations concerning the already called.

Q. *How.*

1 About their faith; either in her being.

Q. *How about the being of faith, doth he tempt?*

A. Thus: he takes advantage of the weake setling at the first, and by that unrenewednesse of nature, which opposes this spirituall grace, hee seekes to overthrow them in the holding of their confidence. He knows this is their onely prop, and therfore sometime by shewing them how poore their fruits are, or how small their humblings were, or what selfe-love is mixed with their faith, or how deadly and dully they walke, or that they cannot appropriate Christ in each part of his merit, or by the like: he concludes their faith is but temporary, and no faith of the Elect. And at such a bay he holds some for lacke of knowledge, that they yeeld and are ready upon the least Sermons touch, or observing of other mens confidence, (for many are too confident) or upon the occasion of any meanes to bee used, or duty to be done, or crosse suffered, or the urging of any priviledge of a beleever, to start and say, yea, if I had faith! But I have none. Poore Creature, if ever thou hadst it, thou yet hast it: and therefore hold that thou hast got, 2 *Ioh.* 8. And dispute for grace and thy selfe, not against them.

Of her life.

Q. *How about the life of faith?*

A. Exceedingly. For in truth, this proves the other. Hetherfore knowing what advantages he hath in this by either that naturall ease, sloth and awckneſſe to enlarge the truth of one promise to all: and partly that willing want of Christians in this point who chuse rather to soder with God in duties, than obey him in nourishing their faith daily: he doth very much prevaile: and by the small life of faith, seekes to destroy the being of faith: If thou hadst but faith as a graine of Mustard-seed, thou mightest remoove mountaines: But alas, what faith hast thou, who canst not beare such a slight crosse, a petty fillip of the finger, an ill word for thy profession, the losse of a little matter, Cow, or Horse? Nay, many that want faith, can beare more than thou. If thou livedst by faith, either in states, meanes, graces, or duties, thou wouldest bee otherwise than thou art? not so soone unsetled: not so little growing, not so defective in the measure of grace, in uprightnesse, in integritie, &c. But let the Reader read of this in the second Article of the life of Faith. Take from Satan his chiefe weapon, thy careleſſe neglect, and the Lord shall sticke to theo in point of weakneſſe.

Q. *How*

Q. *How doth he assault in point of obedience?*

A. Either he tempts them about it, or against it.

Q. *How tempts he them about it?* 2

A. Thus: he buffets them in their comfort therein. For whereas its Gods will that he that walkes uprightly, should walke safely & sweetly; loe, Satan separates the end from the meanes. An hypocrite separates the means from the end; looking for peace where there is no uprightnesse. But here the stratagem of the Devill is contrary; and therefore, either he hides that from his eye, which should be his maine comfort in all faylings: or else takes vantage by that which should be his humiliation, to be his utter discouragement. And indeed; he is rightly himselfe in this: for as in the former point he belyes God to the soule, as if he could not support it for ever by his promise in the life of faith, as *Heb.* 13.8. so here he belyes the soule to it selfe, and holds it in bondage. And although he cannot rob it of the truth of grace, yet he robs it of the comfort thereof, chooSing to play at any game, rather than sit out. For the former of these, what is the joy of a deare servant of God in his poore obedience, duties, Sabbaths, but that of *Hezekiah, O Lord, thou knowest I have beene upright*! This the Devill hides away from the soule in point of comfort by it, as if it were little worth for lacke of measure. And then, whereas the want of measure, integritie, fruitfulnesse and constancy, should onely humble them, loe, it dejects them: Oh (say they) what good doe I, what serve I for? a very clod of the earth; what wife, husband, friend, neighbour or stranger fares the better for me? None live so as I? so barren! Oh put case it be true, it should abase thee, but seeing there is uprightnesse, it should not dismay thee! And looke what the poore Christian doth most note by himselfe to be amisse, that Satan takes for granted, to doe the soule most hurt by; Loe, these sinnes thou confessest, therefore of thy own mouth God may condemne thee. No, wofull enemy, for he that confesses and forsakes them all, and would be as fruitfull as he is honest, as wise as he is upright, shall not be cast off. Oh! the wofull bondage that Satan holds many a sad heart under, (though sincere,) by melancholy and feare.

About their obedience.

Heb. 13.8.

Prov. 28. 13.

Q. *And how doth he tempt against obedience?*

A. Sundry wayes hee labours to bring the soule under sinne, to renounce a good course, to be slacke, remisse, loose, common, prophane, unprofitable, even by consent. And this is his most naturall temptation. For, as he is exceedingly wicked; so, its little

Or against it. By bringing under the Soule to sinne.

little to him that comfort be ſtopped, except the conſcience be waſted; now that he knowes ſinne againſt knowledge will doe; and hereby bring God againſt a man alſo. As *Balaam Num.*31. 16. ſeeing Sorcery could not curſe *Iſrael*, ſought to lay blocks of ſinne before them, that God might curſe them: Oh! what a May-game was it (thinke we) for him to ſee *David* foyled by Adultery, *Noah* by drunkenneſſe, *Lot*, by inceſt, *Hezekia* by pride, *Peter* by revolt? How doth ſuch ſucceſſe put hopes into him, to keepe and practiſe his Trade upon the beſt? Therefore here he uſes all meanes to bring his purpoſes to paſſe. He takes vantage of each thing. Firſt, Hee markes his ſeaſon and time, when the heart is moſt naked, unarmed, at eaſe, (as *Abſalom* noted *Amnon*) lying moſt open, and being ſwept and garniſht; which perhaps, another time would have beene armed, jealous, and fearefull. Thus *David* in *Bathſheba*: He concurres not onely with the corruption of the heart as before: but ſecondly, with the conſtitution and complexion of the ſpirit of nature in a man: Is hee propenſe to luſt, to uncleanneſſe, to jovialneſſe, to ambition. Oh, (ſaith he) he is mine! I will tempt him with meet baits. Thirdly, He watches the accomodation of occaſions; as when acceſſe of chearefulneſſe, or of ſadneſſe, of praiſes or diſgraces, of welfare and ſucceſſe, or defeat, or the like; and when the ſpirits are open, then is his opportunity to worke the heart to wanton ſpeech, to riot, to wrath, and diſcontent, to ſwelling pride, to oſtentation of gifts, to the making away of a mans ſelfe, and the like. Fourthly, Hee will make uſe of their beſt graces and Priviledges: all men know you well enough to be one that make conſcience, you may doe ſuch or ſuch a thing, and no man ſuſpect yee; therefore be not ſo nice in trifles, defeat an Orphan, oppreſſe the fatherleſſe, falſifie the truſt repoſed in yee, &c. Fifthly, Sometime of ſecrecie of time and place: who ſhall ever find it out: who is here (twenty mile from neighbours) to diſcover thee? Sixthly, By fine colours of pretenſed meanings; as *Ananias* and *Saphira* meant well to the Church, why might they not meane well to themſelves? So by colour of Iuſtice, my paines have beene ſuch and ſuch in buſineſſe for others, why may not I pay my ſelfe ſo and ſo, they being never the wiſer; and perhaps never the worſe, as the caſe may ſtand? As once a wretch ſpake of money given him for the poore, who is poorer then my ſelfe? Seventhly, By

Numb. 31.16

1. way.

2. way.

3. way.

4. way.

5 way.

6 way.

7 way.

their

their falls, to drive them to ſinne for ſomewhat, rather than to be puniſhed for little, over-ſhooes, over-knees: So, by comparing themſelves with worſe than themſelves, to bee bold and preſumptuous in liberty-taking: By the oft ſhunning of ſinfull occaſions, to venture beyond their calling, and ſo be ſnared. Nay, by truths of God, both in examples of the Saints fals, why maiſt not thou doe ſo and repent? And in rules that the beſt men have their infirmities, and therefore why ſhould I bee free? Infinite is this field, (let the reſt of the ſheaves bee brought to theſe bands:) but if he can ſo dazle the heart till he have ſnared us, he will be content we ſhall afterward ſee in what pickle wee are, get out how wee can? Theſe for a taſte, although I might ſay that his oppreſſing the ſoule being thus fallen, that it might not riſe againe; with-holding the ſight of mercy, encreaſing either ſtupor of conſcience, or ſlavery of diſtruſt, and ſo whirling off *the ſoule till death, is worſe than the former.* But I ceaſe.

Q. *What is the third let? Can the world let us alſo?*

The third generall Let, The World.

A. Yea moſt dangerouſly; and that by defiling the mindes the wils, and courſes of men, both in doctrine and manners. See *Epheſ.* 4. 14. *Rom.* 12. 2. 1 *Ioh.* 2. 16. And again, 1 *Ioh.* 5. 19. (*Lyeth in evill*) as in the ſequell ſhall appeare.

Epheſ. 4. 14.
Rom. 12. 2.
1 *Ioh.* 2. 16.
1 *Ioh.* 5. 19.

Q. *But how can this be? ſhew it plainly.*

How the world may be ſaid really to defile?

A. It both containeth in it all evill, and ſetteth it forth, and is it ſelfe ſet on fire by the Devill, who is the Chapman of it, to ſet the gloſſe upon them, and to vend the wares of it. For the firſt of which; ſee that in *Iohn*, *All that is in the world, is the luſt of heart, luſt of the eye, pride of life.* He ſpeakes of theſe not onely as the appetites of bad men, but as worldly objects This Ware then being the worlds Merchandize and Staple, no wonder if ſhee defile. For the ſecond, Shee is carefull not onely to keepe in her Ware-houſe, but to lay forth upon the open ſtall, and ſet out to ſale theſe Wares in the moſt buſie manner that can be: No Market, or Fayre, no company or meeting, no family, or place of reſort, but ſauoring theſe commodities; eyes gazing, feet walking, hands reaching after, tongues jangling, members of body, and powers of ſoule attending and acting this Merchandize: and therefore Saint *Iohn* ſaith, *The world lyeth in evill*: ſaped in the Converſation of it. For the third, The Devill, the God of this world, and Lord of this Staple, and Common-wealth, to whoſe banke and Exchequer all this

this cuſtome and Tribute goes, (I meane hell) is not wanting both to ſuppreſſe all meanes which might marre this Market of Miſchiefe; and is at hand to unite, to acquaint, to accomodate theſe wares to all Cuſtomers (as their minde moſt ſtands to one more than other) that the buyers are as forward as ſellers, and ware as plentifull as either; and he wants no skill, nor policy, nor art to put off his wares, that they lye not upon his hand ſo, but he may live richly upon his revenue. Therefore no queſtion but the world is a wofull let.

Q. *Wherein ſtands this, and how manifold is it?*

The world is either the dead world, defiling.

A. The whole world of evill may bee called either the dead world, or the living. I call it not dead, as if there were no perſwaſion in it, but to diſtinguiſh it in the manner of perſwading.

Q. *What meane you by the former?*

A. Not onely that the world is dead in ſinnes; but this, that the world, though ſhee doth not actually ſpeake out, yet her very guiſe doth defile and delude, and that in two particulars: firſt, Examples: ſecondly, Errors.

I By examples. And that,

Q. *How by her Examples.*

A. In theſe reſpects; 1. By imitation of them: 2. By exchanging them: 3. By the ſtreame of them. Touching the firſt; As in Droves the former Oxen or Sheepe lead all the reſt; ſo ſenſlenneſſe leades on ſinners by each others examples. No way to defile and ſcatter ſinne ſo eaſily as this; rules would not ſo ſoone do it. We are very apt by the eye or eare to follow bad, becauſe it goes with the haire. Inward luſt tickles; but examples doe much more perfect ſin: *Exod.* 22. 2. *Follow not a multitude* (or the great ones) *to ſinne*, When Miniſters, Magiſtrates, Learned ones, ancient ones, and the greater part of theſe be ring-leaders, people, ſubjects, ſimple, young, eaſily follow. Hence that phraſe *Rom.* 12. 2. *Be not faſhioned according to this world.* The world hath a faſhioning qualitie in it, and one Ape will follow another: Man is ſociable: and as thoſe that live in Cities, learne more than poore people in a Village; ſo, ſinne committed in the view of many, taints more than concealed, or private. As wee know a thing conveyed by a Pageant, or a ſong, ſinkes deepeſt; ſo here. That which men catch up in Ale-houſes, Play-houſes, Fairs, meetings, hath a peculiar fitneſſe to enter. The parents example ſaith nothing, but ſpeakes moſt ſtrongly.

1. By imitating them.

Exod. 22. 2.

Rom. 12. 2.

Q. *How*

Q. How doth the world defile by exchange?

A. When no sooner one hath lickt up a bad example, but presently hee retales it and gaines thereby. As it is in Fame it encreaseth by passage; so with the sinne of the world; Men thinke they must adde somewhat of their owne, to the ripening and making up of it. If the Father teach the child to sweare, he will teach his to forsweare: If one teach theft, another will teach sacriledge: So it comes to passe, that sin abounds, and is growne out of measure sinfull; each man putting in his owne art, skill and experience to the common stocke. Its our nature if we have a seed, to sow it, and see the proofe of it; and if a gift, to put it to use. Every one sowes this Darnell and Cockle; and sinne having had long time to practise, is growne rich, plentifull, selfe-supporting, able to defend her selfe by all trickes, invention, equivocation and devices. As hee said of a decaying world, wee are dwarfes, and our children will bee gnats; so I of the encreasing, We are strong men and the next will bee gyants; Wee commit it, they will bee hardned and naturalized into a custome of it; defend, extenuate, and maintaine it. 2. By exchanging them.

Q. How doth it hurt by the streame of it?

A. By the violence and irresistableness thereof: For sinne in the two former, will soone amount or streame of universalitie; so that none almost will bee found to resist: and then as the necessitie of an armed theefe is upon a naked Traveller, so is the streame to particular persons. As the *Sodomites* said to *Lot*, *Shall this man rule over us*? so saith the streame of sinne, Who shall controll us? What are they wiser than the world? When that which is evill is done by priviledge, then it's come to a streame. As in Nationall vices; drunkennesse in *Germany*, pride and state in *Spaine*, uncleannes in *Italy*, &c. Thus we see this peece of the dead world hath yet an objective life in it selfe. 3. By the streame of bad example.

Q. What is the second part of this dead world, the error of the world?

A. It is that which in one word the Apostle elegantly and pithily, *Ephes.* 4. 14. cals the Dice-play of men, and *cunning craftinesse, whereby they leade aside to deceive.* Read it, and marke it. And it stands in the Art of the world in men-deceiving, And you may judge it by these five branches of it. Error, first of: 2. part. Of the dead world, error of the wicked. Five-fold.

of tradition: secondly, of scandall; thirdly, in base and blinde custome; fourthly, conceit; fiftly, cooseñage.

Q. *What are these? explaine them?*

1. Tradition. *A.* The first is of tradition, which is when sin prevailes by succession from man to man: Thus the errors of Popery: and old ones new minted, pleading antiquitie. Read *1 Pet.* 1. 18. hee tels them they lived in sinnes taught, and obtaining by the tradition of their fathers, from age to age. As its reported of that heathen King when he was brought to Baptisme, shrunke from it, asking, whether more of his predecessors or fewer had beene Baptized: and hearing that fewer had beene, refused it, saying, I will doe as most have done. Men rather love to erre with a current of interpreters, than to speake true with one. So those *Samaritans:* compare 2 *King.* 17. last, with *Ioh.* 4. and behold what error will doe!

1 Pet. 1. 18.

Q. *What is scandall?*

2. Scandall, what? *A.* When the world, glad to rivet her selfe in evill, deludes her selfe with the offences of hypocrites; and by their scandals layes blockes in mens way, that they might stumble at the truth. *Woe to the world because of offences:* (both given and taken) God justly suffers damnable hypocrites to play their parts, both to detect them, and to snare the prophane: Thus *Paul* 2 *Tim.* 3. 13. *The wicked shall waxe worse and worse, deceiving, and being deceived.* Loe yee, (say men) what this great preacher, or professor is become! and even of this stampe are they all: neither barrell better herring. By this error, thousands are quite overthrowne.

Mat. 18. 7.

Q. *What is Custome?*

3. Custome, what? *A.* It is that error which deceives by prescripton of long use. Thus divorces prevailed to bee lawes among the *Iewes*, being lawlesse things, because *Moses* had permitted them: and so at this day, Customes of Games, Dancings, Faires upon the Sabbaths, Wakes, and drunken feasts, with a hundred such upon such dayes are swallowed without any scruple. Custome growing another nature: every Preacher, Magistrate, and Law pulling them up, saving those that trie. That old Cannon of the Greek Councell still being in force, Let old Customes prevaile. Good ones are puld up as a tender new-set plant; bad ones, as old Okes.

Q. *What is conceit and opinion?*

A. Erro

A. Error against goodnesse, by prejudice: See *Act. ult. Wee know this Sect is every where ill spoken of.* This is the worlds leaven in the three pecks of meale of mens perswasion till all be leavened. Thus wicked men to confirme themselves in evill, take up base, triviall conceits and errors against the way, the servants and Ordinances of Christ, which being once given out, prove irrevocable: See *Math. Cap.* 28. 15. The Priests gaue large money to the Souldiers to give it out that Christ was stollen away: and this prevailed long after against the resurrection. So men speake of the godly, Tush, doe yee beleeve them? I warrant yee they can breake their promises, bee as hard and covetous as others; this new learning never did good; wee lived better ere it came: there was better house-keeping, and love among neighbours: your greatest professors shutting up their doores, and living in some corner of *London* to spend all upon new fashions, or else to hoard up for their Children, (which is too true.) And so they speake of the good Ministry; they doe but drive men out of their wits: they are factious and turbulent. And in old times, the world reported of the faithfull, that they met in the night, and after their devotions, put out their lights, and fell to uncleanesse: with a thousand such. 4. Conceit & opinion, what?

Q. What is Cooseuage?

A. That Trade, of which mainly the Text treats, *Ephes.* 4. 18. whereby false Teachers, Schismatickes and Hereticks blanched their conceits: wresting their wits to abuse the Scriptures, to set false Colours upon their opinions. And so the subtill and cunning devices which drunkards, and the like, set upon their sinne. So, the cheating chapman hath his glosing protestations, colors, and trickes: that harlot *Iezabel* abused fasting to cover her murther; the Strumpet in the *Proverbs* saith, *Shee hath payed vowes*: when that Woman came with her circumstances to *David*, hee asked, *Is not the hand of Ioab here?* So may we say, If the Father of lyes and trickes were not in this world of cogging and cooseuage, how else could it deceive so as it doth? 5. Cooseuage what? *Ephes.* 4. 18.

Q. Proceed to the next Branch of the living worlds defilements: wherein doe they consist?

A. Partly in words, partly in deeds. The former are the open corrupt Counsels of sinners, or their secret insinuations. 6. The living world.

Prov.7.18. Of the former, ſee *Prov.7.18.* the harlot tempts her Paramour, *Come let us take our fill: my husband is farre off.* And the theefe, *Prov.1.13.* *Prov.* 1.13. *Caſt thy lot in with us, we will have one purſe.* But more cloſe ones are ſuch whiſperers as the Apoſtle cals, *Privie corrupters of minds whoſe words fret like a Cankar,* 2 *Tim.*2.17. Thus ſome doe whiſper in ſecret againſt Magiſtracy, and good Miniſters, and againſt many others, againſt governement of parents, entiſing their children, ſervants, yea, wives from their loyaltie. So doe wicked Preachers ſcatter their falſe tenents or principles of prophaneneſſe to taint mens judgements or manners. Thus young novices are beaten off from their zeale and hearing: I would ſcorne (ſaith one) to be tyed to their girdles. Thus in Vniverſities and Schooles, there are infinite corrupters of youth.

Q. *What are the deeds of the living world?*

A. All their wicked malicious, cruell intents, threats and purſuits of the godly to quaſh them, and to uphold their owne Kingdome: As thoſe Scribes and Phariſees had a Law to crucifie Chriſt, though they made it for the nonce: And *Daniel 6.* thoſe enemies of his. This trade were infinite to rip up. As Popiſh machavillian plots and deviſes to diſmay, to ſuppreſſe and deſtroy all puritie of Doctrine and power of Religion. Witneſſe their inquiſition, priſons, cenſures, and torments, both ying in waite for the precious ſoules and bodies of men: and ſacrificing of them unto their God *Maozzim*, wherein they doe whatſoever the Devill their Father hath taught them, with abſurd, unreaſonable, and implacable hearts to the Truth. What doe not Papiſts at this day? Witneſſe their coſtly, curious, unwearied vigilancy and enquiry after any ſuch as have but once muted againſt them, either forcing them to abjure, or oppreſſing their liberties, ſtates, and lives.

The deeds of the living world.

Witneſſe that incredible inſulting inſolency, wherewith having gotten them, they crow over them, and cruſh them. Witneſſe thoſe politique devices they have, by their Promotions or feares, to ſeparate even brethren themſelves, that ſo the truth might bee traduced by their differences, that one might adde affliction to the others bands: and themſelves, might reigne in their diviſions, and cruſh them both in time. Witneſſe thoſe ſufferings of ſchiſmes and novelties, which rend in two the truth, without any inquiry againſt them: that ſo they might

might keepe their owne Kingdome quiet, while others are about thier private opinions. Witnesse their foysting in by degrees here one, there another dangerous tenent, overthrowing the foundation, and so the power of Religion: their bolstering up such as serve this turne: crossing all both persons, causes, and occasions, which might impugne them: Their poysoning of their novices with Preferment at the first to drinke in their doctrine; Their abandoning of Preachers, except in their Lent fast; and setting up their Traditions farre above Christ and the Ministry of faith or repentance. And thus I have gone over this whole Doctrine of the Lets in the three parts thereof.

Q. *What now is the use hereof?*

A. Large and plentifull, I will but touch the heads; and first it should be usen of Instructiō to us, to be humbled, to be comforted, and to long after a full redemption. For the first, Its humiliation to the best of Gods children, for their selfe-love, and for this misery that lyes upon them. For marke it, what out-cryes doe we make if any man wrong us in our bodies, goods, or names, lives or liberties? (and indeed it is true, we have bitter enemies,) but oh poore soules! who is such an enemy, such a Traytor, such a Devill to us as our selves? At home begins our sorrow and our woe; in our bosomes are those evils of pride, prophaneness, hypocrisie, and selfe-love, which bane us; and what they cannot doe of themselues, they doe by others, setting dore open, and letting in Divell and world to rifle and rob us of all; without which, no enemy could hurt us. Learne wee truly and cordially to cry out upon our selues for all this misery which in this vale thereof, lyes upon us. *As Paul, Rom. 7. O miserable man!* Why? This body of death, and world of sinne creates a world of sorrow in us; of annoyances, feares, doubts, strength of lusts, little growth, errors of wicked, deadly feud of Satan, melancholly, crosses, bad times, poverty, bootlesse wrongs, hardnesse of heart, harshnesse to the yoke of Christ; an unbroken, carnall, pusillanimous, froward, impure heart: Are not these sorrow our belly full, to us, at the best? If God alayed them not with inward supports, who should endure them? Oh! so it must bee, yet let us mourne under our bondage, such as are led into captivity, are no merry folke; witnesse they who hung their harpes on the Willowes, and were so ful of anguish, that they could not sing: *How shouldst thou, poore soule, in a strange land?*

The uses framed according to the former three Letts.

Vse 1. *Branch.* 1.

Rom. 7. 24.

Psal. 137. 3.

Branch 2. Secondly, Yet let this comfort them for the present, that it is no other wise with them in this their sorrow, than that wise God, their good Father, hath allotted them, so that if they feele their burden they may cheere themselves with this, They are as God will have them, it's their pilgrimage, their way home, their *Bacha*, their warfare, the Lord will worke them triumph out of these battels and combats: he will purge them, and conforme them to his deare Sonne by them; and even the sinne and penalties they here endure, yet are conforming and moulding things to make their victories sweeter. It is not well with them (they may say) but it shall bee; they see it a farre off: if this were a life of perfection, if any of the faithfull were exempt from the like, then this were cause of all, and onely mourning. But here the best of our perfection, is the sight of our imperfection: wee are as well on it, as our head: while he was here in this strange land, he could neither be rid of our sinnes, nor of infirmities, or enemies, but afterward he knew no more. Very gladly, therefore, will I be glad even of my desertions, and tentations: to me its a sure signe of consolation; to them, of confusion, and that of God; I onely waite my time to bee perfectly redeemed.

1 Joh. 1. 8. Prov. 24. 16. Esay 64. 6. 2 Cor. 12. 9.

Branch 3. Thirdly, Waite for that with longing, as *Paul* did: *Rom. 7. Who shall deliver me?* Bee not so well apaid in this smalnesse of thy grace and measure (because it must be so) that thou shouldst be willing to have it so: no, let it make thee long, and stretch out thy necke afarre off, after thy Redemption; and when thy knocking off drawes neere, lift up thine head. Here is my Pilgrimage: when shall I come to my Fathers house? How long, Lord, holy and true, how long? Lye under the Altar, and cry till God answer thee. Count them happiest that are gone before, and put off their harnesse. Oh when shall I follow well after, and overtake deare husband, wife, and friend that have got the start of mee? Lord, here is not the place I looke for; here is an handfell and earnest; but, Lord, even my very faith and hope (which are my best graces in travell,) are but releefes of misery for a season, even these should here cause me to cry out for the Christ of a better life; saying with *Paul*, *If our hope were here in Christ only, of all other I were worst*: Faith, and Hope, and Patience, and Hearings, and Sacraments shall cease; if then therewith sin and sorrow cease not, what is my best, but misery?

1 Cor. 15. 19.

but

but as long as I have Christ for hereafter, I care not he will pay for all. If here to be a little eased of my feares bee such a benefit, what is it to be quite rid of them? I here to be guided by faith, what there to need none? If here to hope for a good end what there to enjoy the thing hoped? If here to live a barren, poore, sad life, patience mixt with impatience, knowledge with error, faith with infidelity; what there to have the use of them taken away, and Christ made mine wholly, fully, all love without defect, joy without mixture, peace without disturbance, Christ in his kind, blessednesse and perfection? Hee was not given me to be some grace and more sinne; but all grace, and no sinne: then I shall not see him through this grate of my prison but with open face, as he is, and as he sees me. Oh Lord, this coast of the present world, so dimmeth and darkens that coast of heaven, that I cannot behold it! Turne thy love-tokens, oh Lord, once at length into presence and fruition, and shew me thy glory!

Q. *What other uses are there?*

A. Exhortation, and that in generall; first, to resist all these wofull enemies of our peace. It is a word soone spoken, but of long and hard practice; to stand, I say, upon our guard, therefore a little I would direct about it: though I feele my selfe in a sea of matter, yet I will send my Reader to large and godly Treatises of this vast argument, and my selfe cull out two or three directions best agreeing to my drift. Personall lets require speciall conference. *Use 2.*

Q. *Begin then first with the first annoyance or let, which is our owne corruption: how is that to bee resisted?*

A. I will mention three wayes: 1. The spirituall combat ere sin be brought into the act: 2. Watchfulnesse against outward occasions and temptations 3. Wisedome after we are fallen. Three wayes to resist our owne corruption.

Q. *What is the duty of the Combate?*

A. It is the exercise of that holy Principle of the Spirit of the new Creature, which perpetually fighteth against the flesh in the regenerate, Let this bee perpetually maintained, and the hand of Faith, or of Christ, rather be continually jogged by us, for the lively quickning grace thereof, to resist our inward selfe-temptations: *Gal.* 5.17. *The Spirit lusteth against the Flesh*; and yee cannot be as ye would. There is in the New Creature a renuing throughout in every part, yet not throughout in all. As in a dead I The spirituall Combate. *Gal.* 5.17.

Palsey, all one side dead, yet the other wholly alive. How doth the living part fight against the dead? If a man should have a dead carkasse bound to his backe till he died, were it not an heavie plague? would it not be irkesome? So this body of death to the living part of the new Creature. Oh! mourn and grone it out: The Physitians say, *Every deep sigh spends a drop of bloud*, Oh! that thy grones might consume this bloud? I likened it before to *Peninna* 1 *Sam.* 1. Let *Hanna* then be to *Peninna*, as she to be sure will be to her: Shee will not see the least looke of *Elkanna* towards her, the least love-token, not one nights lodging, not one cast of favour, but shee will pine at it, upbraid her for it, vexe at, and grudge her the least drop. Oh! let *Hanna* doe so to her: Let her all that shee can, get into her husbands heart, and the more shee is envied, the more let her cling to him, that his love may support her against her enemy: let him bee to her above all her feares. Oh! if this were, how happy were we.

1 Sam. 1.

Its said of *Rebecca*, that shee *was weary of her life* for *Esaus wives* (as I noted) and wisht them out of doores. Let us bee like her; and say, Oh Lord! these base dogging thoughts of sinne which breed ill affections, and threaten to breake forth daily into action, how noysome are they? When *Rebecca felt a strugling*, shee asked the cause of the Lord; and hee answered, Wonder not, *there bee two Nations in thee, a cursed, and a blessed one*; one whom I have hated, another loved: it must bee thus, wait thy time, pray for a good travell, the whilst thou must beare this strife within thee. So doe thou; doe not onely beare it, but maintaine it also. Say to the Lord I can never shun evill, but I am the more tempted to it: never ensue goodnesse, but I am driven from it: Lord why is it thus? Oh quicken up that love, that Image of thy righteousnesse, that seed of God, that inner man of the spirit, which may present thee so to my soule, that thy sweetnes and love may cause the Image of old lust to be despised, & decay daily more and more: Create in my soule that holy nature of thine which may for ever abhor, foile and conquer this flesh, and the opposition of it in me: Thou, oh Lord, art as holy as sinne is wicked. Oh Lord shew it, and the prevailing nature of it, let it burne upon the Altar of my soule, against the Altar of corruption: Oh that I could find but one day of many, that I were mine owne, and free to righteousnesse, rid of my cumber and clog!

clog! That I could feele those secret motions and instincts of sinne in me, rebelling against thee, tickling mee, snaring and leading me captive; being as sensible and awake to marke and discover them, and nip them in the necke, as they are to annoy me.

Q. *What is the second dutie of watching?* 2

A. Continually to observe and prevent occasions offered, when we cannot foile inward motions. Cut off her provision, and starve sinne. As men deale with fields of weeds which they cannot root up, they hooke them, and so kill them by oft cutting off their tops: so doe thou with occasions, objects, counsell provocation to thy wrath, revenge, covetousnesse: maintaine a sound desire to abhorre them, that they never enter thy trenches. The welcomming of objects is as the casting of oyle into the fire. As *Iob* for his sonnes, so be thou for thy selfe, *Sacrifice daily* for mercy of prevention, removing of vanities which might annoy thee, especially naturall ones; or if offered, yet for grace to defie them, and goe to worke by a promise. Iealousie and feare are blessed from heaven to preserve thee: as the eyelids are made moveable and winking, by nature, to keepe out any mote or annoyance. If this watching heart against objects were kept, and no roguish stragler suffered to passe without stop and examination whence and whither how sweet should our course bee? Reade Article 4. in this point. Watching.

Q. *What is the third dutie of Wisedome upon our falls?* 3.

A. Not to be kept in bondage by Satan in point of our recoverie out of our falls, if we bee slipt into any; but speedily to gather up our selves, ere we be hardned; *Ier.* 8. 4. *Shall a man fall and not arise?* Be not sullen as the loaden jade in the slough that will not stirre to get out. If Satan get thee at this bay, hee hath his hearts wish. But rather goe backe, wound thy soule for thy revolt, seeke to the Lord for staying of thee; if thou have beene bold with the Lord, recall thy selfe, let thy heart smite thee, and say, *I will doe so no more*, *Iob* 40. 4. and so lay hold upon the Promise, repent and doe thy former works, bee zealous and amend. Doe not soder up thy breaches with a dead heart weighing good actions against bad, which will harden thee: but returne to him whom thou hast sinned against: *Ephe.* 5. 29. *If thou have beene angry and sinned adde not drunkennesse to thirst*; wrath and malice and revenge, to thy passion; but *ere the* Wisedome.

Sun goe downe, go to God for mercie, and put it to an end, that the next Sun-riſe finde thee not hardned.

Q. *Proceed to the two next: what courſe is to bee taken againſt the other two enemies, Sathan, and the World?*

Remedies againſt Sathan and the world.

A. I remember that twice alreadie I have ſpoken ſomewhat which might fit this argument: once in the point of Mortification; and againe, in the grace of Watchfulneſſe. Therefore, (beſides that hath beene ſayd) put on the compleate armour of proofe, appointed thee by the Lord in this caſe, and keepe it cloſe to thee, weare it, and walke in it as the Armour of a Childe of light, as the harneſſe of the Militant Church, and each member of Chriſt, bleſſed by him to that purpoſe. They be not as Pope holy ſwords, or Armour bleſſed by a ſinfull wretch to no purpoſe; but bleſſed by God, and they ſhall bee ſo. They bee not charmed weapons, but ſtrong in God to caſt downe Holds, and Forts of ſtrong enemies. Firſt, therefore let me give thee ſome generall counſell, and then a few particulars, about the peeces of the Armour. For the generall, theſe two: Firſt, get wiſedome to diſcover and diſcerne his temptations. Then ſecondly, bee armed againſt them. Firſt, I ſay, diſcover them: The Apoſtle thought hee ſpake a great word, when hee ſayd, 2 *Cor.* 2. 11. *You know his devices*; as if a man warned, were armed. To ſay the truth, it is a great thing to bee warned. Get wiſedome then; diſcerne him in his properties, diſcerne him in his firſt onſets in thy firſt calling, begin this act betimes, for it is long: and bee aſſured hee will not ſo let thee paſſe, but bee the more eager againſt thee in thy faith, thy comfort, thy obedience. Hee will ſet Wife, Husband, Children, thy betters, thy equalls in array againſt thee. Know him ere hee come himſelfe by his meſſenger, and thinke not it will bee anſwer ſufficient that thou kneweſt nothing. Aske poyſon if it will not hurt, becauſe unknowne? or an enemie, if hee will turne from thy Caſtle, becauſe hee hath ſurpriz'd it ere thou wert aware. Was it not ſuppoſed thou ſhouldſt have knowne? Let the Lord ſay of thee, *Thou kneweſt his devices.* And ſo know them, as being of a different kinde and nature, not all alike. Some temptations are not like to bee durable, becauſe ſo hideous; as to Atheiſme, againſt the Scriptures, to blaſpheme and denie God, and Providence. Theſe will wanze. Here learne two things: First, take heed leſt being rid of theſe, thou bee

Branch 1.

ſecure

ſecure of the next; know theſe fore-runne others. And ſecondly, know, that ſeeing theſe being meerely, or moſtly Satans, and not thine, thou oughteſt to diſpatch them as faſt as they come, by abhorring them, and being abaſed by them, but not diſmayed by their hidiouſneſſe. Then againe, there are temptations on the left hand, and on the right hand; both may not be taken for alike. For temptations on the right hand to ſenſuall evills, admit not that parley, nor plodding upon in thy minde, which ſome others doe, the thought whereof is feareſull. But rather the more they are thought of, the more they ſnare a man. Doe as the Prophet to *Iehoram*, *Anſwer roughly*. Like to the breaches of two brethren; which the more ript up, the more they exulcerate: And ſo I might ſay of many more. Let the Concluſion bee, Learne wiſely to judge of temptations, Devils, or worlds; and let thy long acquaintance with his method, make thee skillfull; praying for the ſpirit of diſcerning, and confeſſing how much thou art miſmatched. Secondly, bee armed accordingly, and ſtand ſo againſt him daily and conſtantly; for this battell hath no truce. *Solomon* ſaith well, *Pro.* 1. 17. *In vaine is the net laid for that which hath wing*; for the Bird mounts up above the ſnare. Its ſaid of the ſonnes of *Iehonadab*, the ſonne of *Rechab*, *Iere.* 34. 7. 8. that when the Prophet *ſet pots of wine before them*, they were tyed by their fathers vow, upon his bleſſing, that they ſhould drinke none. This is the tye of God, even our Covenant and oth, in, and ſince Baptiſme, that wee would cleave to God as his faithfull Souldiers againſt all enemies. Shall a man ſo deepely ingage his children, and ſhall not our Covenant tie us? Shall we dare to bee looſe to God? or rather when the Devils cups are before us; ſhall we not ſay, *I am tyed to God in Covenant*? how dare I be looſe, and run away from my colours? Oh to be armed is all in all: *David* armed was able to bear down a *Shimei*; unarmed, not able to beare *Mephiboſheth*, much leſſe *Nabal*. Let us know, it is not the greatneſſe or ſmalneſſe of the temptation, but our Armour againſt it, which preſerves us? ſhall God give us armour, and we not uſe it? Shall it hang up a ruſting by us, and we pierced with darts to death for want of it? They ſay of great Souldiers, they are ſhot-free. The Lords armed ones are all ſo, while armed: elſe as other men. Therefore let this teach us, not to commit our ſelves to this world naked.

2 *King.* 6. 32.

Branch 2.

naked and unarmed: under hope of ſhot freedome. *Charles* the fifth, taking his horſe to ruſh into the maine battell, was requeſted to forbeare: but he anſwered, *An Emperour was never ſhot through with a Bullet.* This confidence hath an armed Souldier of Chriſt, never was beleever ſhot to death by a Devill, or a wicked world. To diſcover theſe enemies is good, but to ſtand in our daily armour, and to *be ſtrong in the Lord, to quite us like men*, 1 *Cor.*16.13. is a better grace. It is not our vaine weapon of ſelfe-confidence, learning experience, wit, or parts: no not our great reſolutions, our deepe vowes againſt oaths, uncleanneſſe, or the like, will ſave us: or that we ſcorn the Devill as the ſlave of God. What ſhall it boote us to ſcorne him as a ſlave of God, when he is our tyrant? Therefore neither feare him ſlaviſhly, nor ſcorne him prophanely, but be armed wiſely and conſtantly, and watch to it with prayer, and the Lord ſhall be with thy endeavour, and teach thy hands to fight and prevaile.

Q. *But in a word, how ſhould the parts of the Armour be uſed?*

*Epheſ.*6. from 14. verſe to the 18.

A. If once truly put on, they ſhall be uſed the more eaſily: The moſt bleſſed part of thy Armour is faith, which puts on all the reſt: and doth (as the ſhield) not onely defend thee but all thy armour alſo. It is that grace which carries a poore ſoule into the field with like courage to *David*, when he ſaid, 1 *Sam.* 17. *Who is this dog that defieth the hoſt of Iſrael? This day ſhall God encloſe thee in mine hand.* It argueth thus: firſt, by experience if ever Satan or world could have foyled me, it had beene in my onſet, being a freſh-water ſouldier: but even then the Lord kept me againſt a Beare and a Lyon, and ſhall hee keepe mee, to deſtroy me? I have bin kept from him in my firſt call to God, and ſhall I not now much more being armed? I am the Lords: he will cover my head in the day of battell. Againe it diſputes for God againſt her owne weakeneſſe, by proofe of continuall aſſiſtance: I ſee indeede, ſtronger than I have beene foyled, but the Lord can bring a weake novice through as well as a ſtrong man; the battel is the Lords; *Race is not with the ſwift, nor the Battell with the ſtrong*: But he that fights as well with few and weake, as ſtrong and many, gives victory as he pleaſeth. And as when we ſee a weake weariſh old man of 80. yeares, we wonder ſo weake an one ſhould ſo hold out, when thouſands of ſtronger, die in their ſtrength: ſo here; yet beleeve that ſo it may be, and he that in all our brunts and ſtreights hath kept us and

as

as the fiery dart hath beene caſt at us, hath latcht it for us, and (to ſhew what hee can doe for a poore wretch) hath brought us through ſo many pikes of Devill or World alreadie, can hee not doe ſo ſtill? Thus faith, in temptation by Devill, or malice of inſtruments, is *more than a Conquerour*: not to ſhun temptations, but not to bee conſumed even in the burning. And faith claſpes here to a merit of Chriſt her Captaine, by a word or promiſe: *I have prayed for thee, that thy faith faile not: the gates of hell ſhall not prevaile againſt it: I have overcome the World, be of good courage*, and the like. Theſe faith cleaves to, and puts all her ſtrength upon them. The Lord Ieſus hath diſarmed this ſtrong Gyant, triumphed over him on the Croſſe, and led him, and all his Captivitie captive; and they fight againſt mee but with the dregs of courage and policie, ſince he overcame them.

Secondly, They keepe on the helmet of hope on their head, as a woman would do her hat in a wet journey: They looke at that finall redemption and victorie which is ſet before them when their harneſſe are off: and this holds up their faith, which elſe by one or other temptation would be foyled. *Heb.* 12. 2. as Chriſt, *who for the hope ſet before him, endured the ſhame*; ſo theſe endure the heate of this battell, knowing it ſhall one day joy them to have beene ſo occupied, and the end ſhall pay for all. As I have noted in the point of Redemption.

Thirdly, the peace of conſcience treads downe all, as *Sampſon* trod downe his enemies, horſe, and foot, *Iudg.* 15. 8. For why? this peace of God rules their hearts and mindes: they are tempted ſtrongly, but they will not loſe their peace, and buy repentance at ſo deare a rate. Their precious peace they will not change for any Devils or Worlds pleaſure. If they ſhould loſe it to winne the world, what ſhould it profit them? *Shall I (Iudg.9.) forſake my fatneſſe and ſweetneſſe, to exalt my ſelfe?* God forbid. The falſe mother cared not for cutting the Child, but the true mother trembled at it: So, the true Child of God cries, Save my peace, whatſoever I forgoe.

Fourthly, The breſt-plate of righteouſneſſe next their heart, as a Corſlet of proofe preſerves them: Lord, thou knoweſt righteouſneſſe and obedience, innocencie toward thee, and men hath alway beene dearer to mee then goods ill gotten, than all ſpoiles, all pleaſures of ſinne for a ſeaſon, all baites of men, or terrours and threats: They have lighted upon my breſt-plate, and beene

daſhed

daſhed. And through thy mercie, by whatſoever darts Sathan beguile me, I hope theſe ſhall not, while I can keepe my integrity. As good *Iob* ſayd to his enemies, *My righteouſneſſe ſhall ye never take from me.* *Iob. 27. 5.*

Fifthly, Their girdle of truth, and ſincerity; not of tongue onely, but of ſoule: not looking with *Balaam*, at baſe ends, but truly at the honour of God: whoſe love I can prove, becauſe hee upholds me in my integrity.

Sixthly, The ſword of the Spirit; the Armour of God his Word, that offenſive weapon by which the ſoule is able not onely to ſave her ſelfe, but to cruſh and foyle her adverſarie: the Lord having put into his Word, that authoritie which no Devill can reſiſt; eſpecially, when it is wiſely, ſparily, and ſeaſonably uſed: not to dally with Sathan, but to bruſh him off, as the Butchers flap beats off, and cruſhes the flies. As we ſee in thoſe apt Scriptures, which *Mat.* 4. our Saviour uſed; and by uſing, bleſſed to us: when we (ſhall according to our temptations) by faith, retort Sathan with them.

Q. *But ſeeing our ſelves are our greateſt enemies; and thoſe luſts within us defile us moſt, conclude with ſome remedies againſt them.*

Returne to the point of Luſts.

A. The ſpeciall maladies and corruptions annoying each ſoule in particular, and tranſporting them from an holy courſe, and peace, are ſo many, that no councell can bee given in generall againſt them. But they require the lively voice of Gods Miniſters to diſcover their cauſes, and to apply remedies. Some are vexed with corruptions ariſing from their complexions, or bodily tempers; others from the contagion of old cuſtome and examples: and as they are ſeverall, ſo each Chriſtian (ordinarily) is tempted in his owne kinde: as with uncharitableneſſe, lowring and ſullenneſſe, envie, indignation at ſuch as offend them (indeed, or their owne conceit) ſelfe-love, ſlightneſſe, inconſtancie, pride deepe and privie; revenge, unthankfulneſſe; or on the other ſide, with preſumption, boldneſſe, looſeneſſe, diſtruſt, Atheiſme, formalitie, wantonneſſe, eaſe, and the luſt after the world. *Paul* 1 *Cor.* 6. ſayd well, *Theſe were ſome of you*: (reade it) that is, ſome plagued with one, and ſome another luſt, not all with the ſame. Therefore, leaving the particular letts to conference with the godly learned: I will conclude this Article with three or foure Counſells, as they come to minde.

First,

Firſt, Marke well thine owne ſpirit, and thoſe ſecret luſts which bubble up in thee, knowing that they tend to defile and harden thee, and to blindfold thy judgement; ſo that neither thou ſhouldſt reteine any true ſight, much leſſe, ſence of the miſchiefe of them: But walke as a man noteleſſe, and nouzled up in thine owne eaſe, peace, and ſafety, being yet in deepe danger. Sinne doggeth thee, to this end; that if it may finde acceſſe, it may make way for an habituall polluting thee at laſt: yea know, that even in the ſmalleſt appearances thereof, it hath a ſerious bad intent, when it ſeemes but to trifle. So that it ſhall goe hard, but every new yeelding and footing in thee, will caſt out ſome degree or other of light, ſavour, humbleneſſe, livelineſſe, courage, uprightneſſe, peace, and joy from thee, till it have robbed thee, and at laſt left thee emptie of conſcience, and hardned. Weigh and beleeve this throughly: Reſt not in this, that thou knoweſt this or that corruption by thy ſelfe, or canſt complaine of it, or canſt keepe thy ſelfe from the open outrage of it; except withall thou be quickned up in thy ſpirit, to abhorre ſuch ſcurffe as Hell, *Rom.* 12. and ſtart at the motions thereof at the firſt aſſault. A dead, faint, and ſtill giving way to any luſt entring, is the next way to make the heart a through-fare for it. Neither onely bee troubled at them, and plod upon them as one aſtoniſht to ſee ſuch gueſts; (I know, its no ſtrange thing) but by a promiſe rouze up thy ſelfe in the ſweetneſſe of Chriſt, to caſt them out in their entrance, which is more eaſie than when entred. Poare not upon them too much, for their ſweetneſſe will ſooner ſnare thee, than thy ſtrength will caſt them out, except a great ſtreame of ſweetneſſe beare them downe: As for example, that one Text, *Micah* 7. laſt, *Who is a God like our God, pardoning and ſubduing the ſinnes of his heritage?* If thou canſt make God ſweet in both reſpects, it is enough: Elſe the bitterneſſe of ſinne alone, will not beare downe the ſweetneſſe; for this is preſent, the other abſent.

Counſels againſt them. 1

Secondly, If they be ſuch as cleave to thy ſpirit, and doe ſalute thee againe, (after long intermiſſion and ſeeming to be caſt out) oppoſe ſtrongly that mercy of God that hath forgiven them, even when thou delighteſt in them without checke; how much more when they returne as intruders? And, adde hereto the meditation of Gods peculiar mercies, and adminiſtrations toward thee ſince thy converſion; binding thy ſelfe ſtrongly againſt luſts, by the 2 *Counſell.*

the recording thereof. For example; hath God beene thy portion in the greatest streights, and thy losses, the injury of men and times? Oh then, admit not of distrust, covetousnesse, and the like scurffe! Hath God gifted, graced, and honoured thee above ought thou couldst expect? Count it a base lust to envie others, yea though better. Hath he blessed thee with better health, longer life, ofter recoveries, greater deliverances than ever thou expectedst? Why shouldst thou then set them up as idols above that God, who gave them to a farre other end? And in a word; let those heart-breaking mercies of God, first and last, being added to his threats and afflictions, heape hot coales of fire upon thee, and melt thine heart to a jealous loathing of such lusts.

3 *Counsell.* Thirdly, consider, there is no sweet lust or strong object offered to thee, but the Lord is in it, to try the love, loyaltie, and power of grace which is in thee, that thou mayst know all which is in thy heart: Thus the Lord hath used his people, whose lot it hath beene to receive much from God. *David* was tryed by his lust of the eye, by the object of revenge to kill *Saul* in the Cave: *Hezekiah* by an object of pride of life, those Ambassadours of the Emperour. As the bad, *Saul, Balaam, Iudas*; so the good must be tryed. Say then, now (my soule) the Lord is at worke, to try and refine thee, to make thee as gold; to humble thee deeply, if thou be foyled as *Hezekiah*; or to honour thee highly, as *Abraham*. Beware now that thou sticke to thy tacklings, and discover not thy selfe to be as drosse, of no worth; for what is a man till he be tryed? Here then distrust thine owne Armour (as *David* did *Sauls*) and cleave to the Lords: Be not unarmed as *David* was to *Nabal*; but armed as hee was to *Shemei*, and *Saul*. Say thus, If I now faile the Lord (as *Adam*) in the tryall; hee may justly suspect me henceforth; and let loose my lusts against mee: Often Lord thou hast saved me from being tempted; Thou canst also give me strength in the tryall: Leade me not into temptation, faile not thy servant, and I shall not faile thee in the tryall of these my sweet objects, and lusts.

Lastly, Get thee some sure bosome friend to impart thine estate unto, thy temptations and buffetings; such an one (minister or other) as may both keepe thy counsell, and give thee counsell. Deale with him openly, and having upon thy discovery received counsell; humble thy soule, seeke not applause, but seeke his reproofe,

reproofe, and prayers unfeignedly to helpe thee, and his experience in the like assaults to succour thee. As it is some cheering, that others of Gods Saints as well as thy selfe have beene so tempted: so it will bee farre greater, if their remedies may become thine; that so thou mayst bee armed against all feares, and made more jealous against lust, if any truth bee in thee. And thus much of this last use of admonition bee said, and of the whole Article.

The Sixth Article.

Qu. *What is the sixth Article of this third part?*

A. That as the lets and discouragements of the Children of God in this their militant condition, are many on the left hand by their enemies: so on the right hand, on Gods part, there are many priviledges and favours allowed them, wherby their condition is made both comfortable, and honourable; and that both to draw on many to be of Gods houshold, when they see what gaines and vailes belong to his service; as also to encourage such as are already admitted members of it: and besides, to compell such as care not to joyne themselves to them (because of some hard conditions to the flesh) when they see their priviledges, to acknowledge their state to be above their owne, and to pine and consume for the wilfull debarring themselves of such happinesse. As then we see it to be in Companies of royall Cities, and their severall trades and mysteries; and in the Corporations of great Townes, they have certaine immunities, and royalties which others want in common Townes: yea, such as those want, who though they dwell by them; yet are no freemen: So here it fareth, The Company and great Family or Corporation of the Lord Iesus, his bodie; I meane the Church, once truely gathered into one mysticall fellowshippe by calling, and the worke of the Spirit; hath many honours and prerogatives annexed unto it, which not onely they want which are heathens, but even also they who are visible members of the Church in point of Ordinances, and outward worshi-

Gods people have many blessed priviledges to encourage them against their letts.

1 Cor. 3. 22. Heb. 11. 15. See for this 1 *Cor.* 3. 22. 23. *All things are yours, and ye are Christs, and Christ is Gods.* *Heb.* 12. 15. 16. *But ye are come to mount Zion, to the Citie of the living God, &c.* reade it at large.

1 Pet. 2. 9. 1 *Pet.* 2. 9. *But ye are a chosen generation, an holy nation, &c.* Psa. 73. 23. *Thou shalt guide me by thy grace, and shalt receive mee to glorie.* Psal. 84. 21. *The Lord God will give grace, and glory, no good thing shall he with-hold.* 2 Pet. 1. 3. *His divine grace hath given us all things pertaining to life and godlinesse.*

Psal. 73. 23. Psal. 84. 21. 2 Pet. 1. 3.

Q. *Why? these seeme no other than were spoken of in Part. 2. Article 4. in the benefits of Christ.*

Difference of priviledges. 1 Cor. 1. 30. *A.* Yes; For although both sorts are benefits from one fountaine, yet the difference is this; of those former we consist, and are. 1 *Cor.* 1. 30. *Of him are we, who is made to us, &c.* But by these we doe not properly consist, but wee are much the better for them, and the one concernes our being; as Reconciliation, Adoption: the other our wel-being; as, that Gods Angels are our Ministers and Guardians; all things befall us for the best, with a thousand such more. It is one thing to be a man; another, the Lord of Creatures, or the like.

Q. *But are they not the same with the meanes?*

Difference of priviledges from Means. *A.* No doubtlesse; the meanes although they are rich bequests of the Church, and (in respect of strangers) priviledges also; yet they are no such prerogatives in themselves (save in their effecacie to the Elect) but are given to all as ordinances, either for begetting, or building up: and therefore concerne them who are yet uncalled by the right of Baptisme. But these belong to the Beleever onely.

Q. *What differ they from Commandements? for many of them are things which God requires of us; as to grow in grace, to abstaine and keepe themselves from open offences, &c.*

Difference of them from Commands. *A.* True; yet the things being the same, the respect is divers, they are not priviledges properly, as commanded; but as they are allowances from God, to enable and qualifie the soule to performe the things which God commandeth; or else rewards of obeying.

Wherein the being of a priviledge consists: In 2 things. 1. Preciousnesse. Q. *In what doth their nature consist?*

A. In these two; First, in their price and worth: Secondly, in their peculiarity; if we sever either from other, we destroy a priviledge. For the former:

First. Their price is in this: the least of them cost the bloud of the

the Lord Iesus, and flowes from his sides: their nature is excellent, gracious and glorious; their use is sutable, for they attend the welfare of the best creature in the world; and the instrument of obtaining them, is no lesse than that whereby Iustification is gotten: Lastly, they are the Legacies of the last Will and Testament of Christ, sealed with his death, and pledges of his presence, till we enjoy himselfe; serving to conduct us homeward in a tolerable manner, as many bayting places to refresh us, till we come thither.

Secondly, They are peculiar things as well as precious: so, ours, that no others portion besides us; wee know peculiarnesse doth greatly beautifie a precious thing. As then these belong to the whole body of Christ, to one as another; and to each member from the whole body: so no other but shee can enjoy it: A stranger shall not enter into her joy. For as the Lord doth at the first make his Church a peculiar garden, of a meere thicket and queach of bushes, a dunghill, a wildernesse in which there is no delight: (as if a man should take such an unshapen place, and build himselfe a sumptuous Pallace with Gardens and Orchards and dwellings of pleasure and fruit:) so having once done so, and set his delight there on, he pitches there, and takes it up as his habitation, *Psal.*132.13. Hence those phrases which the holy Ghost useth, *Mar.*4.10. *To you it is given, not to others. Joh* 17.9. *I pray not for the world.* 1*Pet.*2.7. *A peculiar people. Deut.*7.6. *You shall be my peculiar ones*, though all the world is mine. They are called his *jewels and precious ones*, *Mal.*3.17.

2. Peculiarnesse.

*Psal.*132.13. *Mark.*4.10. *Ioh.*17.9. *Exod.*19.5. *Mal.*3.17.

Q. *In how many kinds doe these priviledges benefit the Church of Christ?*

A. In two. For as all peculiars and liberties doe either concerne some indemnitie and freedome from annoyance, or some right and title to benefits: so doth the whole body of priviledges either concerne riddance from the burthens which lie upon the wicked, who find no blessing to bee theirs but to answer for them: or an enlargement to those good things which others cannot come by: as to be kept from evill in streights, to be kept by the power of faith, &c,

Priviledges are either exemptions or enlargements.

Q. *Distinguish them into their severall heads and sorts.*

A. Generally they belong to the beleever either here or hereafter. Here, either in life, or at death. In this life, wee enjoy

Division of Priuiledges.

priviledges, either accompanying converſion or following it. Thoſe that accompany our converſion, are righteouſnes, peace, and joy in the holy Ghoſt, *Rom.* 14.17. Of which ſee the ſecond part. Art. 4.

Rom. 14. 17.

Q. *What are the conſequent priviledges hereupon?*

Priviledges of our Perſons.

A. Either they concerne our perſons, or our eſtates. Our perſons (or the perſons of ours, for God ſo eſteemes them) thus. That *God is ours* and theirs in covenant and will bee ſo for ever, *Eſay* 54. *This is to me as the waters of Noa &c. He will be our God reconciled (yeſterday, to day, and for ever, Heb.* 13.8.) *and our God all-ſufficient*, ſo that in nothing we need to take thought, for hee *takes thought for us*, *Phil.* 4.6. and 1 *Pet.* 5.7. So alſo, *No good thing ſhall be wanting, light or defence, grace or glory*, *Pſal.* 84. *All things ſhall worke together for our good*, *Rom.* 8.28. *All things are ours in right*, 1 *Cor.* 3. and in right uſe, *Tit.* 1.15. *His Angels are Miniſtring Spirits* for our watch and good, *Mat.* 4. *Heb.* 1. No evill, danger, Devill, enemy ſhall hurt us, *Pſal.* 92. Wee are deare and pretious to him in life and death, and he preſerves his Saints, *Pſal.* 116.15. and we ſhall walke ſafely under his protection all the day, *Deut.* 33. That *we are alway before him*, and goe in and out with him, *Pſal.* 73.22. *He will bring us well through*, and give us glory, *Pſal.* 73. 23. And as for ours, hee *will ſhew mercy to thouſands of them that love him*, *Exod.* 20. and will not *take his Word from our Seed, and our ſeeds ſeed for ever*, *Eſay* 59.21.

Eſay 54. *Heb.* 13. 8. *Phil.* 4. 6. 1 *Ret.* 5. 7. *Rom.* 8. 28. *Tit.* 1. 15. *Pſal.* 97. 10. *Pſal.* 116. 15. *Pſal.* 73. 22. *Eſay.* 59. 21.

Q. *What Priviledges concerne our eſtates?*

Priviledges concerning our Eſtates in common.

A. They are temporall, or ſpirituall. To both in common this doth belong, that God will doe for us in both, aboue all that wee can aske or thinke, *Eph.* 3. and ſupply abundantly all our wants: he will ſupply our bodily wants, poverty, infirmities, wits and ſenſes; as our ſight and hearing, or ſuch decayes: and our ſpirituall, as want of knowledge, faith, patience, much more of Sabbaths, Ordinances, good helpes of conference, &c. And beſides in neither eſtate will he require any more of us than according to our abilities, *Mat.* 25.15. not according to what wee want, but that we have. If wee bee poore, and cannot doe what wee would: if wee bee weake in grace, and faith, he looks at our talents, and no further, ſo we be faithfull in that little, *Mat.* 25.

Mat. 25. 15.

Q. *What are the priviledges of our temporall eſtate?*

A. Our

A. Our temporall reaches to our estate of the world, and it concernes either blessings or crosses: touching blessings, first, that whatsoever is meete for body, for meat, drinke, apparrell, health, life, good dayes, successe, welfare, good marriage, credit, and the like, shall be given us, *Psal* 84.11. *Psal.*37.4. *We need not feare it. Luk.*12.22. *Why take yee care what to put on?* Secondly, that our labours shall be blessed, and we shall *eate the fruit of them, Psal.* 128.2. Thirdly, be it more or lesse it shall be enough, and we content with it as our portion best of all, *Phil.*4.1 *Tim.*6.6. with contentment & sufficiency (for so is the word.) Fourthly, *a little of the righteous is better*, and shall goe further than a great deale of the wicked, *Prov.* 15. 16. Fifthly, all they have they have it from a running fountaine, and with the good will of him that dwelt in the bush, *Deut.*33. 16. Sixthly, that we have it without sin, (an ill conscience in getting, keeping, forgoing, or ill dependance) and *without sorrow*, that is carking, distrust, or baseneſse. *Pro.* 10. that he will rather suffer the Lyons to want, than us or ours to beg our bread: he will neither faile nor forsake us, *Psal.*37.35. *Heb*,13.5.

Speciall ones touching our temporall estates.
1. Blessings. *Psal.*84.11. *Psal.*37.4. *Pro*,15.16. *Deut.*33.16. *Pro*,10.22. *Psal.*37.35. *Heb*13.5. *Psal.*34.8.

Q. *What are our privilidges in Afflictions?*

A. First, That no more, no other, no sooner can befall than the Lord hath cut out for us, *Ioh.*8.20. *His houre was not come, Ioh.*8.59. he passed through them all. Secondly, He fitteth our yokes for us as we for our cattell, great and small. *Beare the yoke, take up our crosse, Lam.*3. *Math.*16. Thirdly, the extremitie of a crosse shall never pinch us: the streight, shall not annoy us, *Psal.*32.6. *Flouds of great waters, &c.* Fourthly, we shall escape many that the wicked pull upon themselves, *Psal.*32. 8. Fiftly these that must be, we shall be upholden in them, *Mica*, 7. 8. *Hee shall shew mee light in darkenesse, and he shall cover my head in battell, Psal.* 140.7. Sixthly, they shall be sent in love, so that they shall not be the envenomed arrowes of the Almightie in our flesh, but the corrections *of a Father, Heb.* 12.9. & 1 *Chron.* 22. 10. The seventh, when they have done their errand, they shall returne, and wee be delivered, *Mica* 7. 8. 9. 10. Lastly, wee shall be *more than Conquerours, Rom.*8. 37. and partake full redemption, *Ephes.*4.30.

2 Afflictions. *Ioh.*8.20. *Ioh.*8.59. *Psal.*32.6. *Mica.*7.8. *Psal.*140.7. *Heb*12.9. *Rom.*8.37.

Q. *What are our spirituall priviledges?*

A. Some concerne God, some our selves. Touching God this: All his administrations shall profit us, he will discover himselfe in

Spirituall Priviledges from Gods Government

in them to us: in the way of his government of the Age and times we live in: in his blessings upon his owne, and judgements upon his enemies: his patience and carriage towards our selves in our whole courses: the sundry changes of this world, the manners of men, the ends of men, the examples of men, good, bad; mortalitie and the vanitie of things; our owne experience: the administrations of God in all shall teach and profit us. See for this, *Psal.* 25. *All the wayes of God to his, &c.* See more of this in the second Article, in the life of faith.

Q. *Touching our owne spirituall estate, what priviledges doe we enjoy?*

Priviledges spirituall towards our selves in faith. *Heb.* 10.38. *Rom.* 1.17. *Luk.* 22.32.

A. They belong to our spirituall estate, either in point of our faith, or of our obedience. Touching our faith: First, That the just shall not onely be forgiven by faith; but also *live by faith:* as *Hab.* 2. *Heb.* 10.38. Secondly, They shall *grow from faith to faith, Rom.* 1.17. Thirdly, their faith shall never totally or finally *faile* them. *Luk.* 22.32. the *gates of hell shall never prevaile* against it. Lastly, The Lord will count their faith as righteousnesse unto them: impute Christs merit and holinesse unto them in all their weake services: not looking upon that which is theirs, but judging them according to the better part, that Grace which he hath given them. As their afflictions, streights, and difficulties encrease, so shall their faith: and many more.

Q. *What priviledges concerne obedience?*

Concerning obedience positive and privative. *Phil.* 1.6. *Psal.* 41.11.

A. Some negative, some positive. The negative, such as these; No lets, enemies, devill, sinne, or world, shall pull us from God; or *plucke us from our stedfastnesse.* 2 *Pet. ult.* The positive, are made to the whole course of it, or the particular parts. To the whole, such as these, *God that hath begun his worke shall finish it for us, Phil.* 1.6. We shall be upholden in our whole course graciously, *Psal.* 41.11, 12. *By this I know thou lovest mee, that thou upholdest mee in my integritie.* And that he will guide us by grace till *he receive us to glory.* That we shall *persevere to the end, Revel.* 2.10. And such other.

Rev. 2.10.

Q. *And what are the particular parts of our course, and what are their priviledges?*

Priviledges concerning meanes, or duties.

A. Either the course of worship, or of conversation. Touching the former, either they may be referred to the meanes of obedience, or the duties of it. Concerning which I have spoken in the

the second Article, (in the point of life of faith) and in a word this is all, that the meanes are theirs, all blessed to them for the helping of them home in peace; and the Lord who hath enjoyned them duties, will give them strength to performe them, and make them easie, *Mat.* 11. 30. Looke there. *Mat.* 11. 30.

Q. *What are the priviledges of conversation?*

A. Either they concerne common life, or conditions of men therein. Common life; as marriage, liberties, company, solitarinesse, or the like manifold entercourses. Conditions of men; as their callings in which God hath set them, their places of government or subjection; Magistracy, or Ministry: their relations in family, or otherwise. Parents, Masters, &c. To all which Gods people have peculiar promises, that God will furnish them with gifts, whom he cals to any function: That he will cause a voyce behinde them to say, *This is the way, walke in it.* And according to the changes and conditions of life which hereafter shall befall, the Lord will picke out meet grace, and be the same God to them all. Priviledges of conversation. *Esay* 30.

Q. *How doth hee this?*

A. He leaves not his like orphans to shift, sinke or swimme. But grants them the Spirit of Christ, to enlighten and conduct them. He gives them a Prophet, as *Exod.* 23. who searches all their goings and steps, their thoughts, words, affections, purposes actions: He swayes and bends them to his will and way: Its not in them to act themselves, or order their owne way: Hee must doe all in and for them. As *Elisha's* spirit went with *Gehazi*, so this Spirit attends all the wayes of the faithfull. Nothing is hidden from him: whether alone or with others, he is present, and from him we cannot goe. Oh! how should it affect us to consider this? If it were but an Angel which should bee granted to attend us, were it not an honour? But to have the Spirit of Christ our Prophet and holy lawyer to attend us, how honourable is it? Alas! there is no baffling of his eyes: if we walke with him, he will be comforted and be our Comforter; if we offend him, *Exod.* 23. he will not take it at our hands, but be grieved and punish us: Onely beware; its spirituall rebellion to grieve the Spirit of our guide, to rebell, to thwart, to goe out and in at our pleasure: we shall not carry it away guiltlesse. Therefore, attend we his voyce, walke narrowly, grieve him not, but learne we to please him, to joy him. For hee is in us, dwels in us, is a

partie in all our actions & course, and accordingly as he shall find us carry our selves, so he will account us, either to honor him, and so he will rejoyce; or goe against his edge, and so he will be vexed. All redounds either to his content or discontent. If wee beleeved this, how narrowly should we walke as in his presence continually?

See *Esay* 63. 11. *Psal.* 95. 10.

Q. *And what other priviledge have we to order our Conversation?*

A. Conscience rectified by the Word, and attending the Spirit of Christ our guide. An infinite honour to the Saints, and highly deserving their carefull watch to preserve it. For as the Spirit is grieved or joyed in us, so is conscience either wounded or comforted. Of this point reade more in Art. 2. the last use. This I adde here. To attend Conscience & keepe it in kilter, afraid to offend it, not onely in grosse evils, but in secret passages of the Spirit concerning the manner, season, & circumstances of action: I say, it is an art of Arts: and blessed is he who hath skill in it. None but a beleever hath any such Conscience; each beleever hath, lesse or more, according to his light. But few attend narrowly to the verduit of it, (being content not fouly to wound out) and so defile it: and see nothing amisse. But doubtlesse, these are great Priviledges.

Priviledge in death. *Psal.* 116. *Rom.* 8. *ult.* *Psal.* 37. 37. *Eccles.* 7. 1. 1. *Cor.* 15. *Esay* 57. 2.

Q. *What are the Priviledges of the Saints in death?*

A. That they are *precious in death* to the Lord *Psal.* 116. that nor *death nor any thing shall separate them from Gods love. Rom.* 8. *ult.* That a good life shall bring a good Deuth. That they *shall dye in peace*, *Psal.* 37. 37. That the day of *death is better than the day of life*, *Eccles.* 7. 1. That it is sanctified, (together with the grave) to be a step to glory, and the putting on of incorruption, 1. *Cor.* 15. & *Esay.* 57. 2.

Priviledge after death.

Q. *What is the last Priviledge?*

A. The greatest of all, that eternall fruition of God, and all that he hath prepared for his elect, in his owne presence: things which neither eye hath seene, eare heard, or ever entred into the heart of man to conceive. See *Esa.* 30. 26. For if they could, they could not be as they are. And to end: these all (from the first to the last) are the priviledges of Beleevers, not in their properties onely, but peculiarnesse also: for to speake of all at once, *The wicked shall be nothing so, Psal,* 1.

Q. *This is a Priviledge indeed: but how can it be true? for wee see both good and bad prosper, live long; are crossed and in streights, yea*

crossed

crossed for their sinnes, yea spiritually tryed by God what is in their heart, yea further, deserted also by God, and left unto themselves? What difference is there?

A. Yet there is some singular thing and peculiar priviledge in every of these to a beleever, which another lacketh. To run over particulars. True it is, both prosper, *Iob* and *Nabal*. But the one hath that he hath from a fountaine not fayling, *Lam.* 3. 22. The other from a dry pit, *Ier.* 2. 13. The one hath the influence of the Moone, and the fat of the hilles and vallies; The other hath the good will of him that dwelt in the bush: The one hath the gift, the other the giver, which is worth all. The one makes common things of the best blessings, Word, Sacraments, *Hos.* 8. 11: the other makes even the most common ones peculiar, rest and sleepe, *Psalm.* 127. 2. health, recovery, wealth, friends. Secondly, both are crossed: But the one in wrath, the other in mercy: the one to prevent sinne, the other to pay for it: The one with either a dead or a rebelling spirit; the other hath a mixture of sensiblenesse and quietnesse of heart; The one when he is in his streights, is at his fingers ends, useth indirect shifts to get out, trusts God as farre as he sees him: The other is never in a streight, (to speake properly) but fals into the hands of a mercifull God. *David* in his streight is comforted in God, in the remembrance of former mercy. The three Children are in no streight, for at the hardest they know whom to cleave too; So was not *Saul* in his streight; nor *Iudas* in his. The one will forsake God his Covenant when he afflicts, saying, Shall I attend the Lord any longer? Is this a time to pray? The other clings to him the closer when he afflicts. Againe, both may be af- *Esay 63: 9.*
-flicted for sinne: But the Lord is afflicted with the one, and pitties him; but is not with the other, but lets him sinke or swimme. As it was with *Pharaohs* Butler and Baker, both in like trouble: but unlike in success. The Lord stuck to *David* in all his crosses; But he let *Saul* goe at random to kill himselfe, and cared not. Lastly, both are under Desertions: but the one for ever perpetually deadhearted, defiled, hardned, impenitent, presumptuous sometimes of mercy, even when they are deepest in sinne; left to themselves, their owne dedolent spirits, bold, impudent, desperate: But the other onely for a time as *David*; having still the seede of God in them; either to humble them that they might not sinne, or to abase them the more afterward: They cannot so boldly and

fully forsake GOD as the other; The Lord comprehends them so, that they sin not to death; some sparkle of a broken, tender, penitent heart lies at the bottome, which by one or other meanes appeares.

Q. *Conclude the Article with the use thereof.*

Use 1. A. First, It convinceth and reproveth many. Convinceth first all such prophane ones, as cannot endure to heare there should be any admitting of difference betweene Professors of the Gospell, one or other. They are of *Korahs* minde, *Numb.* 16.3. *All the Congregation of God is holy.* What? are not all of us baptized, and beleevers? Hath not Christ broken downe the wall of Separation? These Preachers which tell men what evidences there are of true faith, and what markes of false faith, how a man may prove his calling, hope of Heaven, and the like (say they) take too much upon them! Beware, Oh yee cavillers, least yee perish in this Contradiction! *Iude* Vers. 11. if the Earth swallow yee not, beware Hell doe not! Humble rather your selves, and confesse that you put downe Gods foundations! Yee destroy an whole Article of the Catechisme by this your Cavill. What place is there for priviledges, if all be alike? Indeed *faith purifying the heart*, takes away all difference, *Act.* 15. but till then what difference is greater than to have hope and none? 1 *Thess.* 5. *to sweare and to feare an oath*? when the *Psalmist*, *Psal.* 1. sayth, *The wicked are not so*, of whom speakes he? Onely of *Pagans*? And when our Saviour speakes of the fish and the trash, of the wheate and the tares, speakes he of the world, or the Kingdome? Secondly, This convinceth all hypocrites, who mutter that God puts no difference betweene good and bad in the matter of rewards. *Esay.* 58. *Mal.* 3. *Mat.* 25. they are brought in, taking God for *an hard Master*: they fasted, but God regarded not: they were zealous, but it was bootlesse. But, Oh yee hypocrites! Where is the fault? *Are Gods wayes unequall, or yours*? Hath he not shewed you his large Charter of Priviledges bestowed upon his Church? Beware: When God makes up his Iewels, it shall appeare whether he have a discerning eye, and to your cost yee shall then know it.

Use 2. Therefore secondly, all of yee in due time, get into this Corporation of God, and buy your freedome; not of *London* or of *Westminster*, or the like, (which shall perish) but of Heaven. Rest not in your outward priviledges of hearing, of common fayth, of the Sacraments: know it, herein God puts not the cheife difference. Get the priviledge of these priviledges, the

the marrow of this bone: The understanding of the mystery of Christ, and your part in that which the world knowes not, nor shall it ever be taken from you. What is it for a Country-man at *London* to heare the Charter of any Corporation read in his eares? Is he not dead to it? Hath he any part in it? No, no, his hope is in his plow and toyling trade at home. Till the Son hath set you free, yee are not free indeed: yee have no part or fellowship in this businesse? Onely fayth and the New Creature, and none else can clayme it: neyther of which either the profane or the hypocrite can approch unto: Turne your cavallings at those who put a difference: and your murmurings at God, for putting so little difference into an unfeigned desire of attayning this difference: forget your trade, and seeke such an estate of faith, as neither you (as yee are) nor the boldest caviller or hypocrite can ever reach unto. *Ioh.8.36.*

To this end (in Gods feare) let the view *of this honor of all his Saints, Psal.149.9.* set your teeth on edge after a part (a childes part, a free denizons part) in them: Doe but thinke of them what yee have bereft your selves of so long: and yet at length might enjoy, if yee would lay in cordially for them: as glorious things as are spoken of the Church, you may have a part in them cheaper than *Lysias* had of Roman liberty; it cost him a great summe, you need part with nothing, but that which is not worth the paring of your nailes, but yee might be so borne, *Act.22.28.* Behold and wonder! Is it nothing to be in Christ? To be free indeed? Tell me, can you (or ever durst you) come to the Throne of grace with boldnesse? are the blessings of wife, children, land or money your own? Do yee not feare least yee dye beggars in all your abundance? Is it not a dry ditch? Oh, come (for these and other reasons) and seeke this difference. Then shall yee turne your mutterings into marveylings at this rich Charter of the Saints, and say, yee never heard of the one halfe of that yee enjoy: and the Image of your old Paradise shall be despised. I assure you, else the day shall come, that in your sorrow yee shall worship at the feete of them whom yee despise, and beholding their priviledges yee shall bite your very tongues for anguish, that yee never regarded them till it was too late. *Psal.149.9.* *Psal.73.*

Let it thirdly be instruction to the Ministers of God, that they preach Gods Word and promise with wisedome and putting difference. God excludes none, I grant: yet he receiveth none to such *Vse 3.*

such priviledges, without the condition of faith and the new creature. Open not the dore of Gods priviledges for dogs to enter in at. Be so farre from sowing of pillowes under peoples elbowes, and smoothing them in their sinne: that when any promise comes to hand, yee tremble to urge it in generall without putting difference. Affect not the applause of people, by plausible applying of promises: let none come and heare yee preach a promise, but they may have one touch given them or other, whether it belong to them or not. If they dare runne away with it smoothly, yet dare not you to suffer them: although your gift lye rather this way than in a searching kinde, yet put your selves out of it for Gods sake, and for the precious soules sake of them whom else ye shall destroy. Remember that sweet promise, *If thou shalt separate to me the precious from the vile, then thou shalt be as my mouth, Ier.*15.19. *Ezek.*22.26. and forfeit not such a blessing through ease, or flattery. I speake this, because I know, the people love to take all as spoken to them without question, to cover their sloth and sinfull course, and they will not willingly heare any that Preach otherwise.

*Vse.*4. Fourthly, Let it be an use of Exhortation to Gods people to a double dutie. The first is, consider seriously of these bequests and legacies of Christ unto thee, whereof any one might make thee faithfull. Remember, that Article of the lets is set betweene the meanes and priviledges, (as *Moses* betweene *Aaron* and *Hur*) that the poore soule might be propped upon both sides against the enemies of a good Conversation. Let no paines
2 *Cor.*1.7. seeme too great: 2 *Cor.* 1.7. *Having such precious promises, let us purge our selves of all filthinesse.* As *Paul* spake of one,
1 *Thess.*4.18. so I say of all these, 1 *Thess.* 4. 18. Comfort your selves and one another by these priviledges. If the most common blessing become peculiar to you through Christ, what shall the best become? How should that hope of glory after your toyle and travaile ended, encourage you; when the glory of the Moone shall be as the glory of the Sunne, and the light of the Sunne ten times greater! and the Saints shall worship from Sabbath to Sabbath to all eternitie! Oh count all your troubles tolerable in the hope thereof, and deceive all the world in their opinion of your misery! Let this hope make yee as farre above the miseries of this life, as your treasure is above the earth.

But

But especially let not death be unwelcome: as that old man said Thus long have I served God: and it irketh me not to dye: for I have a good Master. Secondly, let it hearten us to our worke, to see what good vayles wee have, better than all the wages of an hireling. Priviledges are commonly held by Service: and wee see how the guilt of foule Treasons, or riot and misdemeanour, doth forfeit the liberties of Cities and Companies. Honours are best maintained by loyaltie, by labour and diligence. Its hard to renue a Charter once lost by Rebellion. Therefore hold our selves close to our holy Conversation and walking with God, by such Priviledges. Its a great matter that wee have them under Gods seale: but when wee see, that they doe concerne us alone, how should this cheare us? Let all the brave spirits of the world, and all the favorites of Princes, at death hold up their heads, as a beleever may under one of all these promises, and wee will embrace his choice! But the spirit of this treasure and these priviledges, the joy, peace, and welfare of a Christian can hardly be counterfeited; a stranger shall not get into his joy.

And lastly, let all free of Gods Company, be well seen in the enfranchismentts and honours conteined in this Charter of Promises and priviledges. Bee versed well in this argument. There is a season wherein every thing is precious: though it seeme to be out of date for a while. And surely the Troubles and outward afflictions into which Gods people are like to fall in these last days: (if ever any) should set a beauty upon their priviledges. Yea and should teach them to abhorre a fulsome life of outward priviledges, to heare, worship God, and pray onely (as the vilest may doe) which can stand them in no stead; and to seeke further for some peculiar priviledges which the world knowes not of, to support them and to doe some singular thing, which hypocrites reach not to, even to live the life of faith in priviledges. When the vilest ride on horseback, and Princes goe on foot as lackeyes, those that sweare and prophane the Sabbath, and maintaine mis-rule, rule the roast, and seeme to bee the onely men; when enemies to power and sincerity in all Townes and places beare sway: we had need be well resolved of it, that our priviledges, are peculiar to our selves, and wee would not change portions with them! When a poore Minister in a corner that will be zealous, or a poore Christian in a Towne, a wife in

Vse 5.

family,

family, which will hold any uprightnesse; when a poore childe in his place, seeking to keepe good conscience, must be sure to pay for it, & be the uderling to all other Ministers, people, children, yea perhaps loose the place of a wife, and the portion of a child for religion sake: Then this point of our priviledges had need to step in (or never) to stop this breach: Then faith had need to fence strongly and apply this Article to thy Soule, to keep thee from sinking and to shew thee light in darkens, in some other kind. Then this thousand-fold supply had need to help, when liberty, credit, and welfare begin to decay, when a man knowes not where to hide his head, when enemies prevaile, and are like to do so: Oh then! faith in these promises had need appeare, and keepe up the chin above water! When unfaithfull freinds forfeit their trust, unnaturall People warpe from their Ministers, who have spent themselues in study & service for them: when the godliest begin to be as off-scouring and spectacles to men & Angels, then (or never) had this doctrine need be sett on worke. Else how shall we be conquerors? how shall we say, 2. *Cor.* 6. 8. Through honor and dishonor, as deceivers & yet true, as dying and yet we live: Chastned not killed: sorrowfull, yet rejoycing; as poore, yet making many rich: as miserable, & yet loath to change state with such as thinke us so! Deceiving them as that Martyr deceived the wormes by his burning! Oh apply this! and so much for this sixth Article.

The seventh and last Article.

Qu. *What is the seventh Article of this third part?*

Use of all. The Truth as it is in Iesus requires all beleevers to be holy. *Ephes.* 4. 23.

A. THe use of the whole part in general. Even the very text of the Apostle may comprehend it, *Ephes.* 4. 23. *If yee have learned the truth, as it is in Iesus, put off the old man, and put on the new:* As we have felt Iesus in the truth of his Reconciliation, so let us put on the same Lord Iesus in the truth of Renovation: for the one intimates the other. Shew thy selfe to understand how the Spirit, by faith, breeds Repentance in the heart and life. As the poore childe having the mothers cost about

about it, dainty fare, money in purſe, fine cloathes, carries them to ſhew in every corner of the houſe: ſo let us being warmed and adorned with the Lord Ieſus our righteouſneſſe, utter his love, and ſhew forth the ſavour of it in all our courſe. Let us abhor the thought of ſuch a Ieſus, as wil keep within our boſomes and lye ſtill: no; his love will burne within us, and wee ſhall not bee able to ſmother it: It will give us the ſpirit of *David*, who cryed, *As the Lord liveth, who hath delivered my ſoule from all adverſity*, Solomon *ſhall reigne:* ſignifying, that this love of Gods redemption and deliverance was kept as the perpetual ſacrifice burning upon the Altar of his heart, alway ready at his call, to ſet him about every good duty with reſolution. He ſpeakes *as a Gyant refreſhed with wine*, as if this love of Chriſt compelled him, and was as ſtrong as the ſpirits of wine, to encourage him to his ſervice: when hee would do any thing to purpoſe he cals for this Spirit of Gods love that delivered him. Let this Spirit carry us to preach, to meditate, to deny our ſelves, to bee patient, to beare our croſſes, to dye in peace.

2 *Cor.* 2. 14.

1 *King.* 1. 30.

2 *Cor.* 5. 4.

If any duty more than commō offer it ſelfe, let this maine motive be drawne forth, and bee as the neceſſity of an armed man, *That the Lord hath delivered us from all adverſitie.* Thē we *put on the Lord Ieſus*, when his love is put into and upon our ſoules, to enlarge and widen them to goe thorow our converſation with holy reſolution: His length; and depth, and breadth and height, muſt enlarge us to the length or continuance of a ſweet courſe, to the depth & hardneſſe of the moſt difficult duties, to the height & pitch of the moſt heavenly affections, the bredth and meaſure of the moſt plentifull & fruitfull obedience, that is, to whatſoever is godlineſſe: Not our pangs, not our good affections, not all encouragements, bleſſings, or examples, no not all meanes, ordinances, and performances (without this) will doe it. As that good *Latimer*, to ſome that asked him, why one that Preacht his Sermon, did not preach it ſo as he did: anſwered, He had his fiddle &. ſtick, but wanted his rozen: ſo undoubtedly will it be here, whē we goe to worke without this love of the Lord Ieſus warming us as an inward principle of life and motion, we may thinke wee have harped upon the right ſtring, and admire our ſelves; but the true ſtroake of the muſicke, the relliſh and ſavour of the worke, will be to ſeeke, and all returne upon us with fulſome diſtaſte, in reſpect either of Gods account, or our owne content. Still that of poore *Iſaac* will be wanting,

Mercy ſhould be the lode-ſtone of obedience. *Epheſ.* 3. 16.

wanting, *Loe, here my Father, is the Altar, and the wood ready: But where is the Sacrifice?* Let all I have spoken, end in this, All true sight of sinne, sense of mercy, ends in the life of faith in obedience.

Want of *Christ* marres the wheele of Conversation.

Go over the second Article of conversation in thy thoughts: get a view of it, & conclude. It must be no small love must drive such a course, no little stock that will carry such a trade currently: and the cause why the wheele of conversation cracks & breakes in so many parts, why it drives on so heavily, and is so unequall in her motion, is this: it wants her spokes to joyne her to the Nave: such a wheele we know as wants her staves, must needs split: and the wheele of that conversation that is full of loding, and duties, being yet unsupported with these staves of love from the Nave of the Lord Iesus his deliverance & redemption, must of necessity cracke in sunder. The Lord Iesus (we reade) commended two persons admirably, *Luk.* 7.9. & *Luk.* 7.47. the one, that *Centurion*, of whom he sayd, *I have not found such faith in Israel.* The other was *Mary*, out of whom he had cast seven devils, and sayd, *She loved much, because much was forgiven her.* Let both be joyned together: if we get such faith as is rare to find, let us bewray it by such love as is so too: & both will carry us forth to this third part of the Catechisme, such a Conversation also which is rare to finde, such as no Pharisee or hypocrite shall be ever able to reach, because he never felt or tasted how good the Lord Iesus is. How should *Simon* kisse, annoynt, wipe the feete of Iesus, without his forgivenesse? He had little to forgive, and therefore little love: he made a dinner to Christ in courtesie, but kissed him not noe annoynted him.

Luk. 7.9.
Luk. 7.47.

Weigh well the scope of this Treatise.

Looke up to God now, & see in what this whole view of the Catechisme stands. Surely by the way of sin, & the Law, to carry thee to faith in the Lord Iesus, that the truth of Iesus may leade thee to an holy conversation: this is *Christ Iesus, the mystery of Godlinesse*: to feele such perswasion of under caying sweetnesse, & such presence of this perswasion of love, as might tel thy deareſt lusts, *Rom.* 6.21. *What fruit have I had of yee?* Yea, make thee stinke before them, (as he sayd of *David*) that thou mightst be Christs servant for ever: & that he might doe all thy workes, pray, reade, meditate, heare, doe, suffer, obey in thee: in his strength, walke in all holy conversation. Endeavour it then: & the more thou hast toyled with thine own hands and skill, and catcht nothing; the more fall downe in the deepe experience of thy utter nothing: those nets of thine owne which thou hast sacrificed so long unto, lay them by, & see the vanitie of them: saying, *Lord, depart from me a sinfull wretch.* Cast thou

1 *Tim.* 3. *ult.*

Rom. 6.21.

Esay 26.

out

out (Lord) on the right side of the Shippe! Thou that hast all the Fish in the lake at command to bring them together: all duties, the whole work of Conversation, to go through with ease & delight, O Lord Iesus, do thou all my workes in me! *Esay* 26. 12.

Secondly, To this end, be admonished not to rest onely in this that thou hast faith (suppose it be true) except also thou hast learned the truth of faith as it is in Iesus. As thou hast received from the Lord Iesus, so walke. Remember to stirre up that Spirit of Christ in thee, which was once given thee, let it not lye dead in thee. I dispute no questions, how farre the abilities of the regenerate reach, in point of concurrence with the Grace of the Spirit: I dare not thinke that the Spirit puts the reine out of his owne hand, and sway into ours, or that he is ever tyed to worke in us (he may desert us for a time to abase us) much lesse that our principle is active from us, (as our selves.) Its enough that he, as our active principle, must worke *the will and the deed in us*, and doe all for us: and that he hath betrusted us with such an instrumentall abilitie and influence from himselfe, as is endued with fitnesse to this holy Conversation: and more than so, hath given us the hand of faith to jogge his arme continually to assist us: binding himselfe by promise, till we give him over, not to forsake us in his assistance: if we will plead our libertie, (Oh, haypie they that can!) he will not be wanting to us: If when wee sought him not, he found us: and finding, reconciled us to himselfe by his death; how much more shall he by his life save us, and give us the hand to helpe us over this great hill of Conversation, that so wee reape the fruit of holinesse, eternall life! Oh; let us put forth our soules to this worke: It is the workeman that must make the Sawe to cut, by framing it to such a power, and cut with it when he hath done. Both are his: yron cannot make it selfe sharpe alone, and being sharpe, cannot cut alone, nor apply it selfe to the wood or stone: so here: Yet remember, he that hath put an instrumentall power into our soule to obey, hath also created the life of faith in us to stirre this arme of the Spirit, to draw this Sawe over our wood and stone, that wee may cut, and performe obedience. Oh that any, who ever sought the Lord for faith, should hang it up till it rust, and never set it on worke by prayer, selfe-deniall, and diligence Let us not be of the number of them, who thinke themselves safe if once they have faith: they doubt not but shee will set her selfe on worke, whether they be sleeping or waking. No, no: he that will not save thee for thy obedience, will yet save thee by it: and he that doth neither of both for thee,

Vse 2.

2 *Tim.* 1. 14.

Esay 65. 1. *Rom.* 5. 6. 10.

Rom. 6. 22.

will

will yet do neither without thee: but he will so bow thy soule to a sweet libertie of love and delight to obey; and to such a confidence in his promise, to be enabled: yea such a perswasion within thy selfe to encourage, that being mooved and acted, thou shalt act and worke together with his grace, thy owne salvation. Be not wanting then to such a principle of life and motion in thee.

Vse 3. Exhortation. Thirdly, let this Article enforce a duty upon us which is a rare dainty in these our times, to wit, to walke closely with the Lord in an holy course for that close love which we have found at his hands. Secret mercy, claimes secret and close walking. The age we live in requires it also: in which the most generall disease, is a compound of the maladies of the Churches of *Ephesus*, *Sardis* and *Laodicea* mentioned in the *Revel. cap.* 2. and 3. a decay of first love, watchfulnesse, and zeale; in a word, a warping, declining, and fulsome spirit: contrary to which, is this one grace, compounded of all three, closenesse and faithfulnesse of heart in our whole course. The meanes of an effectuall and powerfull Ministry decay: the Spirit of God in the ordinances is exceedingly streightned: the number and fellowship of close walkers is shrewdly diminished: we loose (dayly) ground, both in our Communion with the Saints and with the Lord himselfe: the Sabbaths and Sacraments loose their soizon: The powers of heaven are shaken: the Enemies of closenesse, power, and conscience, the friends of Apostacy, of formality, of liberty, and carnall serving God encrease dayly: The very wisest virgins nodd and slumber: paleness is upon each face, and every hand is upon her side; crying out a spitit of Giddinesse is come upon us; Close walking with God, is gone away: Woe unto us, we have added drunkennesse to our thirst: and we are drunken not with wine, but with the spirit of security, the love of the Creature, ease, pleasure, profits and liberty of the flesh: The yoke of God was never so irksome, nor his burden so tedious, as at this day: Men hate closenesse with God, as much, as a Toade or Serpent. All men now, are for liberty in their Profession: bid the lowest rate: enquire after their betters, and how great and rich and jolly ones walke with God: and the Religion which is in fashion, that shall be theirs: even such a one as will streine no joint for God, such an one, as warpes and sits loose from all closenesse and faithfulnesse.

And others who are not of so base a mettall, yet cannot finde that sweet closenesse of consent in cleaving to God, as *Barnabas* speakes

speakes *Act.* 11. but will maintaine a breadth still in Gods narrow. The time hath bin when they made a Christian Course, to walke in and out with God, and to keepe his presence in their eye, a continuall feast: and no sooner did they feele any wearinesse or wanzing of spirit in this worke, either wayfare or Warfare, but presently (as the tender eye at the least mote) they could complaine. The least jarre in this Musique, streightway offended. But now alas! They walke, dayes, yea weekes with a giddie braine, and a warping heart, and are never troubled: yea, such a spirit of slumber is upon them that all is as well as ever, they see nothing amisse. Its wearisome to walke closely betweene one Sacrament and another. Meditation is out of request: they will heare three or foure Sermons upon a Lords day, but the five holds no water longer then it is in it. The very hearts of men *Esay* 63. are hardned from the feare of God: joy not in his promises, close not with the sadnesse and authority of his Commands, feare not the severity of his threats: walke not with any sweetnesse in his wayes: the way of Communion with his Sects, of mercy to the distressed, tendernesse of the least occasions of evill, &c. And, although some make complaints hereof, yet their disease still remaynes. Their vowes (they say) vanish, they cannot for their hearts, get ground of this giddy spirit: It so dogges them, that they desparo of overtaking it.

To whom let me say thus: Although your disease be of the hardest cure, and relapses (we say) are most dangerous: yet, shall a man fall and not a rise? As the Asse sunke under his burden, in the slough? Hath it not beene better with you then it is? Be zealous, then and repent. Remember the joy which your former closeneste procured: even such as no stranger shall ever enter into: Consider the sad woe which your warping, and base looseneste hath wrought yee, (except your drunkennesse hath made you senslesse of it) And know, that as desperate as this world is, yet God wants not his witnesses. If you beare not witnesse to his way, the stones of the street shall cry. Precizeneste shall never be so strongly trod downe, nor the Cause of God, ever so deserted, and given up by a profane world of opposers, but the Truth and power of godlinesse shall survive and outgrow all their aspersions: & some, God shall never lack, who walke so much the closer with him, by how much

much more the formall professor warps and staggers. If we honor God, so much the better for us: if not, never a whit the worse for God, who shall make us witnesses of his vengeance, and raise up better in our roomes, in a closer worship of his name. Therefore let us Consider by what secret, creeping degrees, this mischeefe hath insinuated us: whither by offences at the wayes of God: the want of meanes and examples, the error of libertines: the discontent with Gods darke government of his Church: the surfeit of an heart made heavie with worldly cares; or wanton with profits and pleasures: or drawne away by such as warp and revolt. However it be, the roote of all, is, an heart, both decaying in the grace of faith, and faintly apprehending the love of Christ by the promise: and so, declining from closeneſſe and care, to slightneſſe and security.

Therefore, returne not, by your owne strength: let the Lord come betweene your falles, and your repentings: your declining from God, hath brought yee into a dead, uncomfortable condition: Therefore first abase your giddy hearts with sorrow: and be sadder another while with stayd and humble thoughts: While your giddineſſe lasts, there is no good to be hoped for: The first cure must be, in the settling of your spirits, to a more sober, wise, and setled frame: No man can see his face in water disquieted with waves: it must settle first. Then breake their hearts, and be ashamed as much of an unsettled heart in goodneſſe, a warping, looſe spirit, as if you had fallen into any odious sinne, and entreate God to establish you with his free spirit: If the Lords hands be against you, to plague you with all adversity, so long as you are out of course, cold, slacke, carnall, and sunke from God: let that be a watch-word unto you, of Gods meaning, and let him not speake in vaine: least he come upon you, at last with such terrible affronts, as you shall not be able to beare. Let the righteous smite you: yea, let the Lord rather set the Devill vpon you, then suffer you to lye sunke under this condition. Behold the promise with hope & faith: to wit, that the seed of God shall not dye in his: when hypocrites be cast downe, then shall there be a lifting up for the righteous: and the promise of God shall put life into them, and their hearts shall be lift up (with *Iehoshaphats* 2 *Gen.*17.6.) to God, after their falling downe, to behold his face and renue their covenant and race with joy. And if the Lord shall strengthen the weary hands and joints of thy soule, and put new blood and marrow into thy veynes and bones:

*Ier.*22.29. *Mica* 7.8. *Heb.*12.

bones: then returne with treble care and closeneſſe to walke with the Lord, confeſſing, that without his ſtrength, it is not in thy power to redreſſe thy decayes.

Laſtly, Watch to thy ſelfe duly and daily, and to this worke of Converſation, and way that God hath chalked out for thee. Doe as thoſe, *Numb.9.19. who attended the watch of the Lord day and night*: ready upon the leaſt warning of the Cloud or fire from the Tabernacle, to remoove: and upon the firſt reſt hereof, to ſtand ſtill. As the Apoſtle never thinkes himſelfe to have preſſed a duty well, when he urges to pray, or reade, or heare, or be armed, except he adde this too, *Watch thereto, Ephe.6.18. 1 Pet.5.8. 1 Cor.16.13.* So ſay I, Obey and watch to it, walke with God in this wheele of thy courſe, and watch to it: be aware of each turne of the wheele, each dutie, occaſion, libertie, ſervice: elſe it will be in vaine to know it, if thy loines be not girt, and thy lamp alway burning to it. If God have once purged thy foule heart, and ſeaſoned it for thee, keepe it ſo: he did it not without much adoe, that thou ſhouldſt undoe it all at once, by thy eaſe, and ſloth, world, pleaſures, wearineſſe, and the like. Let the wiſe Virgins take heed of nodding in this night of the age we live in. Let them watch to their worke: let them ſee how they grow downward in rooting & ſetledneſſe; upward in fruitfulneſſe, skill, eaſe, and experience, reſolution and full purpoſe of heart to cleave to God. *Vſe 3.* *Numb.9.19.* *Ephe.6.18.* *1 Pet.5.8.* *1 Cor.16.13.*

And by ſo doing, we ſhall watch to the comming alſo of our Lord Ieſus, to tranſlate us from this our poore walking with him, to be with him: and to be rid of all our clogs which hinder us from ſo doing: and goe from this our doing Gods will as it is in heaven, to doe it in Heaven. Never was there greater cauſe for us to long for this comming, than in theſe times, wherein not only we are letted by Satan, and the world, but even by men of our own profeſſion and Religion, from the ſervice of the time, and the grace of our Converſation! Oh how well ſhall it be, when not onely Goats and Sheepe ſhall for ever be parted, but the ſad carriage and ſtrangeneſſe of ſheepe to ſheepe, be both forgiven and remooved! where *Luther* and *Zuinglius*, (as one ſayd) where *Cranmer* and *Hooper*, where *Ridley* and *Sanders* ſhall accord for ever in perfect amitie? *Come Lord Ieſus, come quickly.* Amen. *Concluſion of all.*

Give God the Prayſe.

FINIS.

A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL: BAPTISME AND THE SVPPER OF THE LORD.

Divided into two Parts.

The first treating of the Doctrine and Nature of the Sacraments in generall, and of these two in speciall; together with the Circumstances attending them.

The second containing the manner of our due preparation to the Receiving of the *Supper* of the Lord; As also, of our behaviour in and after the same.

Whereunto is Annexed an Appendix, shewing; First, how a Christian may finde his Preparation to the *Supper* sweete and easie: Secondly, the causes why the *Sacrament* is so unworthily Received by the worst; and so fruitlesly by the better sort; with the Remedies to avoyd them both.

The third Edition.

By D. R. B. *of* Divin. *Minister of the Gospel.*

Matth. 3. 11. *I indeede baptise you with water, but he that commeth after me, who is worthier than I, he shall baptise you with the Holy Ghost, &c.*

Esay 25. 6. *And in this mountaine shall the Lord of hoasts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, &c.*

London Printed by *Tho. Cotes*, for *Iohn Bellamie*, 1635.

TO THE HONOVRABLE AND MY GOOD Lady, the old Lady *Barington*, Grace and Peace.

MADAM,

For ſundry cauſes this Treatiſe of mine ſeekes your Patronage. One is, That intereſt of love and reſpect, which along time (not my ſelfe alone) but ſundry of our name and Tribe have received from your Ladiſhip. Another is, your loving acceptance of ſuch former ſervice of mine to God and his Church in this kinde, as hath privately come to your hands: wherein you have ingenuouſly profeſſed your ſelfe to be a daily travailer with ſome fruit. Likewiſe that honorable eſteeme which I have ever borne, and beare to the memory of that noble and worthy Knight your deceaſed husband was not a little moment in my thoughts: Not to ſpeake of my acquaintance with ſome of your religious Race, of whom I ſay the leſſe, as perſwaded that they ſeeke the praiſe of God, and not of man. Beſides all theſe, I adde this: That my hope is, that from your patronage and protection, ſome of your owne ranke, and more of your inferiours, (who looke after bookes as much for the grace and allow-

ancē of their betters, as for the worth of their matter) might by reading thereof, bee drawne to love them for the true good which they have gained thereby.

Yet I must not deny, but there is a greater motive than all these: seldome have I seriously conversed with your Ladyship at any time, but I have observed some carefulnesse in you, to be setled upon some good evidences which might secure you of pardon, and favour with God. A solemne object! I confesse, the very thought whereof as you may blesse God for, so much more you shall have cause to praise him, in vouchsafing you! Which shall come to passe, if (as alway, so) especially in this last act of your life, you shall give all diligence by reading, meditation, and prayer, to make it sure to your owne soule. My desire therefore being, that I might conferre somewhat hereto; and sithence God hath cast your eye and affection upon my labours, (which do chiefly aime at this marke) I beseech the Lord so to guide your spirit in your perusall thereof; That (whatsoever you passe over besides) you may take speciall marke of those grounds of Humiliation, selfe-deniall, and faith, which most concerne the maine point of assurance. Neglecting no occasion, if by any meanes you may attaine to the resurrection of the dead, and the whilest may bee satisfied with peace and joy through beleeving. That so, your heart dayly growing more tender, and confident upon the bare word of the promise (you neede no other support) your whole heart and conversation may bee moulded into a new creature, according to the measure of mercy!

I will not delay you with discourse about the contents of the ensuing Treatise; that were but to prevent both the Epistle following, and the Booke it selfe. As touching helpes for your comfortable receiving (which I have noted you to speake seriously of) I cannot doubt but your

Ladiship

Ladiſhip hath many, (though I know not any who have traviled in this kind with me, to unite the full doctrine and practiſe of the Supper in one.) But for as much as it is behoofefull upon ſuch occaſions, not onely to heare in publique, but alſo to have ſome reall ſubject at hand which may preſent the truth to a deſirous heart, and releeve memory; therefore I doubt not but this Treatiſe may adde a furtherance thereto. If, as the Lord hath with much labour and 6 or 7 yeares thoughts (at times) now brought this poore fruite to the light, ſo he pleaſe to adde a ſutable ſucceſſe unto it, in his peoples practiſe: I ſhall have no cauſe to repent me. It is the Lord, who as hee is tyed to none of our tongues or pens, ſo yet hath bound himſelfe to our faith, prayers and diligence. To whom therefore commending the iſſue of you Ladiſhips endeavours herein, together with the proſperity of your ſelfe and yours, an happy end of your long pilgrimage, and peace to *Iſrael*, I reſt

Your Lordſhips

bounden D. R.

To the Iudicious and vvell affected Reader.

OOD Reader, I have ever esteemed the Lord Iesus, the new birth and nourishment of his Church, to be (of all other Arguments and Treatises of Divinity) the most eminent and essentiall, either for such as preach and write, to insist upon; or for those that heare and reade, to improve to themselves, by knowing and beleeving. And sithence our good God hath not contented himselfe to vouchsafe to his Church this great gift of Christ, onely by the word of promise: (which yet being grounded upon such unshaken Foundations, as his owne decree, the death of his Sonne, and the faithfulnesse of his dispensers, might well claime the obedience and consent of faith at our hands) But also hath added the Sacraments as seales of this his covenant, and as the utmost assurance of his good meaning; moreover annexing the spirit of promise and of seale, to them both, for the better applying to each soule in particular, his part in these good things which hee hath beteamed her: I have thought it fittest (having now leasure more then enough to chuse my argument) to light upon this, of Christ Sacramentall: as giving me hope of doing the most comprehensive good, and becomming most advantagious to the Church of God, both for the understanding and use of that doctrine.

Every man desires to have that which he buyeth or enjoyeth, when the commodity is at the best, when men would either shew or buy wares or cattle in the Market, they desire to set them forth at the best, and when they are in best case to attract buyers. Wee love to behold the faces of them wee love, when they are at the best, for

health

health of body and spirit: and if wee were as wise to improove every thing to the best, as wee are willing to get it at the best; sure it is, wee love to get nothing at the worst, which may be come by at the best. Now then the Sacraments exhibite Christ (as I may say) at his best: And as Pharaoh's *daughter is invited to come and behold* Solomon, *when he was cloathed with all those costly ornaments and glory, wherewith his mother made him glad on his crowning day; so doe the Sacraments offer Christ a greater object than* Solomon *even in his best Grace, in the richest and royallest robe of his righteousnesse, in the best of his Peace, joy, and contentation which God can bestow him in. Whose heart should not then esteeme him at this best of his, with best judgement and affection? Not by foolish or Popish comparison of one ordinance with another; but by considering that each ordinance with another is better than another alone, and so the Sacrament with a word, is above the word alone, because it containes the word, and hath more besides in it, even Christ at his best, in the fulnesse, length, depth, and all treasures of breeding and nourishing grace, not onely in himselfe, but made over to my soule by the Father, grace for grace to me: my Wisedome, Righteousnesse, Sanctification, and Redemption.*

Alas! deare friends! what were the knowledge of this Lord Iesus, as hee is onely the second person in Trinity and the eternall Word of the Father? If the depth of that mystery contained in Heb. 1. 3. *(To wit, that Christ is the brightnesse of the Fathers glory, and the ingraven forme of his person) were fully understood by a man; (as who doubts but such knowledge were excellent? (yet alas! it falls short of that excellent knowledge which* Paul *speakes of,* Phil. 3. 10. *Of Christ Iesus my Lord, who hath given himselfe for me, loved mee, by which the world is crucified to mee, and I to it; this onely is that to which all other is dung and drosse. Nay further, put case I know him, as the true Mediator, in all three offices, and namely the true onely Priest and satisfier for the sinnes of the world: Were this that excellent knowledge of all other, except hee were crucified also in the eye and to the spirituall gaine of my soule, as my Lord and God, and as my satisfaction, and the treader of the wine-presse of the fierce wrath of God,* Esay 63. 1. *that the anger of God might bee pacified to mee? No verily. Nay lastly, put case this knowledge of Iesus Christ my satisfier, could possibly bee severed from the knowledge of him my Sanctifier also: and that Christ my birth, could bee divided from Christ my Nourishment; my support, health, growth,*

and fruitfulneſſe ; could this knowledge bee counted the moſt excellent ? Were it not a rending (rather) of one peece of Chriſts garment from another, yea a pulling of one eſpeciall part of him from my ſoule, and breaking of ſo precious a Diamond in peeces ? What excellent things then muſt thoſe bee, which preſent the Lord Ieſus in all theſe three, the beauty of his perſon, the benefit of his ſatisfaction, and the grace of his Sanctification ; and that to mee, with ſeazin and delivery ? That offer him (as I ſaid) at his beſt ? This doe the Sacraments, and therefore of how great eſteeme ſhould they bee in the Church of Chriſt ?

I confeſſe, if I preſented Chriſt to thy view (good Reader) in thoſe darke Sacraments of the Old Teſtament, or no otherwiſe than Iohn *Baptiſt could, I ſhould bring thee a bargaine at the worſt hand. For although Chriſt were in them alſo, yet with ſuch poore convincement, that I may ſafely ſay : The body of receivers, who beheld the covenant of the Law as a covenant of workes and Righteouſneſſe thereby ; did receive the Sacraments as a curſe rather than a bleſſing upon themſelves : and bred worſe blood in themſelves thereby, than before they had. For why ? They renouncing the right covenant of Righteouſnes whereof they were ſeales, (as it is ſayd, that* Abraham *received circumciſion as a ſeale of it.) and miſtaking the law, as if it required a poſſible obedience from them, to merit life ; what did they but curſe themſelves and ſay ; Curſed be he who thinkes he can abide in all things written in the booke of the Law to doe them ? And not being able to doe them, but deluding themſelves, and taking the Sacrament upon it ; what did they in effect, but ſeale up that curſe to themſelves and their ſeede ? But lo, in the Sacraments of the Goſpel, is offered thee a better miniſtration of the ſpirit of the Lord Ieſus, in the ſeales of that righteouſneſſe which comes by faith, and therefore a curſe is turned into a bleſſing. For as the covenant is, which thou commeſt in, ſo is the ſeale which thou receiveſt, both are bleſſed, and thou comming in faith unto them, receiveſt from God a bleſſing under ſeale : ſo that hee hath bleſſed thee, and thou ſhalt be bleſſed. And is not this the Lord Ieſus at his beſt ?*

Moreover, if I preſent thee onely Iewiſh Sacraments, what great thing ſhould I offer thee ? Surely Chriſt in a darke corner, circumciſion in a private family, the Paſſeover in an houſhold by it ſelfe : But lo, I preſent Chriſt unto thee not with a veile before his face, which is obſcure : but in a mirror, with open face, transforming

thee

thee from glory to glory. I say a Christ Sacramentall, not offered by a Priest to God in a Masse, and in a corner of the Church, with a boy to mumble an answere, but in the open view of his Church and assemblies of his Saints. Looke not here for Popish, Anabaptisticall, Browniſticall, or Schismaticall Sacraments, huddled up by a false Church in their houses, barnes, or corners, (though I taxe not corners where the Church is present, as the Martyrs were in woods:) but in the midst of his people, where Christ the Lord of Sacraments, is present with his owne, met in his name, even in the beauty of his holinesse. So that as hee suffered not in a corner of heaven, or earth, but upon an hill before his Church, and refused not the world to bee witnesses; and was lift up as the Serpent in the wilderneſſe, in the publike view of his people; so that thou professest to bee a dove of his flocke, and one of the youth of his wombe, Psal. 110. mayst fly to his loover and windowes, and come into his Temple with frequency as the dew falls upon the grasse, saying, How amiable are thy Tabernacles O Lord of hosts! My flesh longeth, and my feete desire to see and stand in the courts of thine house. Even in the chambers of my Mother! and in the Garden of thy Spices, even there give mee thy love: There let thy Northwind of Prayer and blessing blow thy favour into my nostrils, that after thine ointments powred out there, the Daughters may follow thee. And is not this, Christ at the best?

But to proceede a little in this argument (for I have locked my selfe out of the hall, and therefore must stand a while in my porch rather than no where) what better proofe of the Lord Iesus at his best, than this, that hee is offered to thee in no lesse mysticall union for the end of a more mysticall one? I meane as united to poore Bread and Wine, that he might also unite himselfe in the whole grace of his Sacrifice to thy soule & body? What better & easier conveyance couldest thou wish than this, for so feeble and weake a spirit as thine is? When once that people which followed Christ sitting upon an Asse-colt, and riding as a King to Ierusalem, cryed Hosanna, and sayd, Blessed be he that commeth in the name of the Lord: Thinke we not that they saw Christ at the best? Why did they else, (except they had beheld his spirituall Kingdome) cut downe Palmes and strew them in the way, stripping themselves of their garments, to set him thereon? Surely they were not so offended at the meannes of his palfrey and basenesse of the outside, that they saw in this riding, a cleere representation of his glorious grace, and the Majesty of his person. So shouldest thou, in this union of Christ with base crummes of bread or drops of wine, beholda

more

more spirituall presence of Christ, who careth not for such creatures, but for thy soule; and being farre from stumbling at the baseneſſe of the Asse, or Elements, raise up thy soule to a more heavenly sense, of the Lord Iesus comming into thy heart and spirit, bringing thee to God, and leading thee to the fountaine of thy blessednesse in a farre closer manner than ever Adam *was. And is not this union, the Lord Iesus at his best? yes verily.*

From this Sacramentall union proceeds that exhibitive nature of Sacraments, carrying the Lord Iesus into the soule of all the elect that communicate. For to what end is union Sacramentall, save that the Sacraments being thus possessed of the Lord Iesus mystically in them, might exhibite to all, and effectually carry into the bosomes of the elect, the power of this Lord Iesus, and convey as Vessels, channels and Pipes, that grace which they containe? I doe not meane that by vertue of the worke wrought, or by the force of Divine institution, there is any naturall holinesse put into them, or magicall power of inchantment, to take holde of the soule. No, in no wise: for how many thousands are there both young and old, who after the enjoying of the Sacraments, doe put most woefull barres in their owne way, that the power of Sacramentall union might never come at them? So that when the Covenant comes to bee dispenced unto them, they fare as persons utterly disabled to receive it. Nay neither dare I thinke that by vertue hereof, it is of absolute necessity that all elect Infants must receive conversion of grace, just in the act of their Baptizing: for what were this but to ascribe more to the Seale than to the Covenant, yea, to invert their order, and to ascribe greater power to an ordinance, (under which they walke 20 30, 40. yeeres carelesly, without discovery of any grace at all) rather than to the lively power of the Covenant preached, and working from that time foorth an apparant change? So that although in charity I am bound to thinke no other, save that all such as receive Sacraments duely, concurre with the grace of the Spirit for future improvement: Yet to tye the Lords hands behind him, and to make the Lord of Sacraments to become their underling, as if hee had put himselfe out of Authority and office, wholly to be subject to his Sacrament, what indignity were it for the ordainer? No not so: But so farre, so often, and where it shall seeme good to himself, to make use of his Sacrament for the good of his Elect (for whose good they serve) there doubtlesse these Ordinances doe both present and conferre the grace which is put in them. Else to what end should they

have

have it, except they might convey it? Now summe up all, and answere: Is not the exhibitive power of the Sacrament, the Lord Jesus at his best? Is not a reall tender better than a bare signe, or a promise onely without performance? Hee that promiseth an hundred pounds to lend or give to his poore friend, and presently tenders the money, that he might be before hand, doth hee not lend or give at the best?

Nay more than this, not the Sacraments onely are thus exhibitive of Christ to the soule: But by vertue of the union I have spoken of, the Lord Iesus himselfe is there present (where his institution is duely observed) to bee the Baptizer of his members, and to bee the steward and nourisher of his family: that is, to bestow himselfe upon the soule. Touching Baptisme first, true it is, That our Lord Iesus himselfe never baptised any outwardly: howbeit as then, so much more now beeing ascended, hee it is who in the outward Baptisme of the Minister, doth give gifts unto men, and doth still baptise all his, with the holy Ghost and fire. A poore sinfull man doth what he can doe; but further hee cannot goe: He dives the infant into, holds it in, and receives it out againe from the water, baptizing it in the name of the sacred Trinity. But this our great Baptist, hee is all in all for the doing of the worke. It is he who casts in the salt of his divine healing power into corrupt and (of themselves) accursed creatures and Elements; it is hee that removes the curse, death, and barrennesse of the waters utterly unable to engender; hee takes off their base uncomelinesse, hee darts and plants in them the efficacy of his owne death and resurrection both for merit of pardon, and of holinesse: hee sanctifies and cleanses them, that they may become hallowed and purging instruments; And as a planter takes the siene of the Apple-tree, and pitches it into a Crab-tree stocke: so the Lord Iesus takes the precious siene of his owne Righteousnesse, the power of his owne death and grave, the strength of his resurrection and exalting, and pitches both into water: so that water becomes Christ-water, Christs death and life, so that the soule is washt with the one, as the body with the other; The soule (by faith in the covenant) feeles her descent into the water, to become a spirit of dividing her into the laver and bloud, and grave of the Lord Iesus: her being under the water, to become the spirit brooding and fructifying the water, to become a seede of life abiding in the wombe of the soule, to regenerate it to the life of Christ; Her arising up from the water, to become a spirit of Resurrection (as Peter *excellently*

speakes

speakes 1 Epist. cap. 3. verse 21.) and a baptizing of the soule with the activity and raising of her up with Christ, from her death, grave, basenesse and misery, unto immortality and glory. Yea in all three the soule feeles the power of a new and omnipotent creation of her to God, ingrafting her in God, never to bee pulled from him any more as at first. And as the spirit whereby the Lord offered up himselfe was, so is the power of the same Spirit to the soule, begetting and renewing it; Eternall also: so that the never dying power of Baptisme keepes the branch of the vine thus once put in, to abide for ever ingrafted and planted in the person of Emanuell*: so that himselfe the stocke shall as soone wither, as the soule which by faith is in him shall perish. No more baptisings shal neede than one, because Christ liveth in the soule, & recovereth her by his unrestrained influence, from all her swowning, decayes and wantings, to her former integrity: No more Barkes are required after shipwracke save this one. Now, if Christ himselfe in person (not the poore Minister with all his acts onely) bee the true Baptist: can it be otherwise, but Baptisme must needes be the Lord Iesus at the best?*

Lastly, to adde one word also of the Supper: The sinfull tongue and hands (I say not of a wicked Masse-Priest) but even the best consecrater of the Sacrament, that lives, cannot blesse sufficiently: But the Lord Iesus our steward, he is the Administer of it compleately; he is the true consecrater, yea the foode and feeder of the Soules of his owne, with his pretious body and blood unto eternity. None whom the Father hath given him to bee his living ones, can decay, pine, or wither under his hand while he lives to make them Provision. Hee told his Disciples, hee would eate and drinke no more of the fruite of the Vine, till hee dranke it in the kingdome: meaning, till he spiritually without mouth or hands, did present himselfe with his Church Sacramentally, there to feede them: But in that sence hee promised to drinke it with them to the worlds end. He it is then who as the Master of the feast and the feast also, welcometh, provideth for, and encourageth his guests to eate good things, and to delight in fatnesse: He it is who not onely in the Ministers person still consecrateth, but by his might and strength, drives all his blood, spirit, marrow and nourishment into the bones and veynes of his poore members, by this union with the elements; whereby he saveth and sustaineth all his true borne ones that cry after his brest and succour, hee cannot suffer them to lacke. And as himselfe in divers phrases expresseth, hee feedes them in his Pastures, leades them to the waters, hee cherisheth them as

his

his spouse, nourisheth them as his branches, and by him as the doore, they goe in and out, finding pasture. For hee hath made himselfe one with bread and wine, that man not living by bread onely, but by every word that proceedeth out of the mouth of God: may, in and by these Elements, draw a secret foyson and encrease to the soule, and bee therein sustained with faith and the fruits, as after in the Treatise (God willing) I shall more fully declare. Hee whose flesh once eaten is immorall, yet offers himselfe often for the releefe of daily defects. And is not this the Lord Iesus at his best in this Sacrament?

Endlesse it were to recite all which might convince thee of this excellency of Christ Sacramentall. Who would not confesse that friend to shew his love at the best, who should most draw neere to him in his greatest trouble? And is not Christ Sacramentall for the nonce? To what end then doth hee offer thee his bloud, and bid thee drinke it, save to conforme thee to a sweete meekenesse of spirit in suffring, and to a fellowship in all his afflictions, with confidence of overcomminge in his strength? Againe, if a man should promise to doe thee a kindnesse, wouldst thou not interpret his kindnesse at the best, if it lay in such a kinde, as should supply thy peculiar want? What kindnesse is counted of, like that which is most seasonable? That which releeves not some defect, may bee thought superfluous: Even so is Christ Sacramentall, a releefe of each soules personall, peculiar diseases, wants, decayes, distempers. Like to the man of Baalshalisha, *2 King. 4.42. who brought loaves of Corne and Presents to the Prophet, when there was a necessity of famine, and a multitude to bee fed. But I end in a word: Wherein can it more cleerely appeare that the Lord Iesus is offered thee in the Sacrament at his best, than in his blessed fulnesse? If thou shouldest visite thy friends house, tell me when shouldest thou most thinke thou camest at the best, than in the middest of a feast? So I say here, the Sacrament is the Kings feast at the marriage of his Sonne: The feast of the hills, the feast of God, and heaven, a full feast of all refined wines, fat and delicate things. If Gods ordinary be so good, is not his feast of Christ, Christ at his best? Wherein thy soule may fill it selfe for the present, and for afterwards with choice Dainties, as the Aramites Campe, and the fulnesse thereof filled the leapers.*

But now what is the upshot of all? Oh! sad mourning! That wee are at our worst, when Christ is best! Oh mourne that after 70. yeares liberty of the word and Sacraments in the Church: yet by the sinne of man, such mysteries as these should lie by, disesteemed, because unacknowledged? True it is, as once it was a deepe conceit with the Iew, that his Messiah must needes bee some speciall person: But when the true Messiah indeede came, they knew now what to make of him; he was a strange wonder unto them. So now, it deepely dwels in most men, that in the Sacrament some mysticall things lies hidden: But when they come to it, they receive they know not what: The cause is, their carnality

and

and sensualnesse, which is offered at the spiritualnesse of them: which makes them alleadge, oh they are darke matters, and for great Divines, not for such as they to meddle withall. And thus in time, corrupt ease breeding errour: that errour growes to prove Religion: and as at first men thought them difficult, so at length it is their best devotion, to rest in blind and superstitious reverence of a thing unknowne. As those Athenians, who set up an Altar to the unknowable God: blinde devotion being the meere falling short of faith. If this disease had infected poverty onely, it had beene well: But this Popish leaven of carnall Sacraments which sowred the first reformation with a consubstantiate Christ: hath tainted us with as dangerous an errour, even to rest in a carnall devotion, and the opus operatum *of a devout blind receiving, counting it the top of Religion.*

Alas! poore soules. To what purpose doe we so crake and boast of our Sacraments of the Gospel, that they are above those of the old Testament in all respects (as indeede they are) when as it is cleare by good experience, that setting aside some places enlightened by the Word, our Sacraments to the body of our people, are as dimme and dumbe representers of a Christ already crucified, as to the Iew, they were darke pretendings of the Messiah to come. Oh! How woefull a fruit of darkenesse is this, that people now in this mid-day of light, are so baffled, that it fares with them as if it were twylight? Is it not fearefull, that when there is so great oddes in the season, there should be so little in the persons living in them! because blindnesse makes all seasons alike, both of darkenesse and light? How fearefull is it that our eye should be so evill to our selves when God is so good? and that we should bee such Almners of Gods bounty to our selves as if wee still served an hard Master, what is this but to betray God to the blasphemy of Hypocrites, profane ones, and ignorants?

This little understanding of these mysteries, among men in this age of ours (wherein mens frequency of receiving seemes to strive with their unfruitfulnesse) hath beene one occasion of my publishing this Treatise. That (if possible) that excessive exalting of the Sacraments in Popery, above the word or any other peece of worship, through their Superstition: might bee equalled among us Protestants in the Church of God, with as truely honorable an esteeme thereof, and that from knowledge and experience of their worth. Considering partly the little care of teaching their doctrine in Congregations: and partly the cold preparation of such as receive; and partly the resting of men in their performances onely without power or fruit: I could not see wherein I should doe greater honour to God than to enhanse the knowledge of Christ Sacramentall, and to incite others to doe it, whose learned and habituous abilities can farre better performe it? And surely it stands us all in hand, (lest signes of contradiction deface) to our uttermost, to vindicate the excellency of our Sacraments.

That

That those rich legacies which the sinne of man, or that man of sinne, with his Complices have so long kept hid from the true heires and owners thereof, may bee cleared into them, to bee their just portion and claime; beseeching the Lord, that as hee shall vouchsafe us clearer light of knowledge, so (as our Church Liturgy commands us to pray) that ancient Discipline of Gods house might prevaile among us: I meane, that whereas the number of ignorant, scandalous, and unprepared ones, as much exceedes the number of prepared, penitent, and worthy Communicants, as the Army of the Aramites exceeded the Israelites two flockes of Kiddes: by this meanes, it might please God, the number of the latter might as much exceede the former.

For my owne part, (to returne to my matter) I blesse God, that while it was my lot to have a nayle in the Priests Sanctuary; next to the preaching of Christ in the promise, it was my poore care and course both by Catechisme and Sermons, to discover him in his Sacraments. Which labour (as weake as it was) I have so little cause to repent of: that now I am encouraged in my selfe to recollect and compile those scattered meditations into some method and view, for the benefit of others that heard them not. A great motive whereto was also this, that as while they were preached, they found full as much approbation, as any part else of my labours: so, since they have provoked the desires of many more than I can mention, that they might not with my selfe lie by, and be buried in forgetfulnes, Adde hereto; that now in this vacancy of better service, I could not easily quit my selfe of that idle unfruitfulnesse, which too soone (as rust) is ready to grow upon us, without some service done in this kinde.

To you then I addresse my speech, in the conclusion, deare friends who have beene taught by, and now are made partakers of my labours: Beseeching you, and the Lord for you, that by the lively resemblance of these things which you have beene long moulded in, and shall be here presented withall; you would give Testimony to this Truth, as the Truth is in Iesus. That is, that by your spirituall prospering in the grace of the Lord Iesus Sacramentall, yee would commend this Doctrine of the Sacraments, especially of the Supper. So shall I have cause to say, That you are my Epistle written in your hearts, knowne and read of all men, and manifested to be the Epistle of Christ, not written with Inke in paper, but with the Spirit of obedience and love, in the fleshy Tables of your heart! Oh how shall you then safeguard me not from the evill tongues of men (which I feare not) but the contradiction of hypocrites, and the foule aspersion of an unprofitable Minister of Christ? In which happy wish I cease troubling you, and commend your reading hereof to the blessing of God. Farewell.

The

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The first Part.

CHAP. I.

Of the generall Circumstances of Sacraments.

I Begin with these, because the doctrine thereof may affoord light to the ensuing Discourse. And the Circumstances which I would touch upon are these six. 1. The Name [Sacrament] 2. The Antiquitie. 3. The Necessitie of their handling in the Ministry. 4. The Number. 5. The Publiqueness. 6. The Time thereof. *Circumstances 6.*

Concerning the Name of a Sacrament, it is of ancient use in both Heathen and Christian Authors. The Heathens applied it to signifie a sacred & holy service about their Idoll worship, and *Circum. 1. Name.*

especially to an oath, which they honoured as a sacred & divine band: the Latine Fathers, especially the eloquentest, *Tertullian, Cyprian, Ambrose, &c.* use it in the same sence for an holy religious complement or performance: in which sence (although especially they aime at our two Sacraments) yet they also called any other as well by this name, as if we would call the mystery or doctrine of Christ, a Sacrament, or the Church liturgy a Sacrament, or any other publique or private ordinance, a Sermon, a Fast, or the like. This we see was a very large & generall expression, which some moderne Divines following without due judgment used, confounded divine mysteries and Sacraments, calling each signe or type a Sacrament, and consequently grant that error, which the Fathers upon due deliberation would have disclaimed, *viz.* that the old Church had more Sacraments than we. Yea hereby the Latine vulgar Translation of the Bible (falsely called *Jeroms*, and magnified by Papists) usurpes liberty to abuse the Text: & though not alwaies, yet for the most part the Translator when he meetes with the word [Mystery] there he thinkes he hath found a Sacrament, as in *Ephe.* 5. 29. *Ephe.* 3. 2. & 1. *Tim.* 3 the last verse, in all which he translates Mystery by Sacrament. And that so corruptly, that even things not sacred for spiritualnesse, but onely for ordinance, are called by him Sacraments. By which reason the investiture of a King, and his annointing or coronation, might be a Sacrament: which yet in a civill performance, although sacred for the ordeyning. For a thing may retaine his temporall nature still, although it receive a marke of sacredneſſe for prevention of corrupt abuse and violation. And thus (in part) crept in that multitude of Popish Sacraments into the Church. Whereas if men had not been thus lascivious & bold in using words of their owne invention, generall words for peculiar meanings, much corruption about Sacraments had beene prevented. Teaching us not to be bold in coyning words of our owne heads, to expresse divine things: But keeping our selves close to the termes of the holy Ghost, who calls them Seales of the Covenant, to abandon from Sacraments whatsoever repugnes to the seale of the Covenant.

The abuse of it.

Use.

Now although we still retaine this so unavoydable & received terme of Sacrament: yet we must correct the abuse, and use it properly. And whereas sometimes (by use of speech) we meane by this word, the Act of God and Christ in ordaining or concurring

The right use of this name.

ring with it, or the act of a Minister or people, consecrating and offering it, or receiving it: and sometime the externall Symboles, or solemne action of the Sacrament: yet heare we do most truly apply this word to signifie the whole compleate performance of this holy institution, as it comprehends all these relations.

Touching the second, Antiquitie, this I say, no man can taxe the Lord that he ordeined them no sooner. For it is he onely in whose hands times and seasons are: he knowes when the Church is apteſt and capeableſt of the Sacraments, & therfore beſt knows when to appoint them. He could have given them firſt to the Church in *Adams* house, or *Sheths*: or after the flood to *Noahs*, or *Shems*. But his wisedome was to settle the firſt Sacrament of Circumcision in the family of *Abraham*. The Covenant of God was doubtlesse knowne to many families before: but more fully to *Abraham*, in whose seede all the Nations of the earth should be blessed. When therfore the season of revealing the Covenant more clearely was come, then was the season of reveling the Sacrament of Circumcision, of the fore-skin of the flesh to bee cut off, as a seale thereof. *Abraham* desired to see the day of Christ and saw it: therefore he was to see the seale also. Now why God kept it so long from other families, his wisedome is the chiefe reason: although this I may adde, that no family continued the constant memory of the covenant without interruption, either before or after the flood, till *Abrahams*: from whom (though with much eclipsing oftentimes) no doubt, the truth of God descended from age to age, lesse or more, without utter intercision; as it formerly had in the ages before. So then although we goe no further than *Abrahams* time (although some Heralds fetch the pedegree of Sacraments from *Adams* innocency, affirming that the Trees of life and of knowledge of good and evill wereboth positive or negative Sacraments, I leave to determine) yet surely the institution of the firſt Sacrament will be nere 4000 yeares old. Long after this even above 400. yeares, it pleased God to adde the latter Sacrament of the old Testament, to wit, the Passeover, even at (and by occasion of) the departure of the children of *Israel* out of *Egypt*. Why there should be such distance, & why one so long before the other, God knoweth; only this I say, There was greater necessitie of Circumcision than the other, to be so soone ordained, because that being the seale of the Covenant for the essence of it, it was weightier than the other

Circum. 2. Antiquity. Act. 1. 7.

Gen. 17. 10. Age of Circumcision. Gen. 12. 2.

Age of Passeover.

which concerned onely the better being and confirmation of it yearely. But even this of latter institution is now above 3000. yeeres old.

Age of two Sacraments, of Gospel.

And touching the ancientnesse of the two Sacraments of the Gospel (whereof one exceeded the other little more than three yeeres) wee know that though their birth is not much above 1600. yeares since, yet since they were in the two former Sacraments of the old Church, as *Paul* calls the one Circumcision, not of the flesh but of the spirit, meaning Christ our Circumcision; and the other of the Supper, hee calls Christ our Passeover; and therefore we esteeme the antiquity of the one by the other. To be sure the youngest of them all, farre exceedes the forced Sacraments and all other devices of Popery.

1 Cor. 5. 7.

Vse 1. Teaching us both to rejoyce in the truth of that doctrine of the covenant, and seales which now by Gods mercy we enjoy. They are no new matters, nor our Religion new, which is as old as the Egyptians first borne destroyed, yea & *Abrahams* dayes; the one in the infancy, the other in the more manifest appeareance of a Church. We are not then so moderne as our adversaries would make us, from *Luther*. Oh! how it should confirme us, that *Abraham*, the Patriarkes, Prophets, and Apostles beleeved in the same covenant and seales which we doe?

Vse 2. Secondly, what honour should this procure from us to Gods Sacraments? Nothing was ever so despised as those of circumcision & the Passeover. And as the Papists doe now ouerprize their (so called) Sacraments, ascribing unto them the conferring of grace by the worke wrought: so it is manifest, we Protestants through our ignorance of their sealing nature, esteeme of them too little. Whereas if ancientnesse can make them honorable, we cannot thinke too highly (so we doe it not superstitiously) of the Sacraments. An old man wee behold with reverence; old coynes, bookes, (manuscripts) monuments, bulidings, have a face of honour in our eyes; wee use to proove a man noble because descended of an ancient house: How much more then the Sacraments? Our Lord Iesus to smite reverence of his person into the Iewes, told them before *Abraham* was I am; so before Popery was, the Supper, Baptisme were in their integrity: nay in the old circumcision Baptisme was; and in the old Passeover the Supper was: as *Moses* is said to speake of Christ, and the legall covenant to include the Evangelicall; so did

did those Sacraments teach these; Oh how then should wee esteeme and honour them!

The third is, the Necessity of the due teaching and opening of the doctrine and use of Sacraments effectually in the Church: A thing very much neglected for the most part. The which needfulnesse may appeare by this, that it serves to prevent a threefold inconvenience. Of their teaching in the Church. *Circumst.* 3

The first is woefull ignorance. Scarse any one point of Doctrine there is in all Religion in which people are blinder than in the true nature and vse of the Sacraments They thinke that because Sacraments are given as glasses to behold Christ in, therefore they are cleare enough of themselves. But as the cleerest Cristal glasse, can shew no face, while it is locked up in a cofer, or the backside onely looked upon: So till the Sacraments are brought forth and opened, their light is smothered. Parables were used by our Saviour to cleare doctrine, howbeit they were riddles to the Disciples themselves, till expounded. And sure its a question, whether the want of instruction about the Sacraments, make the people so ignorant of them; or their ignorance causeth the Ministers labours so unprofitable, by the confirmed custome thereof in the people. Three causes of teaching the doctrine. First, ignorance. Mat. 13. 44.

Secondly, to prevent superstition in some Pope-holy persons, who are so leavened with superstition, that they thinke the Sacraments are holy things even by the worke wrought, without any relation to the Covenant; Not knowing them to be the New Testament of Christ in his bloud. Also they thinke that the Easter Sacrament is holier than others; That it is too presumptuous for them to come to them often, because they are so holy: Such matters must be seldome used, least they waxe common; and many such Popish dregges abide in their hearts. Secondly, Superstition. Luke 22. 19.

Thirdly and especially, to prevent unpreparednesse. Generally our nature is awke to this worke; even the better sort neede a helpe and manuduction to it: and as for others, though well disposed, yet for lacke of helpe in this kinde, they doe necessitate unto themselves a great rashnesse, unreverence and unfitnesse to this duty, growing to a custome in doubtfull and unfruitfull receiving Of the use hereof, more in the second Treatise, in the point of knowledge Sacramentall. 3. Unpreparednesse.

The fourth Circumstance is their Number. There were never more than two in the Church of the old Testament, neither hath the New any further liberty: So many and no more the Lord *Circum.* 4. *Number.*

Onely 2. Sacraments. 1 Cor. 1. 30.

hath bequeathed to his Church: And those two are not Sacraments of some speciall graces; but of whole Christ, *Our wisedome, righteousnesse, sanctification, and redemption*: in one word, of the grace of God, either for the sealing of the reall being of it, and the begetting of it in us, or the nourishing of it: One Christ is still the body of the Sacraments. God hath not clogged his Church with multitude of Sacraments, least he should divert his people too much by outward objects from holy things. Scarce one of many is fit to profit by Sacraments, but to cleave to the barke of them, leaving the substance. Here therefore that is verified. God neither is wanting in necessaries nor exceedes in superfluities: So much and no more as may serve for our good, he hath thought good to bestow; choosing rather to supply number by power, efficacie, and extention, than to clogge us with too many. It was that which the Lord shunned even while that world of Ceremonies lasted; much more now in these dayes, wherein he calles for spirituall worship; hee yeelds two for releefe of our infidelity, but no more, for prevention of our curiosity, will-worship, and sensuality.

Why so few?

Against Popish Sacraments.

It came not from the Lord to ordaine one Sacrament for the Clergy, as Orders; a second for the Laity alone, as Marriage; a third for Catechised ones, as Confirmation; a fourth for sicke ones, as Vnction; a fift for lapsed ones, as Penance: these are no Scripture but tradition Sacraments: and by like reason, if once we transgresse Gods bounds, we might devise one Sacrament for the King and his Nobles, a second for learned ones, a third for ancient ones, a fourth for younger ones, for strong or for weake, &c. But the Lord hath allowed in these two, all Christ; either to breede grace in the soule, or to nourish it: He hath not given us Sacraments of humility, of patience, of selfe deniall, of mercy and the like: but in Baptisme and the Supper he hath ordained one Christ to breede faith & to nourish it, to beget sanctification, patience, love, and to confirme them, to seale up the Covenant of Grace in both, to all sorts, Prince, people, rich, poore, old, young, learned, idiots, weake and strong; so that as few as there are, yet the Lord inlarging them to so manifold supplies and uses, we have more cause to blesse him for not oppressing us with a burden, than to accuse him for defectiveneese towards us.

The Vse.

To teach us, seeing we have so few, to improove them well, and cleave fast to the fruit and the power thereof, and by faith to draw

draw out the strength thereof in both those regards, for which God gave them. But to praise God especially for ridding of us from that Popish yoke of Sacraments before named, as most repugnant to Gods ends and to Christian liberty, yea, as bringing in a yoke upon the necke of the Church, most intollerable to beare. Many things breed distraction, few things cause more union. If a man have but one or two children, his love is more united. If a Citie have but one or two Bulwarkes, they will apply them throughly; So let us.

The fifth Circumstance concernes the publiquenes of Sacraments. Sacraments are Legacies of Christ to his Church, and Pledges of Communion of Saints; therefore to be the acts of an assembly lawfully met. As *Paul* speakes of the censures, *When ye are therefore met together*, 1 *Cor.* 5.4. *with my Spirit*; Let such a one be given to Satan; even so he speakes of the Sacrament. 1 *Cor.* 11. 20. *When ye are therefore come together, &c.* Noting the solemne publiqueneſſe of them, when they may bee so enjoyed. Christ hath appointed them as markes of Communion: therefore the Church *Acts* 2. & 4. is said, *To abide together in mutuall fellowship of breaking bread and prayer.* So that each member must fetch his or her speciall portion of Christs Sacraments, from the communion of Saints. Therefore let us abhorre Popish Masse-Priests, who with their boyes or Clerkes, offer up three or foure private Masses, in three or foure corners of the Church at once; as we deny them the name of this Sacrament, so we say, like Sacrament like Celebration, both are abhominable.

Circum. 5. *Publikneſſe.*

Sacraments must be publique.

1 Cor. 5.4.

1 Cor. 11.20.

Acts 2. and 4.

Also let this keepe us in humility and love; both towards our selves and the Church. For, not we hold the roote, but the roote us: if the eye be bold and say, I neede not the body, it is not of the body? Be humble, for thou hast nothing from thy selfe but from Christ by the channell of the Church. Cleave therefore to the Church (as members to the body) if thou desire to get any blessing from her: nourish love to the body as thou tenderest the good of thy selfe a member.

Vse 2.

Lastly, be as frequent as thou canst in the Congregation. The Church is the Mother of us all; as the children flocke to the mother, so let the people of God to the Assembly, even as the youth of the wombe, and as the dew falls upon grasse, *Psal.* 110.3.

Vse 3.

The last Circumstance is the season of Sacraments. In which I will be briefe, because somewhat will be offered again to speake in

Circumst. 6 The season.

in the doctrine of them. Onely thus much; As in the old Testament, the Lord appointed a set day for Circumcision, noting (as some of the Fathers say) the Resurrection of Christ; so in the Gospell, there ought to be a proportion. Not that we are so tied to a day as the Iewes were, but yet, to declare our reverend esteeme of the ordinances. For, as we are not over-much to hasten Baptisme, which some doe without just cause, so neither too much to protract it, in respect of honour to the Ordinance. The Lord esteeming it one part of his honour, when his worship hath a predominant respect with vs, above our own affaires or ends. Touching the Supper, although the Lord Iesus instituted it at night; yet that being for speciall reason, because the Passeover was then to be eaten, bindes not the Church, but may bee altered. Which I speake to rectifie some mens consciences in point of tendernesse. For, to the end they may disproove some supposed abuses in the Sacrament, they argue from the circumstantiall practise of our Saviour; not seeing how many wayes crazie their argument is. For is it not a jarre with the nature of a Supper, to eate it in the morning? Yes, doubtlesse, the Church hath her liberty in all such Circumstances as doe necessarily concerne worship: So that she use it to edifie, & not to destroy. It is good to defend truths upon warrantable grounds, lest when we rest upon unwarranted ones, when they faile, we faile, and suffer the truth to perish.

Baptisme hath no rigid season, yet a proportionable. Gen. 17. 12.

The seasons of the Supper altered justly.

As touching the frequencie of the Supper (which borders upon this point) no doubt of it, the Lord would have his people not onely to have an eare to heare him where he hath a mouth to speake; but also a mouth to eate where hee hath diet to impart. And how can a man comfort himselfe in his hunger at any time, who, when God offers his dainties, turnes his backe upon him? I am not so punctuall as to condemne them, who upon any termes receive not: perhaps speciall unpreparednesse in a journey, when it is suddaine: or after a journey, or when Sacraments hold a weeke together, or in some unavoideable perplexing occasions, may fall out to excuse: But the charge of God, is for frequency. He saith not, As seldome as you doe this, but as oft as ye doe it: speaking to them who did it daily, *Act.* 2. and 4. *Continued daily in breaking of bread and prayer.*

The frequencie of the Lords Supper

Vse 1. The formality of some in this kinde argueth a deepe leavening with Popish blindnesse: who thinke that oft receiving, may derogate from the honour of the Sacrament. As those that come to some

some great mens feasts once in the yeare, must looke for no more welcome there till next: so heere; Once at Christide a Landlords feast: and once at Easter, Christs feast: to come oftner, were sawcie. No no, the seldomer thou commest, the more unwelcome thou art to this Master of the feast. If thou foundest it a feast, the Lord should heare oftner of thee; thy bare and starven soule is the cause why thou makest so poore haste to recourse thither. And it is to be feared, they who never receive (though they may) save at Easter, never fast but in Lent, that they never repent till they die. Gods peoples wants pinch them so, that they can either fast, repent, or receive too often. And when thou seest others of thy brethren to communicate oft, and thy selfe depart, doth not a voyce tell thee, that either thou thinkest it too hard to prepare much, or needest not so much as they? What is this save to condemne the generation of the righteous? or to justifie thy selfe above them?

Secondly, this serveth to teach us to enlarge our selves, not only in the substance of worship it selfe, with all our strength and courage, but even in the circumstances, our gestures, our seasons, and like behaviours: looke what time doth best suite with our spirits, for more cheerefull affection, for more zeale and intention: likewise what gestures we finde to be aptest to quicken us from dulnes and deadnes, wandring or wearines; that ought we to chuse especially, that the Lord may have the best of us: and herein the Apostles tooke liberty to change the Supper of the Lords season from night to morning; not as if they did determine it as an indifferency: but for edification sake, because the more early such solemne duties are performed, the better is it for soule and spirit; and we owe the Lord the first fruits of all, both of the day, of our strength, of our bodies and spirits; if any season be more golden, precious, stirring and provoking to goodnesse, that we must chuse to prevent corruption. The Lord deserves at our hands to be served with the best. *Vse 2.*

The rigid season of Baptisme at the day of Iewish Circumcision is removed; howbeit, either to over-hasten, or to prolong, or to neglect such a season of Baptisme as the Church deemes in her judgement to testifie our reverence; and to preferre to it base ends of our owne, is a contempt of the Ordinances; which (though I am far from thinking any prejudice to the infant, yet) it is a grosse blemish in the Parents. Concerning which I shall

say

say more in the particular discourse upon that Sacrament. Let us so order our selves in the substance of worship, that we neglect not the very Circumstances: for although the circumstance be not worship in it selfe (because undermined) yet when we tender any, we worship God in it, and therefore had neede to looke to our selves, that we be as spirituall and carefull in it as we can, that it may helpe the chiefe substance of the worship. And this may serve for the first Chapter.

CHAP. II.

Of the Agreement and difference of Sacraments.

NExt wee are to treate of the consent and dissent of Sacraments, and first of the old and new. Touching the which: first of the consent, then of the difference. In the former we have the Papists our maine opposites affirming that the old Sacraments were signes and Tipes onely, not conveyers of grace; and so in effect were no Sacraments: For that which sealeth not up grace can bee no Sacrament; signes onely are no Sacraments. This error they runne into: partly from a profane undervaluing of the ordinance of preaching (which being the meane of conviction and conversion) they abhorre, as threatning ruine to their carnall kingdome: and so ascribe all the honour to the Sacraments (especially of the Altar) as conferring grace of it selfe to good and bad, and making for their owne ends: Partly by a willing mistake of the Fathers writings, who vilifie the Iewish Sacrament, that they might magnifie the Evangelicall. And this they did in imitation, it may be, of Saint *Paul*, who sometime, as 2 *Cor.* 3. doth abase the Legall Ministrie under the Evangelicall, yet he doth it not to disgrace their Ordinances, but that he might confute the Iewes of his age, who by their overprizing the Legall, set Christ and his Ministery at nought. But such feare the Fathers had none; for few ever dreamt that the old Sacraments excelled the new; and therefore their excessive hyperboles of the one, and the extenuations of the other, they proove an occasion to our Adversaries to justifie their errours by them. Sutable whereto is the conceit of such as thinke that the old Sacraments did pardon sinne, but not conferre grace, (meaning holinesse) as who say that the grace of Pardon is lesse than the grace of Holinesse. This errour some

Papists enemies of consent.

Error. 1.

Ground. 1.

Ground. 2.

2 Cor. 3.

Error. 2.

Error. 3.

some of the Schoolemen were of. Others imagine that the Iewes had them for Characters, onely to enter them into the number of outward members, & to distinguish them from Heathens, as men would set their markes upon their cattell, to discerne them from other mens. But these conceits are contrary to the Scriptures.

True it is, the Papists have colours of Reason out of the word for themselves. For (say they) Christ tells the Iewes, that their Fathers had eaten Manna in the wildernesse and were dead, *But he that eates my flesh, and drinkes my blood, shall live for ever.* I answer, This shewes that the Sacraments of the Gospel have more efficacie than the other; or rather, that those Iewes abused those Sacraments, and therefore perished: but, not that those Sacraments were onely shadowes, and no substance; For, all their bodies fell not in the Wildernesse; and under the Gospel, *Paul* affirmeth the same of the bad Receivers, *That they eate and drinke their owne damnation.* Therefore our Saviour compares not the Sacraments, but the Receivers; and that in their likenesse one to another, urging the Iewes to a more spirituall receiving of Christ, than their Fathers received Manna. Againe, they say *Paul* calls the old Sacraments, beggerly and sterven Elements: But wee must know, he speakes of them as now abolished, not of themselves; or else, of their opposition to Christ, as they held the Embracers of them from the substance of the same, which is Christ. Nay moreover, *Bellarmine* so villifies the Baptisme of *Iohn*, that he saith it was no Sacrament, but onely a preparative to it. For (saith he) *Iohn* himselfe said, *I Baptise you with water, but Christ shall Baptise you with the Holy Ghost.* But that text compares not two Baptismes but two Baptizers with each other. He saith not that his Baptisme was none; but that the Baptisme of Christ should be attended with greater power than his, because it should attend a more powerfull preaching of the Mysteries of the Gospel. But yet the substance was one in the Baptisme of *Iohn* and Christ; *Iohn* Baptised to remission of sinne as well as Christ; else Christs Baptisme by *Iohn* was no Sacrament; and there must have beene another institution of it after, which was not; and the Baptisme of the Apostles in Christs life time was no Sacrament, because as yet the Holy Ghost and Fire was not falne upon them; all which are ridiculous. Yet I cannot forget one objection which is common to them with the Anabaptists, taken out of *Acts* 19.15. where it is said that those twelve disciples at *Ephesus*

Their colours answered.

Ioh. 6. 31. 54.

1.

1 Cor. 11. 29

2.

Gal. 4. 9.

3.

Matth. 3. 11.

Acts 19. 15.

who

who had beene Baptized into the Baptisme of *Iohn*, were againe Baptized into the Name of Christ. Which I confesse in shew exceedeth all other Objections. Many answers are framed by sundry men; some thinking their Baptisme of *Iohn* to have beene conferred by some that had no calling to doe it; others say, That by Baptizing into Christ, is onely meant a receiving of the Holy Ghost: But the true answer is that which *Beza* confesseth himselfe to have received from that noble and learned *Marnixius*; that is, that those words in the fifth verse are not the words of *Luke*, as if he related that *Paul* baptized them the second time; but the continued words of *Paul*, saying, *That forasmuch as Iohn did not baptize, save onely into the Name of Christ, and such as heard him, were really baptized already into Christ, therefore there should be no needs of rebaptizing them.* Onely he would lay hands upon them that they might receive the extraordinary gifts of the holy Ghost, which *Iohns* Baptisme could not helpe them with. A most acute, and no lesse true and full answer.

Conclus. Rom. 4. 11. We therefore abhorre these errors; opposing to them the cleare Text of Scripture. *Paul* saith of circumcision, it was the seale of the righteousnesse of faith. Than which, what can be said more effectuall of Baptisme? And in 1 *Cor.* 10. 1, 2, 3, 4. he telles the Iewes that those in the Wildernesse had the same Sacraments which they had. Which is plaine by the argument of the Apostle; which is to convince them of certaine grosse sinnes, as Rebellion, Vncleanenesse, Lust. Now whereas they might have alledged, we are under greater priviledges than they: hee prevents them thus, Nay they had the same with you: The red sea was their baptisme, the like was the cloud which directed them; and their Manna and water out of the rocke was to them the same spirituall meate and drinke which you have. If then they escaped not punishment of such enormities, looke not you to escape. Many other Texts might be urged, all to evince this truth, that the old and new Sacraments, for substance and signification are one; even as their sacrifices were one in substance and sense, with Christ crucified. The Lord being very carefull that as his Church should never lacke the best helpes to heaven: so they should not have new and divers in substance, but the selfe same, that they might know the way to God and heaven was still one and the same; and so goe on in their course comfortably without feare or staggering. I conclude then that for substance there is one Christ, one

1 Cor. 10. 1, 2, 3.

faith

faith, reconciliation, redemption, sanctification, and eternall life; the old and new Sacraments were one.

But secondly, the old and new differ exceedingly, notwithstanding this their sameneſſe of ſubſtance. And that both in their cleareneſſe, number and efficacy. Touching the firſt, it will not be darke to conceive, if wee conſider that a Sacrament is a relation to a covenant. If then the Covenant of the old Church were darke, how much more the ſeale annexed? A ſeale (I grant) in her nature is a thing of great aſſurance and evidence: how be it, as wee ſee in mens ſealings, the ſeale can bee no more evident, than the covenant; if that be confuſed, partiall, and obſcure, the ſeale applyed to it, can but bee darke. Now the covenant was darke, becauſe the foundation of it, which was and is Chriſt, was darke. They had heard and knew that God had made a covenant, both with mankinde in *Adam*, and more nearely with the Iewes in *Abraham*, and had annexed Circumciſion to it. They knew that this Covenant was twice or thrice renewed by *Moſes*, and after by the Prophets; but the ground of it in Chriſt the Meſſia being a twilight, a myſt unto them, the covenant needs muſt be ſo, and the ſeale ſutable. Alas! how few that heard of the covenant in the bleſſed Seede, could conceive it to bee a ſpirituall one, and not rather a carnall? How few knew what the perſon of the Meſſia ſhould be? How did they abhor any thought of humility in him? As for his divinity and union, how could they dreame of it? much leſſe came they to ſee the atchieving of this redemption by his ſatisfaction, death, reſurrection; and leaſt of all did they ſee either the myſtery of election in Chriſt, or the Fathers wrath pacified in the offer of grace, and the gift of faith to embrace it. But their eyes were held, that (except ſome few choiſe ones), they neither ſaw the ſcope of Sacrifices, Sacraments, or other Ordinances.

The ſecond their Differences in three things, Firſt, Cleareneſſe.

Sacraments in the old Teſtament obſcured.

Now if the foundation of the Covenant were hidden, how could the Covenant bee cleare? If that were darke, how could their Sacraments be cleare? True it is, that as in a picture of a king rudely drawne in a ſhaddow, there is truly a King portrayed: yet till his lineaments bee fully expreſſed in colours, few can reach what it meanes. So here, when a man is a farre off, we ſee him to be a man: but till he draw neare our view, we cannot ſee, ſalute and agnize him ſuch a one. So it is here. Adde hereto, that the law moral (not to ſpeake of the other) was (as it were) a vaile to the

Luke 24. 16. Becauſe the Covenant was ſo.

eyes

The Law was as a vaile of darkeneſſe. 2 Cor. 3.14.

the eyes of Iew, that he could not ſee what was within the vaile, as *Paul* ſaith, 2. *Cor.* 3. For although the Lord gave it as an help for the preſent, fitteſt to curbe & bridle the rebellion of fierce ſpirits, & hard hearts, who were not yet fit to have any more ſpirituall things put upon them. Yet alas! The very interpoſition of it betweene them & Chriſt, cauſed a wofull confuſion and darkeneſſe to come upon them. The law had in it enough to convince them of utter inability to performe it: but alas! which of them did ſo apprehend it, and not rather as a rule of ſuch obedience as they could performe themſelves? Now then what a confuſion did this cauſe in them, in the true coherence of Law and Chriſt? What a diſorder wrought it, and what a miſtake in their minds, imagining that the Law was indeede this Covenant of life, which they might obey, and ſo doing they ſhould fare well? Alas! what a poore preparative was this to Chriſt? How did it overthrow the Covenant of grace in him? without which the Covenant of workes or obedience is deadly and damnable? So that we ſee that the Covenant being ſo darke, hidden and perplexed, the ſcales muſt needes follow, and be darke alſo?

Clearer in the new.

But it is farre otherwiſe under the Goſpel: That doth with open face exhibite and repreſent the Covenant of grace in the diſcovery of Chriſt the Mediator; his annointing, his perſon, union, and ſatisfaction, the purpoſe of the Father, the free offer of grace in the word of reconciliation, the promiſes, & the meaner of applying them; Chriſt being already come, and having done all requiſite for us; loe, the Covenant ſtabliſhed in him by God with his Church is alſo manifeſt: The Law is clearely underſtood as a leader of all unregenerate ones to Chriſt: as a rule of direction to the regenerate, made eaſie and ſweete, the obſcurity and confuſion of Covenants is removed; the Covenant of obedience is ſubordained to the Covenant of grace; and the Covenant of grace is declared to be free, full, faithfull, and eternall to all the elect and beleevers. Hence then the Sacraments of the Goſpel become cleare, evident and manifeſt; not that thoſe other adde not an aſſurance to the covenant, but becauſe (they ſerving to no other end but to ratifie the Covenant) cannot ſeale any further than according to the extent of the Covenant.

Why God kept the old Church dark Eph. 3,4,5,6.

Now why the Lord for ſo long a time, ſhould ſee it good to give to his Church of old, the ſame Sacraments with us; and yet to conceale the Covenant (to which they belonged) from the cleare

cleare understanding of the most of those times; partly it was secret to himselfe and hidden, and partly is revealed. The hidden cause is his good pleasure: The same which hid it from the world wholy, hid it thus in great measure even from his own for so many generations: as appeares by this, that when Christ indeede came, he was so little acknowledged by his owne. The other is more plaine: So was the Lord offended by that wilfull disobedience of man which defaced the light of his image, that he justly suffered the most part of men to be quite bereft, and the greater part in this Church to be blindfolded in the matter of their redemption. To which I adde, That the wisedome of God was such, that he saw it meete to reveale Christ and his Covenant in him, and the seales thereof, not all at once but by degrees. This is called the dispensation of time which God onely reserves to himself. Foure thousand yeeres he withheld the Messia from the Church; and why? Because the fulnesse of time was not till then, in his wise disposition. There was more light in *Moses* time than in *Abrahams*, and in the Prophets than in *Moses*; but the fruit of the Covenant was carried still in the wombe of time, till the fulnesse of time came, and then the birth of this fruit was fulfilled. Act. 1. 6.

Touching the second, the number. The old Church and we differ in that also, yet here I must put a caveat. All the Fathers and other writers agree that the old Church had more Sacraments than the new hath. But how? Surely the Sacraments (for being) were no more than ours, than two I meane; but they had more Elements of resemblance than we. And that in two respects. First, there was a multitude of signes wherewith the old Church was clogged and burdened (to keepe them the better within the bounds of true worship, from Idolls and will-worship) which yet were so farre from helping, that they by account rather hindred the Sacrament. For indeed all the ceremonies, the sacrifices, the Altar of incense, the law of the first borne, and almost what not, did more or lesse concerne and typifie Christ as well as the Sacraments, although they were a little more reall, especially circumcision which was imprinted on their flesh: yet I say (as one hath well expressed in the whole frame of ceremonies) al did relate in one respect or other, more or lesse to Christ. How then could it be avoided, but such a multitude of semblances must detract from the peculiarity of Sacraments, which the Lord authorized with farre more signification and efficacy than the rest? The

The second number. In old Testament more resemblances. Col. 2. 14.

number

number therefore of ſhaddowes hindred the peoplē from diſcerning Sacraments in their diſtinct and ſpeciall uſe, from other inferiour ones. But ſecondly and ſpecially, even the ſame Sacraments for realneſſe, yet held not countenance and colour, but admitted (according to ſucceſſion of time) divers elements. Which argued their impotency and changeableneſſe. Thus Circumciſion admitted two other compeers, *viz.* The paſſage of the red ſea, and the cloud over the Tabernacle in their travell, raining and wetting their bodies. The Paſſeover admitted two other, *viz.* Manna, and the water of the Rocke, which was (as Chriſt ſaith) the ſame ſpirituall drinke and foode that we have in our Supper. So then wee muſt not thinke they had more Sacraments for ſence, kinde and ſignification: But more Elements reiterated, and added (paſſage wiſe) tranſeunt ones added to the ſtanding, which (in the abſence of the others, intermitted in the wilderneſſe) might ſtand them in ſtead. Now marke, the fewer, more ſtanding, and leſſe mutable Sacraments are, the ſtronger they be, and contrariwiſe the weaker. Wee know if Phyſitians diſtruſt their receits, they preſcribe the more: if builders diſlike the ſlightneſſe of their Timber, they put the more peeces into the building. So here.

1 Cor. 10.

Fewer under the New.

But under the Goſpel it is otherwiſe. God hath delivered his Church under the New Teſtament, from ſuch multiplicity of Sacraments. Onely the Popiſh Church thē mother of darkeneſſe, ignorance and confuſion, compaſſeth her ſelfe with her many ſparkles, and Sacraments, ſhewing thereby what an enemy ſhee is to the truth of God, and to the priviledge of Evangelicall Sacraments. For, as ſhe hath darkned the Doctrine of the Covenant, the freedome and onelineſſe of it, ſo its juſt ſhe be left to darken her Sacraments, to aboliſh the Supper, to defile Baptiſme, and to mixe a multitude of baſtard ones to pollute the legitimate. Now therefore the paucity of our Sacraments argueth their pith and comprehenſion: as wee ſay things united are the ſtronger. Our fewer, more durable and conſtant Sacraments, do more fully and exactly exhibite the Lord Ieſus than theirs ſo manifold and oft repeated could doe. And as theirs ſo changed, betokened their vaniſhing away (as in deede they did) ſo ours once and no more inſtituted argue that they are as durable as the Church, and of themſelves containe whatſoever Chriſt offers to his Church to partake from him, either for being of welfare of ſoule and body.

Iſa. 49. 11.

So

So that the Papists by their multitude of Sacraments doe exceedingly alay & weaken that excellency of them which they would lift them up to. God grant it may bee a signe of their vanishing, & that speedily; as certainely they are some of that drosse which must be consumed with the breath of his mouth, before his owne shall be purged and restored to their integrity.

But thirdly and especially, we and they differ most in the efficacie of the old and new; which (as I said) flowes of necessity from the difference of clearenesse in the old and new Covenant. Efficacie alway attending truth, the sealing power of the Sacraments of the old Testament must needes be weaker: because the truth which they sealed was darker. Which want of power I doe not ascribe to the defect of true relation or union Sacramentall, or as if I denied their Sacraments to be spirituall: for whatsoever sacrament is not Christs and hath not the spirit of Christ annexed to it, is but a counterfeit. Circumcision therefore was Christ Sacramentall, and so was the Passeover. But the one sort was onely a seale of a thing to come in time, the other of the Gospel seales of the same thing, come and already having performed whatsoever was promised. Now as a thing enjoyed excells a thing hoped for (say never so sure) so the seale of the latter exceedes the former in all the efficacy of it, perswasion, peace, joy, contentment to the soule. Absence breeds suspence, presence expells it and represents certainty, and satisfaction to the Receiver. So then this I say, ordinarily the Iew could not, (except in some especiall cases and persons) enjoy such a measure of sealing power from their Sacraments as we doe or may; they received not such certainty of perswasion of their reconciliation and being in Covenant as we, nor found such fruit as we may. Because the sealing power of the Spirit and of faith, was but weake. As the King is, so his kingdome must be: if he obscure and unknowne, his authority is weake. So here in the old Testament. Christ himselfe was an obscure King and Priest, and Prophet, in his Church: his kingdome therefore and authority was according. But now, the Kingdome is as the King, and standeth in power, peace, and joy of the Holy Ghost: and therefore needes must both the Word and Sacraments be so, by which, as by Channels they are conveyed. And yet doubtlesse, God left them not destitute of such fruite as that age was capeable of: they were commanded to rejoyce in their feares and affections of gladnesse and joy they had, and so spirituall as their carnall

The third efficacie.

Old Sacraments weake. First by their darkenesse in two respects.

nall and ſenſuall ſpirits were fit to receive: the Lord ſupplying that want of ſpirituall cleereneſſe which now is offered, by ſome ſenſible and outward feelings and expreſſions; ſo farre as the generals of a bleſſed ſeede to come, and happineſſe by him were apprehended. The diſtinct kinde, whereof perhaps wee can not ſo well diſtinguiſh. But to be ſure, *Heb.* 11. *ult.* God finiſhed their dayes without the promiſe ſeene and fulfilled, that they without us ſhould not be perfect. I may adde one thing more out of *Acts* 2.17. and *Ioel* 2. compared; That the weakeneſſe of diſpenſation and (as I may call it) barrenneſſe of power in the Miniſtry of the Word among the Iewes; made the Sacraments alſo as barren in their grace and ſealing power. We little reade in the old Teſtament of ſuch numbers of converted ones as after the aſcenſion: therefore no doubt Circumciſion was as weake in the grace thereof, and the ſealing power of it. The Goſpel hath more fulneſſe of ſeede, and begets more unto God, than the Law could doe: and therefore Baptiſme is a farre fuller Sacrament to confirme the ſoule in her new birth, than the other was. So for nouriſhment. The Goſpel exceedes (by many degrees) the Miniſtery of the Law in Point of her building up and nouriſhing the ſoule in the grace of the new birth: the Goſpel hath filled the breaſts of the Church with farre more milke, and ſtored her with farre more proviſion than the old Teſtament could doe: For thereby the Spirit is powred out upon all fleſh. Looke what difference there was betweene them and us, for the fulneſſe of bodily food, that (in a ſort) may bee ſaid for ſpirituall fulneſſe. How many creatures for kinde, or for circumſtance (as in caſe of bloud, or ſtrangled) might not they touch, the Hog, the Conie, the Hare, and many other, both beaſt and foule, tame and wilde; which to us are cleane and ſanctified? How much more doth the Lord afford us fuller feede of the Sacrament of the Supper than their Paſſeover? Even as a feaſt exceeds an ordinary? Therefore *Paul* calles theirs a miniſtry of the letter, ours of the Spirit; not becauſe they had not the Spirit, but in compariſon of the fulneſſe and power of ours.

Barrenneſſe.

Acts 2. end.

Ioel. 2. 28. Eſa. 44. 3.

The new more effectuall.

Now for us, our Sacraments are farre more effectuall. The very change of the old into new argued the excellenter efficacy of them. As the traine of a Prince perſonally riding in progreſſe is richer then an Harald or Harbinger. The Sabbath (we know) was changed at the reſurrection, to honour it: So the Sacraments

at

at his annointing to his office, and at his passion, to magnifie them. How should they so doe, if their Traine were not greater? I meane if the Spirit of Christ and his sealing, perswading, setling, comforting, pacifying power were no greater? Also, except that blessed traine of his graces more glorious and plentifull, as humility, heavenly-mindednesse, patience, hope, love, zeale; ability to walke with God more closely, to discharge our callings more fruitfully, to suffer more willingly, to live by faith more setledly, and the like gifts of Christ Sacramentall, attended them? Hence is that of *Austin* so common, Our Sacraments (saith he) are in efficacie greater than theirs, in profit more gainefull, in performance more easie, and in number fewer: Besides, ours in their understanding are most sublime, in observation most pure, and in signification most excellent. They lived in the Porch of Sacraments, we in the Parlour. Let us take heede; least, as they in their age, when no Nation under heaven enjoyed any Sacraments, save themselves; were so puffed up by their priviledge, that they disdained all as Dogges in respect of themselves, cleaving onely to the barke of these Ordinances, without any seeking after the Spirit and power of them: and so opened a way to Gods wrath, to bring into their steed the Gentiles, who alwaies thirsted after them: so let us feare least wee stand so much upon our dignitie above theirs, that in the meane time there shall be found even among us, baptized ones, and Communicants farre more blinde, prophanē, careless, than the Iewes was; yea and some of us who goe for better, bee found as formall, barren, as farre from the Covenant, as estranged from forgivenesse, and as destitute of the life and sealing power of Baptisme and the Supper, as they of their Circumcision and Passeover. If it be so, our dignitie shall so lift us up to heaven, that it shall throw us downe to hell; and I will not onely say, the Lord will not be pleased with us, as with them, 1 *Cor.* 10. 5. but as it is, *Heb.* 2. 2, 3. by how much more powerfull grace is put into his Sacrament, and by how much more eminent waies and ordinances he hath honoured us: by so much the more shall our condemnation for our unbeleefe be more fearefull than theirs, who had so dimme a Covenant, and so weake Seales in comparison of us. Rather let us labour to enjoy the priviledge of our priviledge above them, in carrying about us that evidence of faith, and that peace of conscience, and that joy of soule, which our Sacraments seale up to us; that we may be

1 Cor. 10. 5.
Heb. 2. 2, 3.

as much better than they, as our Sacraments excell theirs in efficacie: and then that kingdome of Christ within us, as well as that without us, shall be a kingdome not of words onely and signes, but of power also. And so much of the former generall of this Chapter.

Agreement and difference of the 2. new Sacraments.

Touching the latter, how farre Baptisme and the Supper doe differ or agree; briefely understand, that as they agree in Circumstances concerning Sacraments in generall, so also in the definition of a Sacrament, wherein (as specialls contained under one kind) they communicate. They are both ancient (and within three years one as ancient as the other:) they are both alike publique, as being equall legacies of the Church militant: they have both one Founder (although the one by mediate Commission, as Baptisme by *John* the Baptist, by extraodinary calling, the other immediatly by Christ himselfe:) they both agree in the Name, Necessitie of a Sacrament. Againe, whatsoever is true of the definition of a Sacrament, is equally true of both these, as in the next Chapter shall more fully appeare. For why? In both the Lord conveyes spirituall grace by visible resemblances set apart by himselfe, and furnisht with power to that end.

Their Agreement.

1. In the joynt offer of Christ.

But in a word, that I would say of their mutuall agreement is this; First, they both agree in the offer and representation of whole Christ joyntly and undividedly to the soule. Touching the first: Know, that when wee call the Sacrament of Baptisme, the Sacrament of entrie and ingrafting of us into the body of Christ, and of begetting us to Christ, yet wee divide not Christ imputed, from Christ inherent; wee must not thinke Baptisme gives us an estate in Christ for justification onely, for it estates us in Christ wholy, both for wisedome, righteousnesse, sanctification and redemption: though justification makes us truely the Lords, yet because the Sacrament conferres whole Christ, therefore it conferres him as God offers and the soule needs him, that is, both for justification and sanctification, Christ our pardon, and Christ our life: for without both equally ours, all Christ is not ours. A speciall point to bee noted for the better understanding of the act of faith in applying Imputation and Sanctification both at once to the soule, (of which point I treate elsewhere.) So againe, the Sacrament of the Supper conveyes Christ to the soule wholly and undividedly, not onely for the encrease of our Sanctification, but our Iustification also.

Practicall Catechisme.

For

For although Iustification as it is a benefite of Christ, receives no encrease: Yet faith Sacramentall in apprehending it receives encrease. And thus both agree in conveying whole Christ to the soule. *Part. 3. Article. 2.*

Secondly, in respect of their sealing up of all Christ to the soule, (of which in the next Chapter) for, except both concurre in sealing, neither of both doe seale him: True it is, that some further thing is offered to the soule in the Supper than was in Baptisme, but yet becaus still one Christ is offered in both, therefore increase of grace cannot be sealed up where ingrafting and begetting hath not beene already conferred by spirituall Baptisme. Neither without other give whole Christ (if both may be enjoyed) although each give him wholy becaus Christ is inseparable from himselfe: the whole soule is in each member which is in the whole body; yet if we divide the toe from the foote, there will be no soule in the toe. Take Baptisme from the Supper and the supper can bee no sealing Supper: for how shall life bee encreased in a thing which never had true life begotten in it? I conclude then, the Sacraments of the Gospel although they are two, yet doe not cut Christ in two parts (as the child which *Solomon* bid to be divided in two parts) but still offer one Christ to be communicated. Both those harlots could not have one and the same child: but all Christs members, have that one childe, Iesus Sacramentall; although for severall ends (as by and by shall appeare) one serving to create him, the other to enlarge him: yet both agree in exhibiting one Iesus. Of the use anon. 2 Sealing Christ.

Now lastly, touching their disagreement, as it stands in many lesser things, so in the particular ends especially; for the former, they are these five, 1. Order, 2. Frequency, 3. Opportunity, 4. Elements, 5. Subject. For the first. The order of them, is, that Baptisme goes before, and the Supper followes, even as being goes before prospering. Yet I denie not but thousands have beleeved ere baptised; but now I speake of the order of the seales, not otherwise. Which discovers the folly of such as would defer baptisme to the last period of their life, out of an errour, both that it conferd grace by a vertue inherent, and that it pardoned sins only past. By which folly some bereft themselves of Baptisme finally, by sudden death. Secondly, in frequency. Baptisme is but once to be administred, the Supper often. Wee are but once borne. And therefore the rebaptizing of Anabaptists is a cursed pro- Their disagreement, in five things. *Order 1.* Secondly, frequently.

ſanation: not onely in reſpect of their condemning Infants baptiſme in generall, but of repeating baptiſme adminiſtred, although by or in a falſe heretical Church: for even ſuch baptiſme muſt not be doubled; if the myſtery of the Trinitie and the Doctrine of Chriſt be maintained in any generality, although with much corruption. The like I may ſay of thoſe that denied to reſtore them that were once lapſed, upon pretence that then they muſt be rebaptized; and alſo them that preſumed to rebaptiſe ſuch as they received againe into the Church, after their repentance of ſome notorious hereſie, or odious practiſe which they had fallen into or committed. No, we abhorre ſuch ſcurfe, affirming one Baptiſme, and that one, once to be given to the Church for true ſealing up the ingrafting of the ſoule into Chriſt when it ſhall beleeve the Covenant.

Thirdly ſeaſon. Thirdly, in opportunity or ſeaſon, Which I ſpeake not poſitively, but upon ſuppoſition of the Churches wiſedome and liberty in determining the ſeaſon of the Supper to bee in the morning, leaving the ſeaſon of Baptiſme indefinite as occaſion ſerveth. And that, becauſe the one beeing adminiſtred to growne ones, requires fit and due ſeaſon to quicken them up, which in the other is not requiſite. But for all this, I doe affirme no neceſſitie to be in this

Fourthly the Elements. ſeaſon of the Supper, ſeeing it is in the Churches power to altar the morning to the afternoone; and if wee ſhould ſo receive, I dare not impeach it, ſo it be done without confuſion. The fourth is the Elements, the one having Water, the other Bread and Wine; both ſerving pertinently to the uſes they were made for, and neither having in them any fitneſſe to reſemble each others uſe;

Fifthly the ſubject. Water being no more fit to nouriſh, than Bread to waſh, but each ſuiting properly to his end. The laſt is the Subject; the one the Infant, the other the growne, and ſuch as are of diſcretion: Which I ſpeake not as if the Church may Baptiſe none but Infants: for as it doth baptize them as lawfully, in the faith of the Parents, and in hope of their owne (when they come to underſtand the Covenant) as it offers the Supper to actuall beleevers; ſo yet if any ſuch be brought into the Church as never was baptized, being (as falles out) of twelve, twentie, thirtie yeares: the Church is bound upon the due examination of ſuch, and confeſſion of his faith, to baptize him as well as an Infant. But for the other Sacrament, to admit children, (though under colour of ripe knowledge and grace above others) it is not a fit thing, in reſpect

of

of ſcandall and opening a way to the profanation of Sacraments by others of like age: not to ſpeake of the raſhneſſe of it, in aſcribing that to raw youth, which requireth ſetling of judgement and ſoundneſſe of affection. But of all other differences, the particular ends are greateſt; in which the two Sacraments are irreconciliable. The one ſo ſerving for the Breede of a new creature; the other for the Support therof, that neither can nor ought to be applyed to others end or uſe; as in their due place ſhalbe ſpoken. *Addition.* See Chap. infra.

The uſe is, Firſt, to bleſſe God and adore his Wiſedome, who hath in theſe two Sacraments, ſo harmoniouſly and agreeably united, repreſented, and ſealed up all the Lord Ieſus, ſo farre as a poore ſoule can comprehend him; not wearying us with confuſiō of Sacraments. Secondly, acknowledging God to be the God of order and diſtinction, in appointing us theſe divine ſeales: and that for three cauſes. Firſt, to avoide the blinde devotion of Idiots, who not looking at which is which, but confuſedly at both as objects of holineſſe and devotion, goe no further to conſider Sacraments in their diſtinct ends. Much like Papiſts who uſe Holy-water, and the bread of their Pix (becauſe hallowed after their manner) to any ends they firſt light on: as to ſprinckle a ſicke man, to ſcare away Devlis, yea, putting the Hoaſt into the dead mans mouth. Any thing ſerves to any end among ſuch Merchants, and Huckſters of holy things. And how few (thinke wee) are there to be found in many Congregations, who can diſcerne betweene theſe two Sacraments in their particular ends? Save that they ſee they be two ſolemne performances, having diverſe Elements and Acts belonging to them: elſe they know no ods, but put them up ſhufflingly in the bagge of their devotion, being unable to give a reaſon why themſelves were baptized, when they were Infants, or why being elder, they receive the Supper? *Vſe 1.* *Vſe 2.* In three branches. 1.

Secondly, to confute the practiſe of all thoſe who Popiſhly aſcribe to the Supper the conferring of grace of all ſorts: and when they receive, they thinke that although they never reaped the fruit of their baptiſme before, neither had faith, yet one Sacrament may ſupply all wants; which is to deſtroy the diſtinct end of each Sacrament, and to plucke up good Land-markes, confounding the agreement and diſagreement of both; for as all Chriſt is in both, ſo yet for two ſeverall purpoſes. A Divines life, we know, is to ſtudy; and to Preach; he doth both theſe wholly, himſelfe wholly is required to doe either; howbeit the things he *Vſe 2.*

doth are divided acts; he preacheth not while he is in his Study, nor studieth while he is Preaching. Let us abhorre such profannes; and know all Christ is in both the Sacraments; yet orderly, and so, that who so hath not enjoyed him in the first to beleeve, cannot enjoy him in the second to grow.

Vse 3. Thirdly, to teach us how to apply the benefit of these two Sacraments according to our speciall temptations. The former thus: If Satan tempt us concerning the truth of our Conversion to God, telling us we are in the state of enemies, cut off from God, aliants and excommunicants from him and Christ: whither shall we recourse? To the Supper and our oft receiving? No in no wise, for Satan can speake Divinitie when he list, and tell us that the Supper is no Sacrament of Regeneration. But in this case, flie to thy calling, and to the seale of it, Baptisme (if indeede thou canst proove thy calling by the worke of the Law and Gospel; else thy seale is to a blanke) and presse the Adversary with the weapon of thy Baptisme, sealing it up to thy conscience, 1 *Pet.* 3. 21. which shall quench the fierie dart of his temptation, and feare him from thee, better than all Popish Holy water. Againe, doth the Devill tempt thee to beleeve thou art an hypocrite, because thou hast a dead heart, thou groweſt not in grace, thou art sunke from thy first love, fallen to the world, pleasures, vanities, lusts of thy uncleaneneſſe, waxen unprofitable, and revolted from God? What shall now helpe thee? That thou art baptised? No, hold that close also, that thou mayest pleade the other rightly: But in this case flie especially to the Supper, and alledge thus. I am sunke too farre into a formall course, and the custome of the world, but yet Lord to thee I appeale, that in truth I have coveted thy Sacrament of Restorative and Nourishment; I have come with hunger to it for the preparing of my losses and decaies, and depart in good hope and comfort of recovering life and vigor againe: and therefore in despight of Satan, I will hold to the end of this Sacrament, which is, to seale up comfort to the afflicted, and strength to the weake, and recovery to the decayed, and raising to the fallen: therefore from hence I will fetch it by vertue of the promise.

1 Pet. 3. 21.

Vse 4. Lastly, it teacheth us the excellency of the Sacraments, because they have such a gift in them, as to represent all Christ at once to the soule, Christ wholy and in each part of his merit and efficacy. It were an odde and strange Picture which could describe the same

same man living, dying, dead, raised up and ascending to heaven, and all in one person: That which no Art of man can doe, the Lord can doe by the Sacraments, that is above all Images of Crucifixes, and can tender to the soule in one view all these; the Lord Iesus dead, risen, ascended: the Grace imputed of reconciliation, the Grace inherent of holinesse, all the particular Graces of the Spirit, the promise of God made all, Yea, and Amen; in Christ, for this life, and for a better; for all conditions, and times and occasions are offered at once in each Sacrament; the one to give us right and title to Christ when we wanted him; the other to rivet us more into him, to enlarge us in faith and the fruits, till we shall neede no more Sacraments or Ordinances. And therefore let us much esteeme and honour Sacraments as most divine comprehensions of all Christ, and channels of his fulnesse, from whom as our Head, *We receive grace for grace, Ioh.* 1. 16. And this for the second Chapter. John 1. 16.

CHAP. III.

Of the substance of a Sacrament in generall; The Description of it propounded, and examined.

HAving spoken of the Circumstances, the agreement and disagreement of Sacraments: Next we come to the substance and nature of a Sacrament; which will bee understood the better by the description and particular handling the parts thereof. A Sacrament then is, an ordinance of God, wherein, by some materials duely appropriated and united, and by some acts duly administred, the Lord signes, and seales up to the soules of the Elect, the truth of his Covenant, and receives a reciprocall seale from them of their covenant with himselfe. Substance of it. Description of a Sacrament in generall.

For the clearing hereof, I would have the Reader conceive, that in this place I take the word Sacrament in the greatest latitude; not onely for the substance of it in it selfe: but also as it is administred and performed in a solemne manner, betweene God and his Church. So that hereby two things arise to be considered. 1. The Substance of a Sacrament in all her constituting causes. 2. The due administration and performing thereof in the Ordinance. Touching the first, we are to consider these foure causes. 1. The efficient and supreame cause of a Sacrament. 2. The materials of Two Generals. First, Substance. Secondly, Administration. In the substance foure things.

of it. 3. The true formall cause. 4. The finall. Where first, the generall end, Sealing. Secondly, The branches, two: first, Gods sealing of the truth of his Covenant to us. Secondly, turning backe againe our owne covenant sealed to him. In the latter member also, *viz.* The Administration, we consider the acts of Ministers and people, and the spirituall dispensation of God in these externals, attending thereon, for the ends mentioned. Of the first of these in the first place.

First, the Author God. Proofes of it. *Reason* 1.

1. The Author of the Sacraments, all, and each, Old and New, is one unchangeable, Eternall and onely wise and gracious God. And no wonder: for first, in his bosome of Eternitie lay hidden that purpose of entring Covenant with man, fallen from the grace of Creation. It was free for him to relinquish him finally in that revolt of his: in that he did not, it was free mercy, doubly greater than the love of Creation. If the devise then of a gracious Covenant with man, was onely in the power of the Creator, who shall be supposed to be the Author of seales to this Covenant, save the same God? *Reason* 2. Secondly, If the Lord onely found out his Sonne to be the foundation of this Covenant, meant him, sent him, made him, enable him, to ratifie it by the bloud of the Covenant; accepted all this, offers it, seconds and assists it by his owne Spirit, to make it effectuall. Who can doubt, that he onely is the Author of *Reason* 3. these Seales whereby this effectualnesse is conveyed? Thirdly, if he only be the Author of Blessing the word of promise to breede faith in the Covenant, which is the lesser: Who but hee shall breede the assurance of faith, and the reflection thereof upon the soule, that it may know it selfe to beleeve? Now how is this done ordinarily, save by the seales? If he then bee the Author of the lesser efficacie, who but he is the Author of the greater by the *Reason* 4. sealing Ordinance? Fourthly, if no externall blessing accompanying the Covenant, (for so the Lord was wont to perswade o-
Deut. 7. & 32. bedience, *Deut.* 7. and Chap. 32. *Hos.* 2. *Eze.* 33. &c.) can come from any other Author save the Lord: as the blessings of raine,
Deut 5. 29. dew, plenty, health, long life, successe, (*Deut.* 5. 29.) and the like; who shall dare usurpe the authority of Seales and Sacraments, which are the most eminent annexes to the Covenant of *Reason* 5. all other? Fiftly, If the Lord Iesus himselfe was the onely stablisher of the Testament and Covenant by his death and bloud (for without death no Legacy is of valour) then who but himselfe shall make Sacraments, which are in effect, nothing else save

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the power of his life and death? Sixthly, If the Lord onely can authorise divers signes for the Sacraments (as supr. Chap. 2.) if he onely can abrogate old ones: if hee one day shall abolish all, old and new, their nature and use, as past use: who but himselfe shall frame Sacraments? It resting in one and the same power to make lawes and to abolish them. I conclude then that God alone is the Author of a Sacrament. As indeede the Scripture doth witnesse: The Lord onely, *Gen.* 17. appointed Circumcision: The same Lord, *Exod.* 12. ordained his Passeover: the Lord extraordinarily gave commission from heaven to *Iohn* to appoint Baptisme: and the Lord Iesus with his owne sacred presence and hands ordained the Supper before his death: Seeing after his Resurrection he could not, being partly an act of humiliation: and so all Sacraments were given by the Lord, in their severall kinds, for their severall uses, as in the next points shall appeare. And to say the truth if it bee once granted that the Lord is not sole ordainer of Sacraments, what a wide doore must of necessitie be set open for both usurping Ordainers and counterfeit Sacraments? Where should the period bee, or why should not hundreths as well as three or five be admitted to the heape? *Reason 6.* *Conclus.* Gen. 17. Exod. 12. Luke 3. 1, 2, 3. Luke 22. 18.

For use therefore hereof, this teacheth us to abhorre all Sacraments which have not God and Christ for their ordainer. If they cannot shew their pedegree in the Lords Genealogy, nor bee bookt in his Records, nor have his stampe set upon them, we say of them as our Saviour of the Penny, *Give unto Cæsar that which is his*: So give to the Pope his Vnction, throw him backe his Sacramentall Orders and Pennace, we abhorre whatsoever savours not of God, or copper coine. Yea, and we loath whatsoever of Gods first ordaining, they by their abuse have corrupted, namely, as corrupted: and seeing God and Christ never gave us a Sacrifice for a Sacrament, wee abhorre to meddle with it as a Sacrifice propitiatory for the quicke and the dead; and for their Baptisme we loath it also as administred by them, as an horrible defiling of Gods Ordinance; professing to depart frō their Sacraments, both for their new inventions, and for their adulteratings of the old; and bid them take them as their owne, for now they have used them thus, they are no longer Gods. As for their distinction of their Apostolicall & Divine, we take what they grant; if they be not Divine, although an Angel from heaven did ordaine them, wee should abhorre them: How much more when their *Vse* 1. Nehe. 7. 64. Mat. 22. 21.

Pope,

Pope, or their Clergie, or the body of their defiled Church? For were their Church a chaste Spouse, she durst as well forsweare her husband, as cast off subjection in embracing his Sacraments, and usurping power to appoint other; which is so farre beside her commission, that shee may as safely devise a new Covenant, Scripture and Doctrine, as doe it.

Vse 2. Secondly, this teacheth us to esteeme so much the better of Gods Coyne, as we scorne the base stuffe of Popery: Gods stampe upon the Sacrament, should make it honorable and precious in our eyes. If some civill ordinance hath honour in it, because God hath put it upon it; if marriage be so solemne, if the Crowne of an earthly King be so sacred, how holy is his Sacrament? He who profanes it by sacrilegious adding, detracting, or profaning, either by superstition or unprepared use, shall finde God will not hold him guiltlesse for taking his Name in vaine. Wee delight when wee have any curious thing of a choise workeman, to say, It is a Picture of such a ones drawing; It is a Musicall Lesson of such a ones setting; a Watch of such a ones making: How should Gods Masterpeeces then affect us? Not to over-prize them, to keepe them in Pixes and under Canopies of gold, but to preserve them in their spirituall integrity.

Vse 3. Thirdly, it should teach us to behold them, not in their outside, but as they are in Gods ordination; not the outside of a man which we see, but the soule (which is not seene) is the man: so, not the outward thing, but Gods Ordinance in it, is the Sacrament. Of which more in due place.

Vse 4. But Fourthly, and especially, seeing God is the Author of Sacraments, let us be ruled by him in the right manner of receiving them: Looke what *Iosia*, 2 *King.* 23.21. said to the people, *Keepe the Passeover to the Lord your God according to all that is in the Book of the Covenant*: so here I say, Receive to the Lord, be ruled by him in Preparation, in action, and the fruit of both: Its onely in him that ordaines, to order also and prescribe the due manner of using them. Take wee this item with us (before we come to the Doctrine of right receiving) that it may set a spurre in our sides, to quicken us to due preparation and using of them; for hee who gave them to his Church, will most severely punish all ignorant, rash, unbeleeving, unrepentant, uncharitable, indifferent commers to his Sacraments: and every such one stands to Gods Tribunall, as we shall heare in due place.

2 King. 23. 21.

Lastly,

Lastly, let this point teach us to whom to goe for the spirituall life of faith, and the grace of love, for the great worke of receiving. Its in him the first principle of life who made them to bestow them. Renounce thy selfe, thy owne sence, will-worship, devotion, religion: Its no moralitie to receive well, no act of ours: Its a most spirituall act about an object of divine excellencie; the relation of a Sacrament the end of it, the manner of partaking it, require a new bottome, and the casting out of our owne: till God have stript us of our selves, flesh and blood shall never feele any subsisting of Sacraments; they will vanish. Onely a word of promise, and a seale of the Spirit added to it, by, and from a God of boundlesse mercy, can breede faith to become as reall an evidence and convincing the soule, that there is Christ, Pardon and Grace to be gotten, as ever Pharisee felt false bottome in his owne worke wrought, carnall and outward devotion, and farre greater. And this note, The Lord is not so to bee counted the ordainer of Sacraments, as if he had put all his power over unto them to conferre grace to all sorts. No, no, he holds the bridle still in his owne hand; if he blesse, they shall be blessed, if not, accursed: and all to teach us to seeke him for the grace of his Ordinance, to abhorre our selves, to pray for the Spirt of the Promise to make the seale effectuall, else all is empty and bottomlesse. *Vse 5.*

The second thing is the matter of a Sacrament. In the which point two branches offer themselves to be considered: First, The necessitie of it; Secondly, The simplicity. Touching the former; Elements must be sensible. I meane no absolute necessitie, but such as the sutableness of providence to the impotencie of our nature requireth. Such is the woefull blindnes and dulnes of our understanding and unbeleefe of our hearts, to conceive or apply to our selves the Mysterie of Christ, that (except the Lord should suffer men to vanish wholy in this their wretchednesse) he must of necessitie steppe out of his spirituall course, and temper himselfe to our infirmity; declaring spirituall things by carnall. And he doth by this meanes condescend to us, least we should be offended with the hard things of his Kingdome; but might even see, touch, taste them: and by speaking to all these sences at once, he might convey the savour and faith of them, and in them familiarly to us. He doth catch us (as it were) by this wise crafte, which though it bewray much dulnesse in us, yet no lesse deepe wisedome and love in God. Secondly, Matter. Two things. First Necessitie. First, Our weakenesse requires it.

And

And this course he hath taken in all times past with his Church; for when any promise, charge, threat, or act of his hath passed to corrupt man: he hath beene faine to second it with some signe and outward warrant to the sence, to confirme them in the truth of it, who were Actors or beholders thereof. When the Lord sent *Moses* as a Saviour to *Israel*, and to *Pharaoh*, how did the Lord both ratifie his calling, and threates, by miraculous signes? So *Gideon* and *Hezekiah*; so the Prophets in their errands: as those stories of the rod becomming a Serpent, the dry and wet Fleece, the rotten Girdle, the Pot with the scumme, and flesh sodden together, doe witnesse. Not to speake of those many Shaddowes and Types of holy things in the worship of God, there being scarse any one materiall thing in the whole Mysterie of Christ, which had not some one, perhaps more spirituall resemblances. Yea, we see in the new Testament, how the Holy Ghost doth parallell many passages of History to spirituall Mysteries; as *Hagar* and *Sina* to resemble legall bondage, *Ierusalem*, to typifie the opposite liberty, the water that supported *Noahs* Arke, to expresse Christ and Baptisme: which, although I speake not to equall Types and Figures to Sacraments (which are of a farre higher nature) yet generally, they serve to shew what the infirmity of our dull nature doth call for at the hands of God, to vouchsafe these Sacraments.

Exod. 3. 2. & 4. 3.
Iudg. 6. 38.
Esay 38. 21.
Ier. 13. and 24. 2. & 25. 15.
Ezek. 12. 3, &c.
Gal. 4. 24.

Secondly. For prevention of Idolatry.

Vnto which another respect may be added, to wit, prevention of will-worship. As the Lord gave the Iewes an earthly tabernacle, and materiall instruments of worship, warranted by his owne Will, to restraine the carnall part from devising Idoll-inventions to serve him by: So Sacraments serve in a sort, to curbe our base hearts from the like errors. For, if even these be not sufficient to stop our folly in this kinde, which will know no God, or worship further than we see him; then what would we have devised to our selves, if God had not allowed us these? Let the many additions of Popish Sacraments, and Sacramentals, Images, Idols and the Crucifixe, &c. be evident proofe hereof.

Vse 1.

Teaching us to circumscribe our curious and fickle hearts within Gods bounds: and secondly, to magnifie his provision in this kinde, for the releefe of our dull and slow hearts: yea, as *Manoahs* Angell ascended in the smoake of the sacrifice; so let us incorporate and indoctrinate our feeble mindes and soules into the evidence of these divine propps of the Sacrament. As our Saviour

Iudg. 13. 20.

said

ſaid to *Thomas*, *Put thy hand into my ſide, and the print of the nailes*; (he being content that his exalted eſtate ſhould admit ſuch ſcarres to convince him) ſo in this Sacrament hee ſhewes us his markes, bidding us not to bee more formall and hardned; but faithfull. The more waies the Lord ſeekes to encounter the dull conceit and the ſtupor of our underſtanding, yea the blunt edge of our affections in holy myſteries; the more naturally and familiarly he deales, that he might ſurpriſe our earthlineſſe, ſenſualitie and heavineſſe of ſpirit, ſlow to beleeve theſe heavenly things; I ſay, let us bee the more teachable and pliable to his diſcipline: Let the impreſſion of his Ordinance pierce more deepely into us, and worke a more through conqueſt of our hearts to the obedience of him. A pen of a Diamond hath tenfold that force to engrave a Figure in glaſſe or mettall than ſome ordinary toole: So when the Lord ſeekes to ſend inſtruction into us many waies at once, by all the ſences, eyes, taſte, touch, as well as by the worke of the bare word: oh! let us beware leaſt our reſiſtance of Spirit, and hardneſſe of heart, diſcourage him quite from any further dealing and treating with us! If when I teach you carnall things (ſaith our Saviour) for ſo it was his courſe to teach nothing ſave by Similitudes, Parables, and ſometimes reall objects, as by ſetting a little child before them, and waſhing and wiping their feete himſelfe, (in that leſſon of Humiliation and ſelfe-deniall) *Yee underſtand not: how ſhall yee conceive heavenly?* Meaning, if thoſe things which were uſed as the more cleare to expreſſe the more darke; were yet as darke to them as the things themſelves: What way ſhould be found to beate in inſtruction into ſuch dullards? *Bray a foole in a morter, yet ſhall not his folly depart from him.*

John 20. 29.
John 3. 12.
Mat. 13. 2.
John 13. 4.
Prov. 27. 22.

The latter is the ſimplicitie of materials in the Sacraments. A queſtion may be asked, why the Lord ſhould appoint ſo homely, triviall, and common Elements? As we ſee water in Baptiſme is a common thing, bread and wine uſuall ordinary creatures, nothing in them ſtrange, farre off, precious or ſolemne to the ſence. Why rather choſe he not to deſcribe the price of thoſe graces, offered in the Sacraments, by ſome rare and coſtly objects? Anſwer. This indeede ſounds beſt to our ſuperſtitious and fantaſticall hearts: as to *Naaman*, when hee heard of *Iordans* waters, by and by, the better waters of *Abana* and *Pharphar* were preſented by carnall reaſon. But as God had another purpoſe to him in the healing

Secondly. Simplicitie. Queſtion, Why the Elements ſo triviall.

2 King. 5. 12.

healing of him by waters; hee meant not to magnifie the one above the other, but rather to magnifie his power and grace above them both; so here. More distinctly these two maine causes may be assigned for the meanenes of the Elements. 1. The generalnesse. 2. The safetie of them. For the first, water, bread and wine are Elements, generally to bee come by and provided with ease. Rare is that country that wants them; now it was meet that the most generall materials be appointed for Sacraments, least else the preciousnesse and difficulty of getting them, should either hinder the use (at least frequently:) for many Congregations are so brutish at this day, that they shun oft communions for the matter of charge) or else give occasion to the curiositie of men to devise diversities of supplies, and so to bring in confusion. But the Elements being so generall that scarce any countrey is to bee found that wants them (and if some odde ones should, yet the use of rootes (serving for their bread) is the more pardonable, this danger is prevented. The 2. and more chiefe is, prevention of carnall worship, that the ordinance may bee preserved more safe and entire from sensuality and pompe. If the Lord had appointed a feast of pompe and state, costly junkets, rich attires of Priests to usher and serve in some rare costly cates, either naturall or artificiall, as at this day the Papists boast of their brave Sacraments, and rich setting them forth with embroydered attires, sumptuous Canopies, Pixes, Processions, and Pageants; lo, all the glory of spirituall Sacraments would turne into outward pompe and ostentation; as we see *Ahaz* more solicitous of the state of his Altar which he offered upon, than the substance of worship and sacrifice. No sooner was poore *Moses* gone out of sight, but the Israelites must have a Calfe of gold to looke upon, to offer unto, to feast, and play and dance before it; this pleased their Idolatrous humour well. And even just so, it well pleaseth the carnall humour of Papists to have such places of worship so painted, and embellished such materials in this worship, as might amaze their fleshly eyes and sences, eate up their spirit and inner man, checke the life and savour of faith, and please a lazie and sensuall heart with shewes and shadowes, that they may depart as wise as they came. Contrarily the Lord strives to provoke us to serve him spiritually; and therefore setteth meane objects before our sence, to the end we may know, that there is some further object there for us to looke at, than the bare Elements. That so,

First, For the generality.

Secondly, safenesse.

2 King. 16. 10

Exod. 32. 3.

by

by how much this feast comes short of mens banquets, by so much the more the heart might not rest upon outward receiving, but seeke a supply of outward, by inward and spirituall dainties, not seene: and seeke the things that are above, where Christ sitteth at the right hand of God. Even as a father seeing his childe proud of fine clothes, makes him a sute of sackin or lether, to take down over-great delight in himselfe; so here, to cracke the pride of carnality, the Lord cloathes his Sacraments meanely; and so puls up the heart to himselfe. Its noted, *Luke* 22. 19. That after Supper Christ tooke the Cup, &c. And why? Surely, that the body being already full, might the lesse looke after nourishment, remembring a farre greater worke was in hand. Col. 3. 1. Luke 22. 19.

The use is to condemne all Popish, carnall serving of God; for as much as those things which to men are glorious, are base to him. Heathens shall rise up in judgement against such, who (by that little glimpse of a God a farre off) could say, *What good doth gold or pompe doe in a Church?* If God bee a Spirit, give him a sound heart, a righteous life, and then small pompe may serve; great sacrificing dishes of plate are not necessary; I speake not against comely decencie in the worship of God; who is as truely a God of Order, as one that loathes carnall bravery. *Vse* 1.

Secondly, the very baseneſse and poverty of the Elements, should raise us up to a spirituall view of the use they serve for, and cause us to beware that we cleave not to them. They tell us, State and Pompe is not in us: Wee onely serve to convey your hearts to God; we dare not filch away from God the glory of his intention; onely by our proprietie and separation for holy ends and Sacramentall relation, we would raise the soule upward, and carry it within the veile, to behold the Treasure of Christ in the fruits of his blood-shed. Therefore even as *Peter* being hungry, yet dwelt not in the Kitchin, but in the Chamber was rapt up in such a trance as presented him a sheete full of Gods provision, bidding him, *Arise and eate*: so should our soules be farre from dwelling upon the creatures, and arise and eate Gods Provision with an heavenly heart by faith: Behold the Sheet of God let downe from heaven, in which Christs delicates and feast upon the hills, *Esay* 25. is offered to us; discerne these a farre off, as an Eagle would doe a Carkasse, and sease upon this prey; lye not like a Dorre in the dunghill, onely resting in the Elements, which alone are beggerly rudiments: but the body is Christ: We use to say *Vse* 2. Act. 10. 10, 11. Luk. 17. 37? Col. 2. 17.

and answere, Minister and people, *Lift up your hearts*! *We lift them up unto the Lord*! Oh! that as wee have spoken well, so, there were such an heart in us! That as we see all things in the Sacrament, drawing us from a carnall religion, and all externall pompe, as farre of as our base Trades and businesse of the world: so we might be ashamed to have our spirits taken up in them, while heaven is offered to us.

Thirdly, their forme.

From the matter of Sacraments, we come to their forme and inward excellency: which is nothing else, save the impression of God, stamped upon them by his owne hand for speciall signification and use. Now the whole workemanship of Christ about the forme of Sacraments may bee reduced to this double head. Two Generals here. First, Appropriation. Secondly, Vnion. The former of these is First, Appropriation. precedent and preparing to the latter: and its such a worke, as concernes the remote signification of Sacraments: The latter more belongs to their exhibiting and sealing power: but both essentiall to the being of a Sacrament. To begin with the first, Appropriation hath in it, these two maine acts. First, Propriety to signifie. 2. Actuall ordaining to Sacramentall use. Touching the first; In it two things. First, propriety, The Lord in making a Sacrament, beholds the materiall Elements in their naturall aptitude and peculiar Symbolicalnesse to expresse such a thing. To open this, Consider that things are said to be apt and peculiar to resemble, either by a made aptnesse, which is not in the thing it selfe, but put upon it accidentally: or else is apt by an agreeablenesse in it selfe, so to doe. In Latine we would thus Propriety double. First, Accidentall. distinguish them, [*Apta facta* or, *Apta nata*.] of the first sort are all such things (whether Reall or Nominall, or Notionall,) as have their signification from an outward consent of them that impose this aptnesse. As I know when I heare the name of London, Yorke, or Dover, what places are, and what are not signified and meant: Why? How comes my conceit to fasten upon such a Citie by the mention of such a name? Surely from no naturall aptnesse in the names to signifie one Citie rather than another; but by imposition and consent, or custome, which is as good as a naturall aptnesse to decipher such a place: men will so call it, therefore it prevailes to be apt to it. Of this kinde are all watch-words, *Dan.* 3. 5. When the noise of all kinde of Musique sounded, then was it thought a fit season *to fall downe and worship the Image*. Why? It was so consented and agreed upon. Such is not the aptnesse here meant. A second therfore is naturall, Dan. 3. 5.

when

when a thing hath peculiar aptneſſe in it ſelfe to reſemble; although the things are of never ſo different kinde, yet in their kind, they concurring in one third notion; look what is in the one, doth, or may incline to deſcribe the other, even of it ſelfe. And thus a ſhaddow is apt to expreſſe ſhortneſſe or changeableneſſe of mans life: a deepe well apt to reſemble the depth of a mans heart; ſo water is apt to expreſſe a cleanſing, bread a ſtrengthning food, and wine a refreſhing of the heart. And this latter is the aptneſſe which our Saviour beholds Elements in: ſuch a peculiar aptneſſe as might alone carrie the minde of the beholder to that which is ſignified. And hence is that of *Auſtin*, Except Sacramentall ſignes had a Symbolicalneſſe with the things they repreſent, they could be no Sacraments; meaning, they could not be ſo apt to reſemble. For howſoever the Lord might by his power have made any ſigne to become a Reſemblance, and that becauſe he ſo pleaſed; yet, ſeeing in this he ſought not the declaring of what he could doe, but of that which is beſt for the convincement of diſtruſt, and dulneſſe of our nature, hee rather choſe ſuch Elements as might out of their owne congruity, reſemble things ſpirituall. Appropriation then requires a naturall aptneſſe to reſemble.

Secondly, naturall.

Sacramentall matter is apt naturally.

The latter and maine peece of Appropriation, is divine, and peculiar application, not onely in generall to ſerve for holy uſe, but in ſpeciall to note out, typifie, and deſcribe to the ſoule the Lord Ieſus Sacramentall, for breeding and confirming the ſoule in grace. Now this is a further thing than the former; determining the propriety of the creature and the fitneſſe thereof to reſemble, unto this ſpeciall reſembling of Chriſt Crucified, in his waſhing qualitie, and his nouriſhing propertie. Although there were never ſuch aptneſſe in a creature to doe thus in it ſelfe; yet it hath nothing to doe to meddle with a Sacrament, except the Lord doe ſpecially appropriate it to ſerve for ſuch a purpoſe; and then it begins to have in it a Sacramentall proportion, and power to raiſe the ſoule from earth to heaven, whereas elſe it ſelfe being earthly, it were more likely to naile downe the heart to it ſelfe and to earthly thoughts and affections; But ſo potent is the worke of the Ordainer, who hath put this peculiar property into it, that although it be but a creature, yet it carries the ſoule from earth to heaven, in a moſt familiar manner. And marke, how this ſtands in the power of the Word. We know that the common bleſſing

Secondly, application of Elements by divine inſtitution.

Proofe of it.

of the creature to feede and cherish the body, comes from the Word: *Man not living by bread, but by the Word that proceedeth out of the mouth of God.* How much more then must the vertue of the Ordinance come from God to make this carnall nourishing creature to bee a spirituall nourisher? Hence it is that *Austin* saith, *Accedat verbum, &c.* Let the Word come to the Element, and there is a Sacrament. This Sacramentalnesse of the Elements, standes in a word.

Illustration of it. 2 Cor. 4. 6. Gen. 1. 3.

God that said, *Let light shine out of darkenesse*; *Let there be day, night*; *Let the earth bring forth fruits, grasse, &c.* effected it with a breath: so the word of Ordinance; Let Bread and Wine be representers of the body and bloud, the merit and efficacie of Christ Crucified, to repleniſh the soules of the faithfull; hath caused these Elements for ever to have such power to represent these things; so that no age or time shall ever prevaile to weare out this Impression; yea, and not onely to represent them in their kinde, but also in their fulnesse. So that as it was one charge concerning the Paschall Lambe, that he must be wholly eaten or burnt: so by this Appropriation the Sacramentall signes doe resemble fully, as well as properly. And as in the compound of Bread and Wine, there is not onely a supply of drie, but also of moist nourishment, that so both hunger and thirst may be satisfied, and the body both made strong, and cheerefull to service: so by the Ordinance, these signes convey Christ in his Sacramentall fulnesse of nourishment, so that nothing is lacking to the soule which Christ can supply it with, if it beleeve.

Reason of it.

Now to returne, take away this third act of Christs Word and institution, giving this peculiar power to the signes to resemble the ends of the Sacrament: Tell me, what is there in the word, which hath in it an aptnesse to resemble, but might bee a Sacrament? Whereas now we see not aptnesse, but Approbation of Gods word, determining such an apt thing to such an apt use, is the very life, bloud, & marrow, of a Sacrament. There is no doubt, but as the Scripture teacheth, a Christian wise man will picke out holinesse out of each resemblance; an housewife that is godly, will not boult out her flower from the bran, but her heart will carrie her to our Saviours words, *Satan hath desired to winnow you, &c.* An Husbandman will not use his Fanne or Floore to dresse or cast his corne in, but he will muse of that finall separation of the drosse from the Wheate. But there is great oddes betweene

Luke 22. 23.

tweene a voluntary act of our owne devotion, and an obedience to a Sacramentall charge. As the Text saith, *Luke* 4. There were many Leapers in *Elisha's* time, and many Widdowes, but not many to whom he was sent: So the world, yea, the word is full of resemblances, but not of such as Christ hath set his stampe upon to be Sacramentall. The setting of a young childe before the Disciples, and the washing of their feete with his owne hands, were Christ acts (still at this day apishly followed by the Pope) but neither appointed to be Sacramentall: but onely naturall resemblances (to an holy heart which hath a gift to make use thereof) of a spirituall grace of humility. Appropriation then especially stands in this determining of the Elements to such an use by the Word and Ordinance. Luke 4.27.

Erē we proceede, this first point may be of speciall usé. 1. To blesse the Lord as for the releefe of our dulnesse by outward Elements, so especially for the aptnesse thereof, chusing such as (without any more adoe) might easily acquaint us with such holy things; of which before. And to teach us to beg of his Majestie heavenly hearts, which might bee capable of his meaning herein. *Vse.* 1.

Secondly, this must kēepe us within holy bounds, as concerning our devising and setting up to our selves; resemblances of holy things: as Crucifixes, and the Image of the blessed humility of Christ, to behold and worship. Who allowed us these? The Sacraments serve as a *Supersedeas* from all such inventions. All Popish rash of forged Sacraments here falls to ground. *Vse* 2.

Lastly, let us learne to familiarizé with Gods Sacramēnts in the point of the institution of resembling the Lord Iesus: Let us not be dull aud blockish in appropriating them to their use, but learne still to climb up by them to heaven. If thy mind be at York, instantly at the naming of the City, when yet the body is an 100. miles distant: and no sooner doth a woman heare her husbands name, but she is present with him (though he be in a far Country) by the velocity and speed of the apprehension, stirred up by such a relation: Oh! how dull and slow of heart are they who in the midst, not of artificiall, humanē or naturall, but divine appropriations, are so carnall and heavie, that scarsely the Sacrament will ingender one lively representation of the Lord Iesus, to nourish us and cheere us? But as we come, so we sit, and so depart, as strangers and idiots, as if Christ and we were divided as far as heaven and earth. *Vse* 3.

1 Causes of our dulnesse herein.

The causes of which are these, either that wee are not those new creatures in whom God hath renewed the powers of understanding and affection; and therefore want the discourse and the spirit of relation; in a word, want the operation of a new Creature, which is faith stirring the soule to a lively meditation of Christ, by the Word, the Ordinance, and promise of God: (and then what wonder if Sacraments which should be the most active meanes, become all a-mort, dead, and dumbe with us, and we being held and taken in all our limbes at once, like numb-palsie-ones, can neither stirre hand or foote towards Christ!) or else

2. we abuse the gift of faith and the power of the new creature, by disabling our selves and disinuring our soules from this worke, and disguising that Image of God in us (which serves to carry us to God) by setting it upon trash, world, profit, pleasure, ease and sensuality, till it seeme tedious unto us to set it upon holy thoughts in the Sacrament. To prevent this, it were good counsell to trade or spirits to heavenly things even by earthly occasions, as well without as within the Sacraments. He shall not finde his spirits so flat, and lazie in meeting with Sacramentall Christ, who inures his dead heart dayly to an holy nimblenesse in comparing earthly things with heavenly. He that cannot see a Pismire but he will thinke of providence: not a garish harlot dressing her selfe for an adulterous wretch, but will taxe himselfe, for his lesse loving Christ: she that cannot lay a leaven, but thinkes of the kingdome of Christ: and in a word, hath a gift to be heavenly, and to turne ordinary properties of the creature or common occasions, to holy meditation: he shall not have his heart in another world, when the Lord presents unto him the Lord Iesus, by Sacramentall resemblances. And thus much for the first.

Caveat thereto.

Prov. 9. 6.

Math. 13. 33.

The second part of the forme of Sacraments; is Vnion. Which yet comes neerer than the former, as more closely conveying and exhibiting the Lord Iesus to the soule. Yet, we must know the former makes way to this; the aptnesse and speciall application of signes to this use, helpes much the minde to conceive; but this is the more immediate object of faith to fasten upon Christ, that the Sacraments are no longer the bread of the Lord, but bread the Lord, wine the Lord, and water the Lord. And this Sacramentall union is an act of Gods ordaining Spirit and Authority, by vertue whereof the Lord Iesus, in all his merits and efficacie is not onely resembled and presented by apt likenesse

The second part of forme, Vnion.

to

to the minde, but really made one with the Elements, that by them and with them he might be carried into the soule inseparably for assurance of Vnion and Communion with God. Hence it is that the Scripture speakes in such a phrase, *This is my body, This is my blood of the New Testament*: yea in the Old Testament, Christ is our Passeover. The Rocke was Christ, *I am that Manna which descended, &c.* All which phrases denote a realnesse and union with the Elements, true and unfaigned. And indeede all divine unions are Reall: although they differ in their severall kindes; yet by vertue of the Ordinance and the power of him that hath so made them, they are no shaddowes of emptie things, no dumbe Pageants, as we may see in other unions. There is an intellectuall union in nature betweene the minde and the object; in which respect we say, the minde is all things, meaning in and by this comprehension and union. The object and the minde are one by vertue of this power of God in the soule, not because they are substantially one, but notionally. Yet this notion is realnesse in her kinde. Man and Wife are one flesh, no more two but one: how? by vertue of divine institution: this union is reall and true, yet not meerely Physicall and natural oneneſſe, but in the kinde of it, a matrimoniall union. The like may be said of all civill unions of the family; which by vertue of the Ordinance of God assisted by law and order, become bodies united. I doe not allude to these as if they did hold in all points: but for two causes. First, to shew the power of divine Ordinance to unite and make things one. Secondly, to shew that the disproportion of the natures of things united, either for kinde or distance, is no let to realnesse of union: in a word, its the Ordinance of Christ, which hath an indeleble and irreversible power of the conjoyning of the Lord Iesus to the Elements, in a reall and Sacramentall kinde (so farre as serves the turne) not to subject Christ to a base creature, but to subject the creature in her property to be a close and neere uniter of the soule with Christ, to whom else (through the incapableneſſe of flesh) it could not so easily have beene knit, and made one withall.

Luke 22.16. 1 Cor. 5.9. Iohn 6.32.

All unions reall.

Sorts of them.

This point will the better appeare, if we goe a little further, and shew that even the greatest and deepest unions that are, serve to make way for the union and communion of the soule with her first originall, hereafter in glory, and here in grace. The very personall union of the Trinity, how should it be better conceived than by the mystery of redemption? wherein God could not possibly

All unions serve to make God and the soule one.

ſibly have ſatisfied God, nor man be brought and united to God, except there had beene a perſonall union, that is, a ſameneſſe of deity in the differing of perſons. The like is true in the union of Chriſts Godhead with the nature and fleſh of man: why was it, but to ſerve Gods holy purpoſe to reconcile and unite fleſh to God by the perſon of *Emanuel*? So alſo, that ſpirituall union of the whole body and ſoule of a beleever with Chriſt, why is it, but to prepare it for eternall union with him? The union (or communion rather) of the members of Chriſt into one body and being, to what ſerves it but that the whole Church may be one with Chriſt and her head, that by him ſhe might be one with God himſelfe, who ſhall be all in all in glory, wholly poſſeſſing and poſſeſſed? So alſo wonder not if this inferior union of Sacraments be ſo real and cloſe: ſeeing its cleare, the Lord in this, condeſcending ſo low to the capacity of man, unites himſelfe no otherwiſe to the Elements; than that in and by them as channels of conveyance, he might (when and where he ſees it good to uſe them) derive himſelfe into the poore beleeving ſoule in a fuller aſſurance of Communion with her? So that our Saviour ſaith, *Mervaile not that I ſay unto you, Hee that eates and drinkes my fleſh and blood, ſhall abide in me, and live for ever.* To man ſuch a union is impoſſible betweene a creature and the Creator, betweene baſeneſſe and glory: But it is the Word and Ordinance that cauſeth it; and which hath ſetled this Sacramentall union indiſſolubly, that our ſoules might fare much the better, and the union of the ſoule with Chriſt himſelfe might be more familiarly conceived.

John 6.43.

Rule 1. To adde ſomewhat for the better opening of this union, let us firſt underſtand what it muſt be, and then what it cannot be. Firſt, of neceſſitie it muſt be ſuch an union, as the nature of the things united will admit. Then ſecondly, ſuch as the ends of a Sacrament will ſuffer. For the former: The nature of the things united will not admit either a locall or a Phyſicall union: They will and may admit a ſpirituall one. Firſt, not a locall: *viz.* That as the Bread and Wine are locally preſent, ſo that the Body and Blood of the Lord Ieſus be alſo locally preſent; this I ſay the nature of the Lord Ieſus his Body will not admit: For although it be a glorified body, yet it is a true naturall body, and therefore limited, and ſo cannot Conſubſtantiate with the Elements in all places, where they at one and the ſame inſtant, are preſent to the ſence of the Receiver. Which confutes the Lutheran error, of locall Preſence,

A further opening of them by two things.

1 What they admit not, viz. a locall or naturall.

as

as if of necessity there must be a corporall Presence, or else those words [*This is my body*] cannot be verified: No, we deny it it, because it resists the nature of the things united and present. Secondly, neither will their nature admit a physicall Presence or union; that is, such an union as by which the proper formes and beings of the things united are lost, and become under a new forme of mixture or compsition. For the Natures of Christ and the Bread are incompatiable in point of mixture or compounding, because the one is a spirituall, the other a corporall thing, which admit no such mixture as corporall things of like nature doe, as wine and water. So then if this union be not mixt, it is much lesse Transubstantiate: for in that the one doth not mixe with, but evacuate and disanull the other, leaving nothing of substance behinde.

But, the nature of these Elements admit a spirituall union: nothing hinders why the things which are farthest distant or remote in place, may not yet be present in truth and realnesse: for the sound of a Canon-shot 40. miles off from my eare, yet is present by the meane of the ayre bringing it home to me: and the body of the Sunne, of light and warmth distant farre from me, yet by the ayre which carryeth the beames of it, is present and made one with my bodily touch and feeling. And againe, nothing hinders why two things physically disjoyned, may not yet spiritually be one, and joyned together, by vertue of the power of the ordainer. In a word, the Nature of the things united will admit a reall union, although no corporall union, either locall or mixt, and much lesse transubstantiall: therefore the things united in the Sacraments are onely spiritually and really united.

2. What they will admit, viz. spirituall union.

Secondly, the union of a Sacrament must bee such as the scope and end of a Sacrament will suffer and no other. But the end and purpose of a Sacrament cannot admit anyother union betwixt the signes and things signified, save spiritually reall. For then must we destroy the scope of a Sacrament in a double respect. 1. Of relation; for except there be maintained in the Sacrament distinctnesse of termes, and relation of one to another: so that a bodily thing may signifie and intimate a spirituall: and a spirituall be represented by a carnall, yet each distinct in their nature: the Sacramentalnesse perishes; simbalicalnesse and resemblance being wholly extinct by mixture and confusion of things united. Then secondly of materialnes. For if we admit such an union as it is transubstantiate (which indeed is no union of two in one, but an excluding and swallow-

Rule 2. Its such an union as the end of a Sacrament will suffer.

1. Relation.

2. Materialnesse.

swallowing up of one by another) what shall remaine of the Elements behind? If they answer the accidents of them. (This being premised that its impossible accidents can subsist without their subject) I answere, meereneſſe of accidents take away materialneſſe or corporalneſſe, and therefore disanull as much the substance of a Sacrament, as if we should hold that the Elements could swallow up the things signified. But secondly, the end of a Sacrament will easily admit such an union of things, as whereby the Lord Iesus and all his good things may bee conveyed to the soule really, and this being as much as a Sacrament serves for, and concurring equally and fully with the scope and purpose of it, whatsoever is more, is superfluous. And therefore resisting that end, must needs be a false and erronious union, not from God.

Vse 3. The use of this whole doctrine is manifold. It is first instruction to teach us what must discerne and judge of this Sacramentall union; what nature it is of: Surely not Popery, not flesh and blood: for they being destitute of the Spirit of this union, cannot comprehend it: Its a Riddle which only he can conceive who plougheth with the Lords Heifer, which onely conceives it. Carnall men cannot judge of spirituall things, because spiritually discerned. If we would know either what this union is not, to wit, Popish, and carnall, and locall: or what it is, to wit, reall yet spirituall: then judg what either the nature of the things united, or the scope of a Sacrament will admit; and there rest, goe no further. If then it seeme strange how a thing may be as truely reall spiritually, as carnally: seeke the Spirit of God who is the knitter of this knot, and that will teach thee, that the power of the Word which appointed light to be, and it was, and the evening and morning to be a day, and it was, and man to be, and he was: did also ordaine the Body and Blood of Christ to be really one with the Elements without locallneſſe, or mixture, and therefore so they are.

Rom. 8. 1 Cor. 2.

Vse 2. Secondly, looke what difference there is in the things united, in the point of their Sacramentall union; the same difference and distance must be observed by the Communicants in point of partaking them: To wit, that still the severall nature of these things be preserved entire: and yet by the one carnall thing, the other which is spirituall be bettered and enlarged. Touching the first, the soule, the spirit, the faith of the receiver, looke at the Spirit of the Sacrament, the Lord Iesus crucified: The hand, the eye, the mouth of the Receiver, looke at the Elements only: Do not think then

then that the carnall part can meddle with the ſpirituall, nor the ſpirituall with the carnall (as it is ſo,) but the outward man, ſees, touches, taſts and digeſts the outward: the ſpirituall beholds, taſts, and enjoyes the ſpirituall, each muſt keepe his owne bounds. If I would diſcerne an outward thing in the Sacrament, I muſt uſe my ſence, my touch, my taſte: and if theſe convince it to be carnall, ſo it is: Againe if I would diſcerne a ſpirituall thing there, I muſt conſult with my inner man and the inner ſence of faith, and thereby I muſt pronounce an inner thing to be preſent: If I want eyes and ſence, I can perceive no outward thing. If I want faith in my ſoule, I can perceive no ſpirituall thing: each thing or object muſt be perceived by the proper inſtrument belonging to it.

To the end I may perceive there be true materials in the Sacrament, and not onely bare accidents without a ſubſtance, the outward ſenſe is tryall ſufficient: ſight, touch, and taſte, will not eaſily erre about their owne objects, as our Saviour tells his Diſciples, Looke upon and handle me, for a ſpirit hath no object of touch, fleſh, blood, and bones, as ye ſee me have. Againe, if the queſtion be of a ſpirituall being or body, and blood of Chriſt: let ſenſe and teeth goe, there faith and the Spirit of Chriſt muſt convince it; if that feele the beames, warmth, and ſee the light, and taſte the influence iſſuing therefrom: then certainely they are there; for the Spirit cannot be deceived about her owne object. Onely this I adde. Neither of theſe can be ſevered from other: for by the externall, the Lord hath appointed to convey the ſpirituall, and not without them; and in that relation of each to other, even the meaneſt ought to be honoured; and the outward ſenſe ought to be ſo buſied about the objects of ſence, as thereby to helpe, ſuccour, and ſtrengthen the weakeneſſe of faith in the object, that is, ſpirituall. More of this in the Act of Receiving. Luke 24.39.

Vſe 3. Thirdly therefore, this Doctrine of Sacramentall Vnion confutes this Dotage of Popiſh Tranſubſtantiation. The Papiſts, not content with the union we ſpeake off, caſt oyle into the flame, and maintaine a converſion, and confuſion of Chriſt and the Elements by a corporall preſence and realneſſe. And, as one once demanded by *Boner*, whether Chriſt was not blood and bone in the Sacrament: made him a merry anſwere (let me ſo diſgrace Popery, that yet I may ſpeake with reverence) yes my Lord, I thinke not ſo onely, but that there he is boots and ſpurres and all. Meaning, that ſuch is Popiſh exceſſe and ridiculouſneſſe in this, that

that it deserves to be esteemed in the Church as a laughing stock. And sure it is, (as themselves also say) they receive not from God a Sacrament of Vnion, but offer up to him a sacrifice of their own for propitiation) I say the Papists by this foppery, under colour of magnifying the Sacrament doe quite destroy it. Marke then what I said before: Vnion still must be conceived according to her kind, not corporall, but mysticall and by Ordinance. As then its a truth, except the Elements and the Lord Iesus were one, no bad receiver could be guilty of eating his owne condemnation: so yet, if this union be conceived as transubstantiall, it is impossible it should be Sacramentall. For Sacramentall union still is symbolicall, which its impossible to conceive in things changed into a naturall sameneſse and substance. As wee know, in common speech we say, No like thing is the same, because a like thing is like to another. Identity then in Christ and the Elements disanuls Sacramentall union, and therefore the Sacrament it selfe.

How Popish errors grew.

This error of theirs as it came from the forge of carnall reason first, and the savor of the Kitchin, so it received varnish from the erronious conceiving of Scriptures and Fathers expressing Sacramentall union. As, when our Savionr saith, *This is my body*, and *Paul. The bread we breake, is it not the Communion of the body of Christ?* from which and the like places they presently cry out, Loe yee: the bread is his body. So when the Fathers (especially those who were the greatest Orators) doe hyperbolize in the praise of the Sacrament, calling it the bread of life, and an ineffable union, and that after consecration, the bread by the omnipotency of the Word is made flesh, &c. they abuse the scope of the Fathers, (which to themselves was good) because although they meant no other but to magnifie Sacramentall union, yet the excesse of their speech occasions the errour of corporall union to prevaile. Let us loathe their Idolatry and superstition.

The 4.

Fourthly, it should teach, Gods people, never to cease magnifying the love of God, who hath refused no course, neglected no meane, which possibly might make for the communicating of himselfe to lost man both in union and fellowship; and seeing his word through our infidelity could not sufficiently satisfie your scrupulous and doubtfull mindes touching the realneſse of his faithfull meaning towards us; hath not onely stooped to be in our flesh as a man, but to tye himselfe to base creatures, that so hee might familiarize with our soules more nearely, and make us one

with

with himselfe: so that the meate and drinke wee receive, is not made our substance of flesh more really than the Lord Iesus is made the substance of our spirituall nourishment: Oh! I say how should his love (shewed upon so hard conditions) not only ravish us, but also prevaile with us for those ends which it serves for? how should our soules study for union with him, influence from him, to become like him? How should we strive to attaine the perfection of that happinesse which *Adam* lost? and recover it in a farre fuller and nearer union with Christ, and by him, with the Lord? Oh! this is the scope which all unions (and especiall this Sacramentall) have to unrivet us from base unions and fellowships with things below, that so we might settle our hearts upon him, whom to know and beleeve to be our God reconciled, is happinesse: and to be united to his natures, in one mysticall being of holinesse, is above all earthly fading comforts. Oh! hath the Lord joyned himselfe to the creatures, that we not resting in them, might by them bee carried to him in whom true rest and peace is to be had? How should we despise to be one with money, with pleasure, with a mans acceptance, with other carnall objects and say, since I came to see the excellent union of the soule with God in Christ, I see nothing below but seemes base to mee, and such as I am loth to unite and give over my selfe to it; to be a servant to it, to be possessed by it, or to possesse it: I will use all other things, and enjoy the Lord. None of his good things, can be made mine without union: therefore as I seeke them and the increase of them in the Sacrament, so I will especially seeke union, and make much of the Sacrament for the purchasing of it.

Fiftly and especially, how doth this point presse the necessity of faith upon us, in the use of that Sacrament? Only faith is able to discerne the Lords body in this Sacramentall union: and (as by the former point to make us partakers of the divine nature) so by this, to strengthen the soule in the increase of communion, by the Sacrament. Let it be double exhortation then to all beleevers, both to discerne and to apply the Lord Iesus Sacramentall. For the first, Turne we all our cavilling and carnall reasoning (which is endlesse (for carnality comprehends not mysteries) into a quietnesse and stilnesse of beleeving: forsake the swift rowling torrent of never satisfied sence, and embrace the softly and still streame of *Siloam*; cut all knots in two by the Ordinance, and thereby determine all endles reasonings of Popish curiosity: spend

Vse 5. 1 To discerne it.

that

that time in admiring this mystery, and in longing to be partaker of that which is by it resembled, I meane union of thy soule with Christ. If this be so mysticall, how excellent is that to enjoy by faith? Oh! Till union be made, nothing is thine. Behold not with a carnall eye, say not with those Iewes, how will he give us his
Iohn 8.22. flesh? Will he kill himselfe? If reason may prevaile, the Sacrament (setting aside a little blinde devotion) will discover no more Christ to the soule, than bread and wine in a Celler: Its the power of God uniting Christ, regeneration and nourishment to the soule; not a few qualities of Christ, but whole Christ to the whole man: And the Sacraments obey him herein: representing whatsoever he hath united to them: No devill, no instrument of his, no Pope can sever these two each from other: The Sacrament they may quite destroy, but this union they cannot take from the Sacrament. The spirit of the Ordinance it is, which makes it abide so irrepealeable. Doe not then sever those things by unbeleefe which the Ordinance hath put so close together: wander not, descant not, goe not into heaven, nor downe to hell with a
Rom.10.15. 16. Papist to consult and aske, How should this be? But know, the word is neere thee, in thy eare, yea hand, eye, taste: the vertue of the Ordinance makes whole Christ as neere the Elements, as the qualitie of clensing and feeling are neere them: Destroy the one and destroy the other: If the one be naturall, the other is spirituall, and from an higher union: if it be against sense to divide the one, its sacriledge to sever the other. True it is, the things thus united are farre distant in place; but yet the power of the eternall Ordinance can easily unite them. And shall not the gift of faith unite the soule to the Lord Iesus by these Elements as well as the ordinance for ever unites the Lord Iesus & the Elements? Beware then least we sever what God hath united! It is not the farrenesse off of a thing in place which can hinder union; The Lord Iesus his body in the grave lost not union with the divinity by the distance of the soule in Paradise: because the relation was indissoluble: the vertue of Christ crucified is united to the soule; if it beleeue, although his body keepe his place in heaven. Faith in this kinde is not unlike to the hand of the Marriner in sounding the depth of the sea: His hand cannot touch or fadome it; but by vertue of the line and plummet which he lets down and holds in his hand, hee feeles the bottome, and gapes the depth, be it never so remote. So the hand of faith holding the cord and plummet of the

Word

word and promiſe, feeles a bottome of Truth and unites it ſelfe to Chriſt. For the ſecond, from this diſcerning power goe to the applying; get this grace of faith to unite Chriſt Sacramentall unto thy ſoule: Say thus, Are, water, bread, wine, inſeparable from Chriſt? Why ſo? Doth God care for Oxen (as *Paul* ſaith) or careth he to be one with bread and wine? Are theſe the ſubjects of his delight, poore, baſe, corruptible Elements? No, no, thoſe lively Temples of our ſoules, and ſpirits of juſt beleeving ones, are the places of his delight: Oh! then ſay ſo, Lord, this union ſerves for a better, that thou and thy ſoule be one by the convey of the Sacrament, that I might eate, drinke, enjoy thee! Oh lift up thy head my doore, be thou lifted up in me, oh eternall gate of my ſoule; that the King of glory may come in. Let faith unbolt and ſet you wide open, that Chriſt may enter and take you up for his habitation, and be your head as the husband is the wives to procure her all good, as a Prince is his government, as a Maſter in his Family, nay, as the ſoule is in the body, *Iohn* 17. *ult.* to act, rule, frame, purge them, to increaſe the power of faith in adoption, reconciliation: to enlarge the graces of his ſpirit, love, meekneſſe, patience, thankfulneſſe: to fill the conſcience with joy, hope, peace: to cauſe theſe to flow out of the belly of the ſoule, as waters of life, unto eternall life: yea, not onely better hearers, worſhippers of God: but more wiſe to rule, more faithfull to obey, righteous in buying, ſelling, exemplary in our Chriſtian practiſe, harmeleſſe, upright, ſober, to purge us of our wrath, uncharitableneſſe, unmercifulneſſe, unprofitableneſſe, that the Lord Jeſus Sacramentall, in the ſpirit of him, may become more lively, powerfull and fruitfull in us. Oh! pray, and give the Lord no reſt till he have bred faith in thee to theſe ends.

2 To apply it.

1 Cor. 9. 9.

1 Cor. 6. 19. Heb. 12. 23.

Pſal. 24. 7.

Ioh. 17. 26.

And to conclude, if the poore creatures thus hold their union with Chriſt, and thou by unbeleefe remaineſt deſtitute of him, know theſe dumbe Elements ſhall one day riſe up in judgement againſt thee, and condemne thee: for they have kept their union which is but ſubordinate and ſerving to a better end. But thou haſt rejected thy union ſpirituall with Chriſt, in the increaſe of his graces. Oh wrech! In naturall things and in vicious things, thou art ripe and quicke enough to apprehend, yea more than thou ought eſt. No ſooner doth the name of that which thou takeſt pleaſure in, as the Taverne or Alehouſe in which thou haſt often diſguiſed thy ſelfe, come to mind: no ſooner the name of thy Farme

Vſe 6.

which

which affords thee such a Rent and Revenue, offer it selfe to thee: no sooner doth the name of the harlot whom thou hast consorted with; the glasse in which thou canst reflect thy owne face upon thine eyes, stand before thee: but instantly thou feelest an union with those lusts which those names and notions present to thee: thy spirit savours drunkennesse, covetousnesse, uncleanenesse, and pride: onely the Sacraments are offered to thine eye by the Lord, in which Christ is nominated, nay actually exhibited, and united: and here the union is so strange a thing from thee, that any other base object will sooner offer it selfe alone without any other occasion, than the least apprehension of Sacramentall Christ come into thy thoughts or affections, either to beleeve in, love, joy in, or much lesse to be knit unto, and made one with: that all his excellency and grace might be thine, and that fatnesse and sweetnesse of his might be conveyed by faith into thy soule. How shalt thou be able to answere this sensuality and estrangment of spirit from the Lord Iesus? Iustly may the curse light upon thee, which *Paul* pronounceth upon all such as love not the Lord Iesus. Thus much for the forme of a Sacrament be also spoken.

1 Cor. 16. 22.

The 4. is the end twofold, primary or secondarily.

I proceede to the last generall in the definition, which is the end of a Sacrament. And that is double, either concerning us from God, or God from us. Both (as I noted) are the scope of a Sacrament. The reason whereof is, because the Sacrament intends full as much, and neither more nor lesse, than the Covenant doth: (I meane the Covenant of grace) But the Covenant of grace is reciprocall: That God be our God, and wee bee his people, that God be our God al-sufficient, and wee walke uprightly before him. I doe not meane by reciprocalnesse, any equality in working: as if our obeying, or uprightnesse could worke God to be ours, as his being ours, workes us to be upright. But that indifferently the one as well as the other part and condition is interchangeably requisite on our parts, as well as the Lords. As then the seale of the Covenant assures the one, so must it the other: it must secure the Lord of our upright walking, as well as us, of his being our God: both must needs goe together. Yet I meane not that the Sacraments doe equally seale up both: for Gods sealing grace to us is strong, our sealing backe to him of duty, is weake: the Sacrament is the Lords, and therefore principally aimes at our good: yet I say God lookes for it that the same messenger of his unchangeable love to us revived at the Sacrament, should carry

Both essentiall.

Gen. 17. 1.

backe

backe to him our revived Covenant of upright walking. The Lord so comes to his oath and seale for our security, that he looks we also come to the oath of Covenant with him: he will not be tied, and we be loose. First then of the former of these two ends, Gods end concerning us.

What God covenanteth.

Touching which, let us conceive what God covenanteth, and so wee shall see what the Sacraments doe assure. Touching this point, of the offer and Covenant of God, I have elsewhere largely spoken, therefore I doe here referre my Reader to that discourse, to spare a labour. Onely thus much in a word; when *Adam* had lost his integrity by disanulling the Covenant of creation; the Lord had it in his bosome, what he would doe with all his posterity: if hee had quite destroyed them all, it had beene but just: In this demurre, grace cast the skole, and brought him (out of his meere good pleasure) to purpose to recover a Remnant out of their ruine. And as he meant this within himselfe, so he thought it meete, to expresse so much to us, not by including some, and excluding others, but by a free unconditionall offer of grace (in respect of any thing in man) to covenant with him to be his God, and to become propitious and favorable againe unto him, as if hee never had beene offended. This covenant he establishes with us in the bloud of his Sonnes satisfaction: requiring of us, to beleeve that thereby his Majesty is reconciled with us, and that therefore we be reconciled to him: This hee urges us to beleeve nakedly, upon his bare word and covenant, and that we seeke no starting holes: but set too our seale, that he meanes no lesse than his words import, for his Sonnes sake, that hee will bee our God and forgive us. Now there is weight in the promise alone, sufficient to overprize our infidelity: But such is the baseneſse of spirit in us, being disabled by our fall, that neither can our feebleneſse reach it, or remember and represent it to us in due sort: and much lesse our guilty, slavish and treacherous hearts (which muse as they use, and thinke God like themselves, to hate them whom they have hurt) can beleeve it.

Practic. Catech. Part. 2. Article. 3.

Here the Lord not content with the bare offer and Covenant of grace in Christ: rather than hee would leave any (who is not wilfully an enemy and hating reconciliation) unconvinced of his unfeignedneſse of meaning to doe as hee speakes, condescends so low, as to stoope to our weake, forgetfull and base hearts: and

therefore comes (as the author of the *Hebrewes* speakes Chapter 6.17, 18.) to joyne an oath to his Covenant; That by two things in which it was impossible for God to lie, wee might have strong consolation in our taking refuge, upon pursuit of our conscience, Satan, or any enemies. Now what is the oath of God in the Gospel? Surely no other save his seales, that is, his Sacraments (which I take to bee no small cause why the Fathers devised the name of a Sacrament, that is, an oath.) This oath or seale (call it as you will) must be that uttermost security which the Lord can or will reach us forth in his Gospel, to take away our distrust and slavery; That as among men in the greatest controversies, an oath is beyond all expectation able to decide the doubt: so in this matter of Gods open and hearty meaning in his Covenant, if the soule question it, hee desires that his oath might put an end to our unbeleefe. The Lord (to speake with reverence) taking a kinde of corporall oath in the Sacrament: I take these Sacramentall Elements united to the crucified flesh of my Sonne to witnesse: that as surely as nothing can sever from the one, a cleansing, feeding, cherishing quality to the bodies of the creature to whom my word hath so appointed them; so, nothing shall separate the quickning, comforting, and refreshing qualitie of my Sonnes satisfaction, (that is, my love and grace) from the soules of them, whom I have ordained it unto; I sweare and vow, my Sonne is theirs, as truely as the bread they eate, and the wine they drinke.

Three ends of them.

Let us then collect out of this that hath beene said, a threefold end of Sacraments; 1. To be Glasses. 2. Memorialls. 3. Pledges and that of best assurance (if oath and seale be sufficient) of the true meaning of God to the soule in bidding it to bee reconciled.

1. To be glasses.

The last of these three is the chiefe, yet there is use of the former two. Of which seeing partly I have spoken, and partly shall speake, therefore here the lesse. Touching the first, then; that Sacraments are as Glasses to the soule; I spake before in that point of the matter of Sacraments: noting that the Lord chuseth things of most ordinary familiarnesse, to helpe the feebleneſse and carnality of our minds. And in the like respect, the Lord hath given them, to this end, that they might be looking glasses: that as in them each part of the face may bee cleerely discerned; so in this mirror of the Sacrament (for that of *Paul* is as proper to the Sacrament as to the promise, 2 *Cor.* 3. *ult.* that with open face wee

2 Cor. 3. ult.

behold

behold the Lord) wee may fullier discerne the very letters of the Covenant, which before seemed dim. Spectacles (we see) are of use to cause a weake eye to see clearely, by multiplying and inlarging the character or object. And the perspective glasse will so extend the object a farre off, that a man may perceive (a two or three miles distant) a little cottage under a darke wood side with all the proportion of it, not a doore, wall, or window of it excepted. Even so it is here. The Sacraments are glasses, yea perspectives, which discover to the dim eye of the soule, all that fulnesse of Christ, which the onely promise could not: yea its as a picture at large, shewing the soule all the dimensions of mercy in Christ, his length, depth, height and breadth, which is (as *Paul* calls it) the fulnesse of God. That as the Prophet speakes of the writing which should be written in great letters, that hee that runnes might reade it: so here. For the 2. Memorialls of Christ, I shall more fully handle afterward, when I shew the duty of the Communicants behaviour in the act of receiving. Here this may be sufficient, to signifie, that as Monuments, Marble Pillars with engraven characters, serve to bring to the memory, the lively impression of things fallen out or done time out of minde: so the Sacraments serve to bee memorials to our forgetfull mindes, to make lively & fresh the memory and impression of the Lord Iesus crucified, together with the power of his death and satisfaction: So that no injury of time, weakenesse of memory, or craft of Satan, might ever be able to weare out the print of such a divine gift and favour, as much worth as the salvation of mankind, See at large in the place quoted. 2. Memorials. Habak. 2. 2.

But thirdly, and chiefely, I adde, for pledges and seales of security to the soule doubtfull about the meaning of the Covenant. The other two make way in the minde for this: but this is the last and finall end of Sacraments in Gods ordination. To adde a word or two to that I have said of it; the Lord by his Seales seekes the uttermost security of the staggering soule, in his true and faithfull meaning to save and sustaine it here, during the kingdome of grace. These seales he appoints frequently to be offered and received; that as the weake soule findes her selfe to stand in neede, so she drinking at these brookes, might lift up her head. To make my meaning more plaine; we see among men for sundry causes, it is meete one secure the other of his faithfulnesse. If men be suspected for restoring what they borrow; wee see they are faine 3. Pledges or seales. *Illustrat.*

to lay in a pledge with the lender to secure him of his own. When *Abraham* sent his servant upon a weightie errand farre off, hee Gen. 24. 2, 3. caused his servant to put his hand under his thigh; and bound him with oath to deale behind his backe, as if he were in his presence: So God doe and more, if thou faile of ought which lies upon thy trust and fidelity: Even so doth the Lord abase himselfe to us in Sacraments, seemes to yeeld to our infidelity, as if it were excusable, and to make himselfe obnoxious to us, who is free and bound to none: hee is content to cleere his fidelity by laying a pledge in our lap, and by securing us of his faithfulnesse by oath, the end of all strife. Nay, to speake more fully, the Lord in the assuring of the bargaine of his grace, doth much like to an honest man willing to sell his inheritance. Finding out such a honest chapman as gives him content, hee offers him the Land upon a price, declares the goodnesse of it, tells him it is richly worth his money. Having thus presented the object to the free choise of the Chapman: Lo, the Buyer moved by the sincerities of the Seller, and the goodnesse of the penny-worth, consents to his price, and contracts with him for the land. They both are firmely agreed, neither suspecting other, their words seeme as deeds each to other. But in the upshot the Buyer considers, while the Seller and I live, and there shall be no question betweene us, all is well: but if the Seller die, and leave me no security for my own, what availes it me to pay my money? Who knowes what may befall, besides either of our intentions in so bad a world as this? Hereupon these ingenuous dealers treate further, and the Seller taking great content in the Buyer, tells him, I see you are willing to deale with me, to beleeve my honest contract, and I finde few so true in paying for their purchase as I see you are: your money I have received, and therefore you shall well see I will not bee more backward in security, than you are in payment: Goe to the learnedst counsell you can meete with, get him to draw the Covenants as sure and strong as can be, and looke whatsoever shall be demanded, I will make good, and I will settle the land upon you as strong as Law can devise to settle it.

In like sort deals the Lord with a beleeving soule: I see thou hast a good desire to deale with mee for my grace and pardon in Christ, thou hast received my report, beleeved my promise, for the faithfulnesse sake, which thou perceivest to bee in mee, howbeit I see many doubts rise up in thy minde to unsettle thee;

I see thy sensuality is great, thy heart wavering for time to come; I am absent from thine eye, and Satan buzzeth feares into thee of my unfaithfulnesse: I have therefore resolved to assure thee (to the uttermost) of my simplicitie, and have added to my Covenant a further ratification of my Sacraments. I here give thee a pledge, an oath, a seale, I chuse the Symbols of the flesh, water, and bloud, of my crucified Sonne, the very instruments by which hee wrought satisfaction for thee; as verily as this Sacrament offers thee these united Elements, which bee as a marke and print of the very nailes and wounds that pierced and slew him, and wrought my angry soule to bee appeased: so verily, doe I in particular tender them to thee, and make them thine, so that if thou bee frustrate, I am content to cease to bee faithfull, and shall become a lier: Behold therefore in my Sacrament, all my Sonne, and the utmost security which I am able (externally) to give thee, and to make him thine as surely as my Gospel can make him. Thus, I say, doth the Lord, and joynes the Spirit of his Sonne, (called his sealing Spirit) to the Spirit of promise before given: That the one with the other, the seale with the Covenant, might bee above the Covenant alone, and so leave the poore soule in peace and security, as concerning his faithfull Covenant to save and sustaine the soule in all her feare and doubtfulnesse, and to take refuge with strong consolation.

And let the use hereof in Gods feare bee as weightie with us as the point it selfe is: First to teach us to mourne; to consider how lamentably this end of Sacraments (on Gods part) is unknowne, untaught, despised in the Church of Christ after threescore yeares restoring of the Gospel, and upward; and all by the sinne of wofull and wicked men, who have by their sloth deprived Gods people of so great a Iewell, as the ministry and use of Sacraments. Where is there one Congregation of many to whom this mystery of Christ Sacramentall is revealed in the kinde? How hidden and darke is this Doctrine to the most? And where it hath sounded, how strange is the sound thereof, even as of many waters? may say, the one halfe of Christ in his efficacie and power, either by Covenant or Seale, is kept from the body of the people by the careleſnesse of Teachers. *Vse. 1.*

Secondly, to exhort all that care to receive the Sacrament to any purpose, not to rest themselves satisfied in knowing what *Vse 2.*

I have spoken; till they know the truth as it is in Iesus Sacramentall: till they finde and feele Gods end of Sacraments to be fulfilled in and to their owne soules in the sealing and securing power thereof. Oh! Didst thou know the gift of God in a Sacrament, how the Lord hath hung it to his Covenant, as a seale of uttermost assurance of Christ thy peace and welfare, how wouldest thou both addresse thy selfe to it, and set thy seale of faith to it? As concurring with Gods end, and receiving full security to thy doubtfull soule of Gods being thy God, reconciled and alsufficient? Oh! looke to it as thy life! Shall an oath among men decide all, and shall God stake pledges, sweare, seale up his Covenant with his owne hand; and shalt thou dare to remaine (notwithstanding) at as dead a point as if hee had never wet his finger to give thee contentment? Oh! how shalt thou endure that wrath of his, which shall burne forth against all that give him the lie, holding their owne against him and his Oath, and receiving his Word as a vaine thing? Doubtlesse if his wrath shall smoake against that soule which having heard his Law and Terrors, shall cry peace to it selfe, and say, None of these plagues shall befall me: What wrath shall breake forth against him that hearing the Lords Oath, and beholding his hand and seale to his Covenant, shall treade it under feete, and adde drunkennesse to thirst by unbeleefe, in stead of adding assurance to faith, a seale to a Covenant. Let us teach our selves by the practise of men. If a man having received the uttermost witnesse and security which the Law of the Land can give him, applies it in speciall to the securing of his heart, and rests in full perswasion that his money is not lost, his purchase is good, what shalt thou doe towards the Lords security? For tell me I pray thee, wherein rests the security of a Purchaser? Is it not in the spirit of the Law of the Land? Doth he not tell himselfe, This is thine; the strength of the Law of the Land is thine, thou art on sure ground, the Law must be no Law, ere the right be no right. Sleepe therefore securely, enjoy thine owne, feare nothing: Such a Law there is, by vertue of which, (the generall equity and provision of the Law, and the security of every man) thou maist buy and sell upon it, that thine is thine owne.

Eph. 4. 21.

John 4. 10.

Heb. 6. 14, 15, 16.

1 John 5. 10.

Deut. 29. 19.

Gods security best.

And is not there a greater and stronger spirit to secure thee in the matter of thy salvation, offered in the Sacrament? Is there not here the Spirit and seale of the Lord Iesus to secure thee? Will

not

not this Spirit deliver thee into as firme a Tenor and Possession of Christ thy pardon and life, as the other of a peece of land? Shall a clod of a field, and the ringle of a doore, the seazin and delivery of a house and land thereby, leave thee better satisfied for the temporall right, than the Spirit of the Death and Resurrection of the Lord Iesus, for thy spirituall? Looke to thy selfe and beware. Weakenesse of unbeleefe the Lord will pardon: But if thou despise his mercifull releefe of this weakenesse, and turne it to wilfulnesse, beware least thy wilfull falling proove not a falling sickenesse, and thy weakenesse become not such a disease in thee, as the Lord will have no regard to cure thee of, but leave thee to thy contempt, to thine heart of infidelity, that cannot beleeve. Rather bee exhorted to seeke the Lord in his gracious way of assurance, bewayle thy impotency, and say, Oh! Lord, except thou adde thy Spirit to thy Seale, as well as thy Seale to the Covenant; my cursed spirit is as prone to breake all bands in sunder as any mans. With thee Lord weake meanes of beleeving, shall bee strong, without thee the strongest are weake; how much more then canst thou make the strongest to become strong? I deny my selfe, I set my Boate upon thy streame to bē carried by thee; Lord sanctifie thy Sacraments, to become unto my soule the utmost assurances of thy Grace, and carry mee so into this assurance, as that being rid of my feares, I may ever blesse thee for the fruite of thy Sacraments. Thus much for the first end.

Secondary end. To secure God of our Covenant.

Touching thē second (to addē a little to that I sayd formerly) I call this an occasionall or subordinate end of the Sacrament: viz. That wee might renew our Covenant with God. Wonder not that thē ends of the same Ordinance differ in weight; for as in Sacramentall graces, faith and love, wee say all are essentiall to a good receiver; yet not equally necessary to the act of receiving: so here, both these ends are intended more or lesse, although Gods sealing of Covenant to us, bee chiefe. Briefely then; the Lord expects that the soule being made partaker of his Christ, in the feast of the hills, as *Esay* 25. I meane with the fat things and refined wines of his Supper; and feeling his love sealed to her there, in reconciliation, and renewed holinesse, doe occasion her selfe thereby, even while the benefit is fresh, to revive her love, and reassure the Lord of her fuller purpose of heart to cleave to him. And how? Surely in better living by faith, better

Esay 25. 12.

affections, zeale, fruitfulnesse, courage; better mortification of
Acts 11. 23. lusts and deniall of selfe; better and closer watching of the
heart, and walking with him in uprightnesse, as our God all suffici-
Psal. 130. 4. ent? For why? If there be mercy with him that hee may be fea-
red, much more is there renewed mercy with him that hee may
be doubly and renewedly feared? And how can we (without hy-
pocrisie) long for the Sacrament ere it come, upon pretence, that
our spirituall darke, dead hearts will be revived, and our appal-
lings in grace, cured and new strength added: and yet having our
turne served, leave God to himselfe, to goe seeke the fruit of our
being satisfied, with the pleasures, apples, and flagons of his
House? How doe many complaine betweene whiles of their
1 Chron. 4. 9. damping, coldnesse, and desertion? what should then such do, but
Iudg. 1. 8. with that holy *Iabez* or *Othniel*, vow and professe to the Lord,
that if he will make the Sacrament a day of feasting and joy, and
send us from him well raised up; then will wee be the Lords, and
not suffer his oath and Sacrament of sealing, to passe away from
us, without a restipulation, and reciprocation of double affection,
duty and thankes. But returne him the strength of his cost, in his
Vse 2. owne service. The use hereof is, first, to taxe the most for their
extreame base requitall of God for the grace they pretend to
reape, at, and by the Sacrament. Surely, either they deceive them-
selves with a shaddow for substance, or they faile God marve-
lously in this end of his. Either they make no vowes at the Sacra-
ment, or breake them as fast. Oh! the formality of most Profes-
sors in their receiving! as appeares by this, that in stead of ma-
king this Ordinance, an hint and opportunity to provoke them-
selves to a closer and narrower survey of their hearts and wayes:
Lo, they turne this grace into commons, and into a bare frequen-
cy of oft and monethly receiving (which I doe not dislike in it
selfe) but alas! grow to an habited falling sickenesse and numbe
Palsie of practise, and walking uprightly: no sooner hath the raine
fallen upon their rocky and stoney spirits, but the next puffe of
wind hath dryed it up: and so they live in a most mortall and wo-
full contempt of the end of Sacraments; whereas they are orday-
ned for the speciall advancing of the soule to God, and the fur-
thering of the bent and streame of the conversation to him: Lo,
they are never more dead-hearted, dull, secure, sapelesse, than af-
ter their Receivings. Oh wofull! Surely beware least yee bee of
that sort of whom *Iob* speakes, That they shall never enjoy the
floods

flouds of honey and butter: never come to that welfare and encrease of God which he bestowes upon his carefull servants, who keepe touch with him, and come to him, as well for Gods glory, as their owne good. Except thou keepe those things close together which God hath united: his Seale to thee for comfort, and thy oath and vow to him for better service, thy Sacraments are liker to prove thy bane than thy gaine. Iob 10. 17.

Secondly, let it be speciall exhortation to all Gods people to unite both these ends in one, as they desire comfort from either. Let no Sacrament passe thee (by thy good will) but the sadremembrance of thy dead, barren, and formall Religion may sting thee, that with all thy might and endeavour thou strive to obtaine of the Lord a more lively, resolved and bent heart to returne to thy Christian course with closeness, and keeping of Covenant. Borrow from the present experience of mercy in the Sacrament, and hearty purpose to shake off the usuall enchantments of Satan, and the errour of the wicked, which have pluckt thee from thy stedfastnesse formerly: beseech the Lord to ratifie thy covenant which thou hast so oft broken; and pray him, that by this (if by any occasion) thine heart may be pull'd up to *Davids* practise, who finding himselfe in a sad time, delivered from the anguish of his spirit, resolved to pay his vowes for it, in the midst of Gods House, and sayd, *what shall I give to the Lord?* If hee could take up the Cup of salvation and praise the Lord: how much more shouldest thou take the Cup of salvation which the Lord purposely puts into thine hand? Yea, thou shouldst say, *Oh Lord my portion, I have determined to keepe thy Law? Yea, and I have sworne, and (by thy strength) I will keepe my oath, even to obey thy Commandements.* Surely if men can breake into so many vowes and promises by occasion of a sickneſſe, or streight, that if God set them at large, they will so, and so requite him (which yet proove broken vowes for the most part) then what vowes should received, sealed mercies produce from us (except wee bee base hirelings and hypocrites) where the Lord himselfe is before hand with us, in the grace of the Sacrament? yea, while the smoke yet goeth up, how should we ascend in it as (*Manoahs* Angell) to heaven? Surely those Papists who abuse Gods Sacraments to cursed ends, as to combine themselves in hellish plots and cruelties, and to adjure each other to secrecy (which is as farre from the end Isa. 2. Pet. 3. ult. Psal. 116. 10. Psal. 139. 97. Iudg. 13. 20.

of

of a Sacrament, as if one borrowing his neighbours horse to fetch his rent, should abuse him to take a purse) yet even their wickednesse shall not bee much worse than theirs, who vow better obedience, and take the Sacrament upon it, and shall yet forfeit so solemne a band, and returne to their vomit.

Chap. IIII.

Of Sacramentall Acts, and the use thereof: and of the celebration and solemnity of the Sacraments.

Why Acts requisite.

HAving spoken enough of a Sacrament, as touching the constitution therof; it remaines that we finish the Description by adding somewhat touching the actuall celebration of Sacraments. For it is impossible that the excellency of their nature, of which wee have treated, should reach to us without a communication and imparting them to us. The Lord himselfe who ordayned Sacraments, is the holder out of them also to the soule. Now seeing the Sacraments containe, partly things spirituall, partly carnall: the former whereof are to bee carried and conveyed by the mediation of the latter: it followeth, that the externall Elements must be conveyed, by externall and sensible agents, to sensible objects, by sensible Rites and administrations. The Lord himselfe the Agent, is a Spirit, and treateth not with us immediately, either by word or presence. Needes must hee therefore set forth a deputed Instrument to bee for him, and that is his Minister. Againe, the soules of the faithfull are invisible, therefore cannot immediately bee touched; therefore their bodily and personall presence is required: that so the conveyer, and they to whom the things are conveyed; may meete and consent together. And, as formerly I sayd, that the things offered by God to the Church are spirituall, under outward Elements; so the offering thereof to the Communicants is spirituall, and by the Spirit of Christ; yet this spirituall offering is made by outward Acts and Administrations, which I call holy Rites, appointed by God himselfe, and passing betweene the Minister and people, that so the gift also offered, may therein passe and bee conveyed. First then a little of the Persons, and then of the Acts,

requisite

requisite to celebration of Sacraments, that the Lord and the soule may meete each other. 1 Persons which are two.

The Persons are two (we see) the Minister and people. The Minister then is such a sacred person as is lawfully from God by men, appointed as a Sequester betweene God and the Congregation; serving to this end to bee betweene God and the people, for the conveying mutually of good things betweene each other, and by name, the good things of Christ Sacramentall. In whom wee must consider both his calling, and person he sustaines. Touching his calling, hee ought to bee a man truely separated from men, and his life, to God and holy use: hee must bee called by God, as was *Aaron*, and lawfully warranted by men, as the voices of God to the Congregation, that hee is meete for such use. He must be of competent understanding, and skill in all the mysteries of Christ and godlinesse. Hee must bee of competent gifts to teach, utter, and expresse the same to the people: For how shall he exhibite those Seales as from God, which he neither understands in the ground thereof, to wit, the Covenant of grace, nor yet the Doctrine and nature of the Seales hee offers? How fearefull a derogation is it to the Sacrament, (in which all things should be Symbolicall) when he that is in Gods stead to the people, shall neither know the nature of the Covenant, to bee able to preach it, nor of a Seale, either to teach or deliver it? What a confusion is it for the Minister so unqualified, to occupy the roome of God himselfe? As if the Lord sealed a Covenant to his people, and a seale which hee knew not the meaning of. The like I may say of the life of the Minister. Seeing the Lord is holy, and offers holy things, and such an high Priest, it behooves us to have as is holy, blamelesse, and separate from sinnes: How necessary is it that the Minister bee also in this symbolicall? That by the grace of his person the Lord may seeme to draw his people to an holy carriage in the Sacrament, saying, *Be ye holy that beare the vessels of the Lord.* What a Trumpet of prophaneness is it to the people, and a meane to abhorre the Sacrifices of the Lord, when even that sacred person which offers the holy things of God, is himselfe prophane? What an opinion might it breede in the ignorant (seeing such a sight) that God is like themselves, in putting no difference betweene the holy and profane? But if our duty and worke be done any way, it skills not how? as if all were alike in Gods account.

In whom. 1 Calling. Heb. 5. 4. Eph. 3. 2, 9. 1 Tim. 3. 2. 1 Tim 3. 2. Heb. 7. 26. Esay 52. 11. Hag. 2. 12. Psal. 50. 21.

The

2 Person. The second thing in the Minister thus duly called, is the Person hee sustaines. That is laid downe in the old and new Testament clearely. In the old, when the Lord bounded *Moses* and *Aarons* office, he saith, that *Aaron* should be, or serve for all uses betweene God and the people in point of worship and spirituall respects. And *Paul*, 2 *Cor.* 5. 20. saith, *We are Embassadors for God, as if by us God and Christ besought you, &c.* Note then, there is a double relation in the Minister, as in all, so especially in Sacramentals: one whereby he conveyes to the people from God his gifts and graces, and Ordinances. Another, whereby he returnes from the people of God, praises, duties, and acknowledgements.

Exod. 29. 9. Exod. 4. 16. 2 5. Cor. 20.

Vse 1. The use whereof to the Minister is, that he tremble to take upon him such a Person and service, except well and truely warranted thereto by calling from God and the Church, as one well qualified. *If the eye bee darke, which should bee the light of the body, how great is that darkenesse?* If to dishonour the Profession of God bee so horrible, what is it (as *Hophni* and *Phinees* did) to make loathsome the very sacrifices themselves by a notorious debauchednesse of manners and life? Will not God loath such agents for him, whose pure Angels are uncleane in his sight! Oh! yee profane Idols, Epicures, malicious and hereticall, avant from the presence of this holy God of Sacraments; pollute not (for so yee doe as far as in you lyeth) the Sacramentalnesse and symbolicalnes of the things of God by your unsutableneſſe. If Heathen Poets cry out against ye, and bid ye get ye a far off; what shall the Lord doe, who will bee sanctified in all that come neere him? Remember *Nadab* and *Abihu*! But a question is, what shall we doe in case of such an unavoydable Minister? Is not the Sacrament a nullity, so administred? and is it not a thing unlawfull so to communicate? I answer, That it were a thing much to bee desired for our greater joy and comfort, that hee who deales betwixt God and them in this kinde, were a man without blemish and offence, meete and apt; Howbeit if (all courses being used) it is unavoydable, but we must fall upon others, I affirme, though the Ordinance bee hereby much eclipsed in her beauty, (which the grace of the receiver ought to supply) yet it is not thereby disanulled. The pollutions of Ministry and Baptisme, disanull not the Sacrament: The grace of our Lord Iesus not being pinned to the sleeve of an unworthy man: no more than a Sacraments consecration rests upon the present intention of the Priest (whose minde

Mat. 6. 23.

1 Sam. 2. 12.

Iob 4. 18.

Levit. 10. 3.

Question.

Answ.

may

may then intend some other things;) but the grace and truth of the ordainer.

If any object, the Ministers person is as essentiall to the Sacrament, as either the signes or the words of institution: now if they be wanting, the Sacrament is destroyed; I answer, The instance holds not: For in these, as there is more immediatenesse of being, (matter and forme being more essentiall than the instrument:) So also, the error is generally cureable; it being as easie to appoint true Elements, as well as counterfeit; and to utter the true words of institution as well as false. But not so in the Minister. It being simply a thing impossible, so to order it in any Church, that all Ministers should be teaching and inoffencive. And bee it admitted, that such error growes, by the wilfull sinne of such as might avoid it, yet it is unreasonable (the body of the Church suffering rather such an error with griefe, then causing it by their act) to cast such an aspersion upon the Sacrament, for the sin of such men, as it is not in our power to reforme. In such a case wee are bound to behold such a Minister as in the place of him whom the Church (if she might) intends to be qualified: and to looke up above him to God, to preserve the honour and fruit of the Sacrament, pure and inviolable. If further it be objected, How can that which is uncleane, afford cleanesse to others? I answer, Its too great an ascribing to any Minister to set him in Gods roome, or in Christs, to conveigh cleanesse to the soule; it is the Lord (not a man) who walkes in the midds of his people, to cleanse them: and our Saviour prayes, *Sanctifie them in thy truth, thy Word is truth.* Hee saith not, Sanctifie them in the Minister. Rather I would allude thus; as a woodden pipe may afford most pure water, running through it: so also the Lord can and may afford to his people the pureneese of Christ, and good of the Sacrament, through a woodden, as a golden pipe. Lastly it be demanded, But what if he cannot teach the Doctrine of the Covenant? Is it not then unlawfull for him to receive the Seales from him? I answer, It is not lawfull for us to offer them: But it is not our duty to reject the Sacrament for his cause. Rather seeke instruction where it is to be had, and then come and receive: communicate not with his sin, nor be led by the blinde, least both fall into the ditch.

Objection.

Answer.

Ier. 31. 33.
Iohn 17. 17.

Now touching the Ministers acts in celebration; consider, that in them the Lord offers his Christ with all his good things to his Church

The act of the Minister

Mat. 3. 11. Church, *The Lord Iesus baptized with the holy Ghost and with fire,* then when *John* baptized with Water, *Matth.* 3. 11. And this he doth while the Minister cleaves to the words of institution as God hath prescribed. For when the Minister corrupts the forme, the Sacrament is corrupted; if he deface the words of institution by any other of his owne, the Sacrament begins to bee his not the Lords. Addition to the words of institution defiles, but detraction from the words of institution destroyes the Sacrament.

Vse 1. Teaching the Minister to beware of any boldnesse in this kinde; least with the Papists he spoyle the Ordinance of a Sacrament. And as concerning the acts themselves, now this, that by them the Lord conveyes to his people, Iesus Christ, and all his benefits: Its he who by those acts doth impart the grace of the Sacrament, as the Ministers impart the Elements. And those acts are. 1. To teach the people the true nature and use of the Sacrament. 2. To separate the Elements from common use, to divine. 3. To qualifie them by his sprinkling of the one, and breaking and powring out the other; which is the accommodation of them. 4. To sanctifie them by the Word and Prayer, to become the channels and exhibiters of that which they resemble. 5. To apply them duly to the parties who are the due objects thereof, and that in speciall. 6. To pray for blessings upon the administration of them. 7. To be the mouth of the people to God, as he hath beene the deputed instrument of God to convey to the people his grace; even so, to returne the peoples unfeigned thanks to him againe for his faithfulnesse. Now touching particulars, the next two Chapters will better declare them in each Sacrament. Here I onely speake generally of Sacramentall Agents.

They are.
1
2.
3.
4.
5.
6.
7.

Vse. The use is, That the Minister looke carefully to himselfe, not onely to the pureness of his spirit, but even of his outward man also. Not to intermedddle with such sacred things with prophane mouth, hands, members; not to approach to the Lord with light, vaine, irreverend behaviour; but solemne, and holy, such as well becomes the holinesse of the things conveyed, and the pureness of God whose deputy hee is. Much lesse to adventure with a mouth defiled with oathes, railings, contention, ribaldrie, with hands defiled with uncleane covetous acts: with a body and members, guilty of incontinent, intemperate lusts, of drunkennesse, laciviousnesse, ill companionship, or the like scandals;

to

to approach the presence of God and his people. Let holy outward acts be celebrated with suitablenesse of outward members. For certaine it is, as the honour is great which the Lord puts upon his ministers in this kinde, to seale the grace of his Covenant by his Sacrament to the people; so the sacrilege of unholy and audacious dealers with these Ordinances, is doubly dangerous. If the people in their profane and unworthy receivings bee damnable, how much more the Minister, who defiles not himselfe onely in his corrupt receiving, but the Lord himselfe (as farre as hee can) by profane administration.

The second person is the Congregation; who also are bound to answerable acts in accepting and embracing the offer of God in the Minister. Of which also in speciall we shall treate in the two next Chapters: there it shall be sufficient to signifie, that as all acts Sacramentall are as essentiall to Sacraments, as the miracles themselves; so, the want of Sacramentall receiving, disannuls the Sacrament, as well as the want of offering. So that the people also have their parts to act herein. Theirs are these legacies, to them they belong: They are therefore with all holy preparation of themselves, and theirs, by prayer, to offer themselves to the Lord in the Congregation, presenting themselves, soules, Exod. 12. 4.
bodies with such comely, chaste, reverend and holy thoughts, affections, and behaviour, as may testifie them to be meete guests of such actions, before, in, and after the actions, demeaning themselves, so as they may sanctifie the Lord thereby, and not pollute his name, who draweth so neere them in these mysteries: yet this I adde, as in the former, that although such carriage is that which the Lord commands, and will severely be revenged of the contrary; yet, if through the sinne of man, and decay of Gods Order, such shall be admitted as doe contradict this rule; that we doe not thinke this eye-sore and defect to disanull the Sacrament. But with mourning and heavie hearts, both for the sinne and sacrilege of such receivers, and givers of the Sacrament: to looke up above both, and with so much the more serious preparing and sanctifying of our selves to come to the Lord, beleeving that the prophanesse of the vile shall not hinder the faith of the well prepared: sithence we come into the presence of that God of piercing eyes, who can pierce betweene the joynts and marrow, and both behold the humblenesse of Heb. 4. 12.
belee-

beleeving soules, to reward them, and discerne the impudencie of the contrary, to accurse them; and yet not thereby to prejudice the comfort and hope of them that are truely prepared, and abhorre to come in their sinnes. And of this Chapter also thus much: which I have divided from the former (though concerning the same description) because I saw that Chapter to grow somewhat larger then the rest.

Chap. V.

Of Baptisme; the Description of it opened, and the use thereof annexed.

HAving thus treated of a Sacrament in generall, wē comē to the particular Sacraments of the Gospel, and first of Baptisme. For although our chiefe scope be the Supper, yet because the other is much unknowne, and therefore neglected: we will take it (in our way) to some consideration.

Three things on it. First, by shewing what due performance is required to it. Secondly, what the grace of it is. Thirdly, what the use of the Doctrine; and all these in one Description, whose parts shall be examined.

What it is. Baptisme then is the first Sacrament of the Gospel, consisting of Water, which is Sacramentally Christ; or wherein by water duely applyed: not onely the presented partie is made a member of the visible Church; but also, sealed up to an invisible union with Christ, and thereby interessed in all those benefits of his, which concerne the being of regeneration.

The first branch. By calling it the first Sacrament, I point at the precedencie and order of Baptisme. The which all those names of Baptisme, both in Scripture, and else where doe approove. It is the seede of the Church, as the other is of foode. It issued first out of the side of our Lord Iesus on the Crosse. It is the creating instrument of God to produce and forme the Lord Iesus to a new creature, and to regeneration in the soule: It is called our Vnion with Christ, our marriage Ring, our military Presse-money, our Matriculation, Cognizance, and Charracter of Christ, our emplanting or engrafting into him, and his Body, our Shippe, our Arke, our red Sea, our putting on of Christ. For as all those goe before our Nourishment, Communion, Cohabitation, Service, Fruit, Manna, or foode from Heaven; so this Sacrament must goe before the other. Breeding; begetting, and bringing out of the

Tit. 3. 5.

Rom. 6. 3. 1 Cor. 10. 2.

wombe,

wombe, doth not more naturally goe before the feeding of the Infant by the Mothers breasts: than this wombe of the youth of the Church, goes before the breasts and milke therof: the Church being no dry Nurse, but a Mother of her owne, the sonnes and daughters of her owne wombe. Psal. 110. 3.

Which convinceth thousands of their prepostorous sacriledge, in that they presse in upon the Church, for her pappes and nourishment, when yet they are basterds, and no youth of her body, no sons of her love or desires. And therfore she abhorres them, and hath drie breasts for them whom she never bare. The Lord Iesus abhorres to be foode where he hath not beene seede: flesh and blood indeede to feede, whom he was never seede to beget. Let all who desire to taste of the sealing power of the second Sacrament to nourish them as Saints: first prove the sealing power of the former Sacrament to beget and make them Saints. Do not impute such folly to the Lord Iesus, as to give the milke of his breasts, to still-borne ones; or to set them into his stocke, who are rotten and dead twigges; as if the bare outward washing of the flesh were sufficient to regenerate and give title to nourishment. This is to dissemble with God, the Church, and our soules; and to turne both Sacraments to our perdition. Beware all such mockers, least the Lord bee froward with them, that fight against the God of Order: least in stead of finding nourishment, before breeding, as they robbe God of his Order, so they meete with wrath and judgement, before mercie and salvation; yea, least God accurse their single emptinesse of Christ, with such a double barrennesse, as will admit no conception or birth. *Vse* 1. 1 Pet. 3. 21.

And Secondly, it taxes the confused devotion of such as would not be baptized till death, having yet enjoyed the Supper, usually all their life. As if the Lord were not able to grant and continue unto them the fruit of Baptisme, but at the houre of death; or that the soule could in faith use the Sacrament of feeding, which had refused the first Sacrament of begetting; or as if God needed such our wisedome to preserve grace, and interpret sinne. Let us beware of such wil-worship. *The foolishnesse of God is stronger and wiser than our best strength and wisedome.* *Vse* 2. 1 Cor. 1. 25.

Secondly, I adde [consisting of water which is Sacramentally Christ.] Touching Sacramentall union, I treate nothing. Onely note, that although the Grace of Christ must neither be equalled, The second branch.

nor tied to a dumb creature, yet he hath freely yeelded to unite himselfe with his creature, so oft as he pleaseth to use it for the good of his owne, and for his glory; and, that to this end, that we might learne to adore him in all such Ordinances by which he drawes neere to us for our comfort, and to set a marke of honour and esteeme even upon those meane things which his wisedome hath devised for the reliefe of our dulnesse, deadnesse of heart, and infidelity.

Use 3. To teach us where he hath cast honour upon uncomely parts, yea, united himselfe for the gracing of a meete helpe to further us to himselfe, there to account reverently of his Ordinances and not commonly: *That which God hath not thought common, beware*
Act. 10.15. *we of thinking so.* Hath he taken water, and joyned it with a kind of equall necessitie with himselfe in this kinde of conveyance?
Marke 16.16. Hath he said, *He that beleeveth, and is baptized, shall be saved*? and
Iohn 3.5. *Except a man be borne againe of water, &c.* And shall not we fasten both our eyes upon Christ and water? Christ Sacramentall in and by water? Better with it for our ease and helpe, than without it. Shall not he that despiseth water (appointed to such an inseparable holy end) despise the ordainer of water? Shall we
Exod. 20.7. take his Name in vaine, by slighting that by which hee makes himselfe and the power of his Word and Spirit manifest to be-
Mat. 19.6. get the soule to him, and be holden guiltlesse? When Christ hath put in one, shall we dare to say, the one is strong, the other is base? Shall we slight it, slacken our haste to it, our holy preparing our selves to it, our abiding at it, our offering up prayer for blessing it, our making it the joynt object of our humiliation, faith, reverence and thankes? Farre be it from us, so to abhorre that Popish hyperbolicall esteeme of it, and the merit of the worke wrought of it; that we run into another riot to disesteeme it. Doubtlesse he that cares not for Christ in the Word, Christ in the Promise, Christ in the Minister, Christ in the Water, Christ in the Bread & Wine, Christ Sacramental; cares as little for Christ God, Christ flesh, Christ Emanuell. By these he comes neere us. *And*
Mat. 10.40. *he that despiseth you, despiseth me, and him that sent me.* Beware we of such contempt, even in the secretest of our thoughts and affections; and let Christ in the Water be honoured as Christ, for that sweete union and fruit which hee brings to a poore soule
2 King. 5.14. thereby. If *Jordan* bee precious when God will use it; for the
Iohn 5.2. Angels healing by it: much more this.

The

The next point concernes the due acts & performances of meet persons, in the applying of water. The persons are, the Parents, the Congregation, the Minister, and the infant: The acts are the mutuall carriages of these towards each other Sacramentally. Touching the which, in briefe thus (being loath to digresse much from the streame of the point.) The Parents, are to have competent knowledg (the more the better if sanctified) both of the woefull pollution of nature which by themselves their children hath contracted: to blesse the Lord for mercifull dispensing with it in the penalties deserved to bee inflicted even outwardly upon it, (for the deformity of sinne) in the markes thereof, maimed, blind, halt, lame, monstrous: yet in this not satisfied, they ought to behold the inseparable inward defiledness of the infants nature and spirit: the more the Lord hath done his part, the more tenderly to commiserate the wretchednesse of the inner man of it deprived of the Image of God by originall sinne; to mourne and sigh for it to God by deepe groanes and confession: to pray, and be instant with God for the pardon of it, the purging and the sanctifying of it: To blesse God who hath ordained such a remedy as the Sacrament; not to abolish, but to kill the poyson of sinne: to remember that the child of it selfe hath neither sence or savour in Baptisme; no nor right thereto, of it selfe, (it being the priviledge of the Church) further than in and by themselves, and their right to the Covenant, it partakes an holinesse. Therefore they ought seriously to revive their faith in this Covenant: to offer their infant to God by vertue of that promise made to the righteous and their seede, that God will be their God, to many generations.

1. General in the discript.

Persons.
1 Parents dutie.
Psal. 51.4.
Luke 9.2.
1. *Dutie.*
2. *Duty.*
Rom. 6.3.
Ephe. 2.11,1
1 Cor. 7.17.
3. *Duty.*

In this strength they are to plead their own right for their child, to beseech the Lord not onely to vouchsafe it his outward livery and cognizance of a visible member; but further to extend the efficacie of Christ crucified: Christ as presented in the water to the inward ingrafting it into his invisible Church, when and how he shall please; if it die soone, by baptizing it with the spirit of Election and Adoption, Sanctification, and renewing of the holy Ghost, ere it depart; If it live, continuing upon it, the power of baptisme by attending upon the ordinance of the word, and upon the offer of the Covenant of grace, that by it in due time, it may be admitted to the condition of faith, and faith it selfe by the calling of the Gospel; and so receive the seale of it in due time,

Gen. 17.7.
Exod. 20 6.
4. *Duty.*

5. Duty. with assurance and comfort. In the confidence whereof, they are not to distemper themselves about the estate of it, whether it die or live; but chiefely apply themselves to use the meanes, for the
6. Duty. attaining hereof. And so with reverence, they are in due season, early and betimes (setting aside all by-matters) to addresse the infant to the publique assembly, to the Minister by name, desiring
7. Duty. him (as deputed by the Church) to conferre the Sacrament to it. Also giving it such a name as may savour neither of curiositie, nor vanity, nor superstition, nor profaneneſse, but rather edification
8. Duty. and holineſse, savouring of the graces offered by the Sacrament. And so joyning with the people in humble supplication, confession and thankes, to devote it solemnly to God and his service, carefully watching over it for their whole life.

Vse. The use is, to convince the most Parents of their profaneneſse, or neglect in this kinde: who as they never came (it may bee) themselves within the Covenant of God, by an actuall faith, so are as farre from seeking it for the infant: but rest in the bare
Matth. 3. 6. name of being borne in the Church, and under baptisme, as if that would beare downe all for time to come: meane time, senſleſse of their owne misery, and their deriving of it to the child: resolved to suffer it to lie in its owne perdition, for ought in them lieth. They pleaſe themselves in the feature of it, or in some circumstances of other content, a sonne, an heire to the wealth;
Iames 4. 9. looke at pompe, or cheere, feasting and mirth, (who rather should howle and weep for themselves, and theirs;) and after they have sought their owne ends, at last bring it forth, rather to a Church-complement (as they basely account) and for an Eccleſiasticall ceremony of water, than a spirituall Baptisme of regeneration: and so afterwards spending the time in mirth and jollitie; but suffering the child both elder and younger to runne riot, and become worse the child of Satan, than ever before, and to weare the livery of God in despight, rather than service to him. Oh! how fearefull an account have these to make? and although I deny not, their childe is baptized visibly; and their sinne cannot berre the Lords Covenant of grace (if he pleaſe to call it) yet, what woefull acceſſaries are they to the woe of it? How much batter is it to bee childleſſe and barren, than to bee fruitfull under such a curse? And it were to be wished, that even such Parents as scorne to be thought profane or onely evill, and carnall Protestants, were not guilty of this neglect. As one said of *Herods* killing his sonne

with

with the infants: Better to be *Herods* Swine than Son: So of these.

The second person in this worke is the assembly. Here is the legacy of Baptisme: her part is as the Church of Christ, to bring it forth duely when it shall duely be demanded. Also to present themselves there in publique with reverence, both at Word and Sacrament: to recognize the former grace of Baptisme offered themselves, that they may be established therein; or else by remembring their owne breach of vowes, to be abased by the occasion: to present the infant to God by the Minister: to looke up to heaven for it by humble confession, Prayer and thankes, and so to conferre the marke and seale of the Sacrament upon it. The second person, Assembly. Her duty.

Which point serves to correct and rebuke the common errors and abuses generally prevailing in Congregations, against this dutie: few abiding the Sacrament, but rending Gods Seale from his Covenant sacrilegiously: others staying rather to gaze and gape, and to heare and see bables, than for any holy end; and after the name given, posting out with as much reverence, as they were present with small humiliation, love or communion: and so (as if it concerned not them) leaving the action to them whom it imports, and by their example, teaching others to doe the like for them, and bringing in a profanation of the ordinance. *Use* 1.

The third person is the Minister, deputed by God & the Church, to stand betweene them as sequester of blessings, and duty: from God of blessing, whose baptisme he offers, and whose person (in his acts) he resembles; from the people of dutie and service, in their name, bringing forth the Sacrament to publique use. Before both he must behave himselfe with gravity and holinesse: separating the Element, and touching the laver with the blood of the lambe, that it may be sacred: blessing the fountaine by prayer and praise of his lips, beseeching the Lord to assist, to sanctifie and to baptise the party with the holy Ghost and fire: and so by the words of the institution, In the name of the Father, the Son, and the holy Ghost, receiving the childe and dipping it in water, to pronounce it openly to be a reall member of the Church of Christ. A great worke, and yet there is a greater, even to be an able Minister of the Covenant, and to understand the Doctrine and use of Baptisme competently, to teach it sensibly to the people, that hee may not as a dumbe Idoll, bring forth a thing to the people which himselfe knowes not. I have spoken of the use before: onely this I adde, That although any of these three The third person. Minister his duty. 1 Tim. 3. 15. and 4. 12. Exod. 40 9. Math. 3. 11. Math. 28. 19. 2 Cor. 3. 6.

persons faile of the Sacramentall dueneſſe and ſervice, I doe not inferre a nullity of the Sacrament, (ſo long as the inſtitution is preſerved) but a neceſſity of ſinne in ſuch offendors: for whoſe cauſe it might be juſt with God to puniſh the children: howbeit
Rom. 11. 28. by vertue of his Covenant and election, he is and will be the God of his owne, and the ſinne of man ſhall not infringe the mercy of God in due time, from calling to himſelfe and converting even the children of ſuch ſinfull ones, freely to himſelfe, in the Miniſtry of the Goſpell.

Digreſſion to dipping. Touching that I have ſayd of Sacramentall dipping, to explaine my ſelfe a little about it; I would not be underſtood as if ſchiſmatically I would inſtill a diſtaſte of the Church into any weake minds, by the act of ſprinkling water onely. But this (under correction) I ſay: That it ought to be the Churches part to cleave to the inſtitution, eſpecially it being not left arbitrary by our Church to the diſcretion of the Miniſter, but required to dip or dive the infant more or leſſe (except in caſe of weakeneſſe) for which allowance in the Church we have cauſe to be thankefull:) and ſutably to conſider, that he betrayes the Church (whoſe officer he is) to a diſordered errour, if he cleave not to the inſtitution: To dippe the infant in water. And this I ſo averre, as thinking it exceeding materiall to the ordinance, and no ſlight thing: yea, which both Antiquity (though with ſome addition of a three-fold dipping: for the preſerving of the doctrine of the impugned Trinity, entire) conſtantly and without exception of Countries hot or cold, witneſſeth unto: and eſpecially the conſtant Word of the holy Ghoſt, firſt and laſt, approveth: as a learned Critique upon *Mathew chap. 3. verſe 11.* hath noted, that the Greeke tongue wants not words to expreſſe any other act as well as dipping, if the inſtitution could beare it. And ſure it is, if the Lord meant not as (he ſaith) that the infant ſhould be dived to the bottome, yet he much leſſe meant he ſhould be ſprinkled onely upon the ſurface: But rather betweene both extreames, he ſhould be baptized, which word ſignifieth the true act of the Miniſter, to dip or dop the body, or ſome part of it into the water: And the eſſence of Baptiſme, in the very ſymbolicalneſſe of it, urgeth no leſſe: For what reſemblance of ingrafting, putting on of Chriſt, is there in ſprinkling? what typicalneſſe is there of our deſcending into and aſcending out of the water, both which are expreſly ſpoken of Chriſt in his Baptiſme of *Iordan*?

Dipping the meeteſt act.

Νίπτειν, βαπτίζειν, ἐπιπολάζειν. Cauſub.

What

What resemblance of our buriall or resurrection with Christ, is there in it? So that I doubt not, but contrary to our Churches intention, this errour having once crept in, is maintained still by the carnall ease and tenderneſſe of ſuch, as looking more at themſelves than at God, ſtretch the liberty of the Church in this caſe deeper, and further than either the Church her ſelfe would, or the ſolemneſſe of this Sacarment may well and ſafely admit. I doe not ſpeake this as a thing meete to diſturbe a Churches peace: but as deſiring ſuch as it concernes in their places, to looke to their liberty and duty in this behalfe.

The fourth and chiefe perſon, yea equall object of Baptiſme is the party baptiſed. For not onely the Church may and doth baptiſe her infants: but alſo (*adultos*) growne ones alſo, if any ſuch being bred Pagans, and brought within the pale of the Church, ſhall teſtifie their competent underſtanding of the new covenant; and profeſſe their deſire to be ſealed with Baptiſme, for the ſtrengthning of their ſoule in the faith thereof: profeſſe it I ſay, not baſely and ſlightly, but with earneſtneſſe and entireneſſe; cutting off their haire and nailes, and abhorring their Paganiſme. But the truth is, the exerciſe of the Churches baptiſme is upon infants: Here the Anabaptiſts riſe up, pleading the corruption of ſuch baptiſme, and urging the firſt baptiſme of catechiſed ones and confeſſors of ſinne, and cravers of the ſeale, upon the worke of the Miniſtry foregoing in knowledge and faith, which can be incident onely to *adulti*, or growne ones. They alledge that we ſeale to a blanke, to no covenant, and therefore it's a nullity. Sundry learned men have undertaken to ſtop their ſchiſmaticall mouthes, and to anſwere their peeviſh Arguments: my ſcope tends another way in this Treatiſe, ſo far as my digreſſion may be veniall. I ſay this, for the ſetling of ſuch as are not wilfull, that I take the baptiſme of infants to be one of the moſt reverend, generall, and uncontroled traditions which the Church hath, and which I would no leſſe doubt of than the Creede to be Apoſtolicall. And although I confeſſe my ſelfe yet unconvinced by demonſtration of Scripture for it, yet, firſt, Sithence Circumciſion was applyed to the infant the eighth day in the Old Teſtament. Secondly, there is no word in the New Teſtament to infringe the liberty of the Church in it: nor ſpeciall reaſon why we ſhould bereave her of it. Thirdly, ſundry Scriptures afford ſome friendly proofes by conſequence of it. Fourthly, the holineſſe of

The fourth perſon, the infant.

A ſhort touch of the baptiſme of infants.

Reaſons for it.
1.
2.
3.
4.

the child, (externall and visible) is from their parents who are (or ought to be) catechised, confessors, penitent, & Protestants in truth (which priviledge onely open revolt disables them from) therefore I say, The seede being holy and belonging to the Covenant, the Lord graciously admits them also to the seale of it in baptisme.

1 Cor. 7. 14.

Quest. How it is capable. 1 Pet. 3. 21.

Howbeit here a further quære arises. And because the Sacrament of Baptisme is here handled by us, not as halfe a Scrament, (onely including a washing of the flesh) but an entire Sacrament, holding out and giving an invisible grace by outward meanes: By what authority shall we say, an infant may bee presented to that, whereof it is not capable? To that I answere: First, it's not meete that Baptisme being the Sacrament of new birth, which can be but once, should destroy her owne Analogy, by frequent administring: therefore if but once, the most comprehensive way, is to doe it in the infancy, when the outward admission of a member is allowed to it. Secondly, although the child be not capable of the grace of the Sacrament by that way, whereby the growne are, by hearing, conceiving, and beleeving: yet this followes not, that infants are not capable of Sacramentall grace in and by another way. Pittifull are the shifts of them that have no other way to stop an Anabaptists mouth, save by an errour, that an infant may have faith. Its easie to distinguish betweene the gift conveyed, and the manner of conveying it. For if the former be, the latter in such case will prove needlesse. But if the infant bee truely susceptive of the substance of Christ, none can deny it the Sacrament. Now to understand this, marke, that infants borne of beleeving parents, are of the number of those that shall be saved (though dying in their infancy) none of our reformed Churches will deny. It is enough therefore that such before death doe partake the benefit of Election in Christ, together with the benefits of Christ in regeneration, adoption, redemption, and glory; Now that the Spirit can apply these unto such infants, is not doubted of: though the manner thereof to us be as as a hidden and mysticall thing: yet so it is, the Spirit of Christ can as really unite the soule of an infant to God, imprint upon it the true title of a sonne and daughter by adoption, and the image of God by sanctification without faith, as with it. Now, if the grace it selfe of Baptisme bee thus given it, why not Baptisme? Nay, I adde further, I see no cause to deny, that even in, and at, and by the act of Baptisme, (as the necessity of the

Answ.

the weake infant may admit) the Spirit may imprint these upon the soule of the infant.

Let the use of the point be to all such as are growne to yeares of discretion, to looke backe to their Baptisme. Let such blesse the Lord for his bounteous prevention of them with the Sacrament even before they had any strength to conceive it! Why should the Lord so doe, except to heape hot coales upon thy head (oh poore wretch!) and to teach thee to conclude; that hee who was found of thee, when thou soughtest him not, will much more draw neare to thee when thou seekest him with thy whole heart? What a mercy is it, to know the Lord to bee a provoker of the soule to imbrace that covenant, the seale whereof he is content to bestow before hand, for the hope of time to come? Who should so play the Traytor in coole blood, (having found the Lord so faithfull in his love) and to cavill thus, I was baptized and made my covenant when I knew nothing, nay I did make none my selfe, but others for me! Let them looke to their stipulation and promise, I made none! Can any Trecherous wretch so requite the Lord? Rather (if any sparke of love be in thee) wilt thou not breake thy heart by this earely mercy before hand? Wilt thou not say what a shame were it for me to give over him now in the pursuit of his grace, when he hath formerly layd a pledge in my bosome of his gracious meaning to forgive and save mee? Were it not just I should be left to perish with my Baptisme of water, barred from the true seale of Gods covenant: Oh! be vigilant, and studious to redeeme the opportunity of grace, and to follow all meanes for the obtayning of grace! Kill all base enmity and treachery which suggest the Lord to be thy foe: say thus, Surely, if he had meant to destroy me, hee would never have done any such kindnesse for me: but this preventing freely, assures me of his blessing upon my attending the meanes to get vocation and faith. Oh! be not faithlesse, but faithfull! suffer no base ease, selfe pride, security, infidelity to clog thee and hold thee in chaines: Doe thy worke the better, and neglect no helpe, seeing thou hast thy pay beforehand. But to conclude, if the false and hollow are so culpable: what shall be said of such as abuse the livery of Christ, to debauch themselves in all kind of profanenes, pride, drunkennesse, riot, uncleannesse, swearing, abuse of the Lords day, and that lawlesly! How much better were it, they had

Use.

Esay 65. 1.
Iam. 4. 8.
Psal. 119 10.
Iudg. 13. 23.
Iohn 20. 17.

had never seene the Sun, than by their contempt of this long suffring of God, to heape up wrath to themselves against the day of vengeace! besides the unspeakable scandall they give to Atheists.

The 2. Generall grace of it.
2 Fold.
1 Common.

From the personall acts, I come to the second generall: *viz.* the Grace of the Sacrament of Baptisme; which I illustrate by a Diversity: *viz.* that it serves also for admission into the visible body of the Church. This then is the common favour of Baptisme; *viz.* matriculation, and outward incorporating into the number of worshippers of God, and into visible Communion. This is as the porch into the house.

Rom. 4. 11. Gen. 17. 12, 13.

The Lords scope in Baptisme is an inward grace, but this generall priviledge is to all equall: *viz.* A badge of an outward member: distinction from the common rout of the world, out of the pale of the Church. The Lord appointed Circumcision as a seale of the righteousnesse of faith chiefly: yet as an overplus he allowed it to be the Differencer of all other Nations from the Iewes. It was as a fence and wall of separation from them in all their converse. So in Baptisme now, a marke or badge of externall Communion: whereby the Lord settles a right upon the person to his ordinances, that it may comfortably use them as his owne priviledge, and waite for the inward prerogative of Saints by them. And yet this (as much as men boast of it) is but a shell in respect of the other. There is an outward implanting of the wilde Olive in the sweete Olive; that it may be exempt out of the state of *Aliens* from the Common-wealth of *Israel*: But there is a better use of it, to bring us to mount *Zion*, *Heb.* 12. 25. to the soules of just men, to the Assemblies of Saints. The first is not to be slighted: the latter is to be rested in and honoured. Therefore hee who rejected Circumcision, was to bee cut off from his people: voluntary cutting off was punished with necessary.

Heb. 12. 22, 23.

Gen. 17. 14.

Use 1.

The use whereof is, first, to teach us to pitty the estate of so vaste a portion of the world as the Lord hath left in their blindnesse of minde, and savadgnesse of spirit; and cut them off from the Church of God wholly. Oh! the fearefulnesse of sinne which should lye so heavy upon the Lords heart as to leave so many Millions for thousands of yeares, and thousand thousand generations destitute of God, Word, Covenant, and hope (ordinary I meane,) giving them up to be a kindome of Sathan, for the

Acts 17. 30. Ephe. 3. 5.

Prince

Prince of this world, to rule at his pleasure! Not to speake of the Iewes whom God hath left to the obstinacy of their rebellion, contempt of Christ and his Covenant and Seales. How should we mourne for them, and pray for their conversion and the fulnesse of the Gentiles?

Secondly, what terrour should it strike into the spirits of such as yet never saw their naturall condition? What doth baptisme teach, but this, our woefull Apostasie from God by sinne, our estrangement from his life, and our excommunication from his people? It is not our outward baptisme which can releeve us: Onely it shewes how deepely our nature is sunke and revolted from God; and how gracious the Lord is in this his Sacrament, to give us by it an unconditionall free title to mercy and forgivenesse, whereas he hath debarred still an huge part of the world from Christendome. *Vse 2.* Eph. 4. 17, 18.

Thirdly, it should incourage all fearefull hearts, that doubt whether the Lord meane as he saith, in his Covenant and offer to be reconciled to God, to beleeve that he is ingenuous and faithfull therein: seeing that by Baptisme he hath taken away that objection, wiped away the shame of Egypt, and the reproach of uncircumcised ones: granting a second priviledge to them, and a title to heare, pray, worship, beleeve; that by this he might plucke them, not onely from Infidels; but much more from that infidelitie and Atheisme which estranges them from God: and might make them true free denizons of his Kingdome in grace and glorie by regeneration. *Vse 3.*

Fourthly, its wofull conviction to all such as still disguise themselves under this priviledge of visible members: and wiping off this oyle of consecration, still abide most uncouth monsters and savages, in the bosome of the Church under Gods cognizance, living in all base courses, open profaning of Gods Name and Sabboths, blaspheming that God into whom they are baptized; degenerated both from the habit of Christians and men, and drowned in the gulfe of all excesse of impiety, intemperance, unrighteousnesse, and whatsoever even Heathens are described by, *Rom.* 1. *Ephe.* 4. Oh! how doe they cause Pagans to abhorre the heare say of baptisme and Christ? as some *Indians* beholding the *Spaniards* in the East parts, cryed out, If these were Christians, they would still keepe their God to themselves: and an Heathen Physitian spake somewhat like, If these be Christians, my soule *Vse 4.* Rom. 1. Eph. 4.

be

Ier 9. 26. be with the Philosophers. Surely their foreskin is still upon them, yea they have drawne it up againe as ashamed of their Baptisme.

The speciall grace of it, is Christ our new birth. But the chiefe thing here considerable, is the true grace of the Sacrament of Baptisme, which point is one of the most materiall both for knowledge and use, of all the rest. Conceive then, the Lord Iesus being wholly given of God in each Sacrament (though for divers ends) this former Sacrament offers him wholly, in point of our new birth, or the new creature, Christ in all his breadth, height, depth, and length; Christ for being and regeneration. Perhaps for the simpler sort it might be enough to use the Apostles words, of him are we, who is made our wisdome, righteousnesse, sanctification, and redemption. 1 *Cor.* 1. 30. or to adde thus much, All Christ is given us, either for our calling, or for our imputation, or for our sanctification. Howbeit, for my owne exercise in part, and for the clearer view of Christ Sacramentall in the water: I would adde a little more, desiring the weake reader to pardon my distinctions, as more meete for such as better conceive (or would at least) the gift of Christ in his extent and fulnesse. The grace then of Christ bestowed in baptisme, is either first grace, or consequent upon it. The first grace I call, either that which maketh us accepted, or that which is freely given to inhere and abide in us. Concerning the former kinde: Grace accepting is either grace of meanes serving to attaine acceptance, or the grace it selfe attained. The former of meanes, in one word is the grace of vocation in all the passages thereof, preventing, assisting, and perfiting this acceptation of the soule. The grace it selfe of acceptance attained, may be distinguisht into grace, either of maine essence or of priviledge. Grace of maine essence is double, either justification of our persons from sinne of guilt and blemish; or of curse (wherein Gods acquitting us in judgement by remission and pardon, properly consists:) or reconciliation, by which being pardoned, we returne to grace and favour againe as before, our blood being restored, and we beloved. Then secondly, grace of priviledge is double: positive or privative. Positive priviledge in a word is our adoption; which (besides favour) restores us to the former condition (yet much bettered) of children, sons, daughters, heires; and so to the priviledges of a beleever according to the severall occasions of his life and course. Privative in a word, stands in redemption: that is freedome from all the evils, dangers, enemies, crosses, within, without, bodily, ghostly, which threa-

1 Cor. 1. 30.

Distinction of it to be marked.

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ten annoyance to our happy estate in Christ. Thus for the first sort.

The second are graces inherent in us; in a word, Sanctification of the whole man, body, soule, and spirit, standing both in conscience and conversation, and this is double; either mortification and consumption of the old man, renouncing him with his affections and lusts, and crucifying them all with Christ; or else quickning up of the soule in the bent, frame, intent and streame of it, to the life of God and grace. Thus of the first grace. The consequent upon this, is the proper issue and fruit of each of these first graces which they leave behind them in the soule: The proper issue of vocation, is union and bringing to God by the instrument of faith. The proper issue of justification is peace and quiet of conscience. The fruit of reconciliation is holy Complacence and contentment or joy of the Spirit in God her Saviour, as *Mary* speaks. The fruit of adoption is, the honour, liberty and excellency of beleevers, with the Spirit of children, confidence, and calling God *Abba*, resting upon him for all good things; a true right to earth, heaven, and all therein: All things being ours, we being Christs, as Christ is Gods. The fruit of redemption is assured security of heart from evill, conquest and triumph in Christ, true deliverance of soule from Satan, to God and for God in all obedience. The fruit of sanctification, is the blessed guard and furniture of Graces resident both in the minde, as light, pureneſſe, and wisedome, discerning: in the will, all habits and uprightneſſe, integrity, cheerefulneſſe, faithfulneſſe: in the affections, of love, hope, feare and zeale: in the conscience, sensibleneſſe, tenderneſſe, quietneſſe: In the whole man, serviceableneſſe to God in the conversation and whole course of it. This short draught I have the rather inserted in his due place, to give light & order to such things as I have handled in the three Articles of my second part, and the fourth, fifth, and sixth Articles of the third part of my Practicall Catechisme, that the Reader may see how all those good things issue from Christ distinctly: I meane, the use of meanes, the strength against lets, and the right to all priviledges both conditionall and actuall: But especially to lay downe a view of Christ our union and communion Sacramentall.

Gal. 5. 24.

Luke 1. 47.

1 Cor. 3. 22, 23.

But, it shall not bee amisse to touch this point as the Holy Ghost in the word expresses it. Sometimes therefore hee expresses it in generall termes, and sometimes in particular. Generally

The expressions of the holy Ghost.

Matth. 3. 11. rally he calles it the holy Ghost and fire. See *Mat.* 3. 11. meaning the spirit of Christ in the efficacie of his grace, which should purg
Matth. 3. 16. as fire; Even as our Saviour Christ is said to have the spirit discending at his Baptisme, and ligting upon him: meaning that he thereby received the Vnion of the spirit, and the gift thereof:
Heb. 1. 9. even the oyle of gladnesse above his fellowes. So also it is called by the name of new birth, *John* 3. 5. *Except a man bee borne againe*
Iohn 3. 5. *of water and the Spirit, he cannot enter, &c.* So the washing of regeneration, and the renewing of the holy Ghost. *Tit.* 3. 5. And so also it is said to save or deliver from wrath, as the arke from the flood, 1 *Pet.* 3. 21. In particular, this regeneration is distinguished,
Tit. 3. into the washing or purging of justification by the merit, or the washing of sanctification by the efficacie of Christs death: The former we have in 1 *Ioh.* 1. 7. *The blood of Jesus purgeth us from all sin*: The latter see, *Eph.* 5. 26. *That he might sanctifie & clense it with the washing of water by the Word: To present it without spot or wrin-*
1 Iohn 1. 7. *ckle in his glorious presence, &c.* Both these are expressed, *Gal.* 3. 26.
See Act. 22. 16 *They who are baptized into Christ have put on Christ:* as their gar-
Ephe. 5. 26. ment both of covering in the one, and warmth in the other; all
Gal. 3. 26. Christ in both. But there are two phrases in the Scripture by which the holy Ghost delights to describe the grace of baptisme: The one by remission of sinnes, the other by dying unto sinne, and rising up unto righteousnes. Of the first there is frequent mention,
Luke 3. 3. *Luke* 3. 3. *Iohn baptized to the remission of sinnes, Acts* 22. 16. *Wash a-*
Acts 22. 16. *way thy sinnes and be baptized.* Of the latter *Paul* speaketh much in
Rom. 6. 3. 8. *Rom.* 6. from the 3. verse to the 8. *So many as are Baptized into Jesus Christ, are baptized into his death. Therefore wee are buried by baptisme with him into his death; that like as Christ was raised up from death by the glory of the Father: so might we walke in newnesse of life. For if wee have beene planted together with him in the likenesse of his death, we shall also be to the likenesse of his resurrection.* And note this further, that as the holy Ghost expresses the meriting causes diversly, now by one, then by another part of his mediation: so sometime he applyes that his merit to one fruit, sometimes to another: yet so that by one merit wee understand all, and by one effect of it, all the rest.

1 Pet. 3. 21. Take a Text, 1 *Pet.* 3. 21. The like figure whereunto, baptisme now saveth us: not the washing of the filth of the flesh, but the answer of a good conscience in the resurrection of Iesus Christ. Marke, the resurrection of Christ, bring the compleatnesse of his satisfa-

satisfaction, and the declaring of it, is made here the meriting cause of the grace of Baptisme: But by it, all the satisfaction is meant: and the affects of this Baptisme is called, The answer of a good conscience, which is the peace and security of it, properly issuing from pardon of sinne and guilt; yet in and by this, all are meant, both justification and sanctification. The selfesame phrase is used, *Heb.* 10. 22. *Having your hearts sprinkled from an evill conscience, and your bodies washed with pure water*, that is, with peace. For this bloud, *Heb.* 12. cryeth *better things then that of Abel.* The phrase of sprinkling compares Baptisme to the *Israelites* sprinkling their doore posts with the bloud of the Lambe. If they had not done it, they had beene in danger of slaying by the Angell. But having done it, their hearts were at quiet and peace through the promise. So Baptisme is a better sprinkling of a better bloud, upon a better object, to a farre better peace, even peace of conscience, as being passed from death to life. By all these places not unmeete to bee conferred together, wee see that whole Christ crucified, Christ in Water, Christ in Regeneration, Christ in our Vnion, and by it all his benefits are the extent of the grace of baptisme. And that the Minister standing in Gods stead, applying water to the Baptised, doth by it apply the power of the Lord Iesus by the Spirit accompanying the same, to create a new birth of grace and life in the soule.

Heb. 10. 22. Exod. 12. 22. Heb. 10. 14.

The use is exhortation to all that bring or behold children brought and offered to the Lord in his Sacrament of Baptisme; to lay in by faith for the Spirit of Christ in the water whereby the Lord would vouchsafe to thy child & renew to thy selfe (if ever truely converted) the Lord Iesus for regeneration and the new creature. To this end doe two things. First, Behold the truth of this offer of the Lord Iesus in the water by the helpe of the word, and not so onely, but what the word of Regeneration can worke of it selfe in the soule, and therefore much more can further it by the Sacrament. Secondly, by and through this Word apply the merit and power of the Sacrament to thy soule in particular. For the former, know, although a Sacrament be above a word, yet it is so, by a word, and with it, and not else. Behold not a Sacrament without a word, for then thou seest a meere empty vanishing Element. Behold it in a word, and thou seest no lesse than Christ in the water, true regeneration offered thee. Take all those Texts I cited before: looke up to God by prayer, to see the truth

Vse 1.

2. Things.
1. Behold the truth of the word.
2 By the word apply the power of the Sacrament.

of

Ephe. 4.22. of them, as they are in Iesus, to rivet every of them in speciall into thy spirit, that so thou maist feele a bottome to thy faith out of a word: Labour to see what makes this word so powerfull, even the truth of a promiser, the merit of a satisfier: who died, shed his bloud, was buried and rose againe by the power of God, that he might fill a promise with efficacie, and perswade thy heart, that seeing all that hee suffered was for thee to make himselfe thine in remission of sinnes, and renewing of the holy Ghost, therefore the promise that offers this to thee, in the Sacrament, is Ephe. 5.26. sound and effectuall. Reade and ponder that place I named, *Eph.* 5.26. *Washing of water by the word.* And so be resolved if the word of a true God tell thee, That he will wash thy soule by Christ in the Sacrament, it shall be so, it cannot bee otherwise: and if hee have said, Christ the water, is spirituall birth, regeneration, renewing, purging, burying in the grave with Christ, rising up with Christ; then so it is. This word will give a bottome to thy feete to stand upon, while thou reacheſt out with thy hand to take Christ: so that thou shalt not stagger. Consider that the same word wich hath held Christ and water in so strong an union, can also hold thee upon sure ground. Alas mens going to worke without a word, marres the power of Baptisme: and causeth the soule to be present with any object, more then with Christ in the water.

It goes with the Spirit. Further be assured this word of Christ in his promise of the Sacrament never goes alone: The truth of it alwaies is annexed to the Spirit of Christ in the water. All the world is full of this; tells

1 Iohn 5.6. us, the Spirit is that which assists the Sacrament. The Spirit quickneth, water profits nothing alone: It is the Spirit which must joyne with the word, with water, and which joynes Christ by both to the soule, or els the graces of the Sacrament are as far off, as heaven and earth. But the Spirit of Christ crucified, water and bloud, meeting with the Sacrament, fetches out all the power of Christ into the soule, and makes the promise of blessing effectuall. Hence it is that nothing is so common in Scripture as the Spirits concurring with Baptisme. *Mat.* 3.11. *He shall baptize with the*

Matth. 3.11. Tit. 3.5. *holy Ghost, and fire. Tit.* 3.5. *Water of regeneration, and renewing of the holy Ghost.* As it attended Christs Baptisme, so it must ours if it be efficacious, else not.

These two things being forelaid, bring forth thy faith in the Word and Spirit of the Sacrament, both for thy child & thy selfe,

for

for begetting or reviving of Christ to regeneration. And as the hand puts on the apparel upon the body, yea, as thou beholdest the Minister to dip thy child in water; so, concurre with him by faith, & behold God the Father, putting the Lord Iesus upon thy soule and the soule of thy child, for pardon, peace, joy, confidence, security, grace, & holines; and fasten upon the Word, and draw therby the Spirit of baptisme to helpe & satisfie thy soule with Christ in all these. As thou wouldest put on a garment upon thy naked body: so be stript & empty of all good and grace in thy selfe; feele in thy soule an utter absence of life, of sence, motion & power towards the inner man of grace: Lie before the Lords Sacrament, as a forlorne wretch. Say thus, If thy baptisme Lord be for my regeneration, what am I without it? A dead dogge, a very lumpe and masse of sinne, and curse, utterly void of the least dramme of life, savoring nothing but earth, vanity, lusts, world, pleasures; a very slave to these, and a very carcasse of all goodnes, & being of God. O Lord! strip me starke naked, pluck off my mufflers, shame me, drive me out of my selfe as one poore, miserable, blind, & naked. This is the first worke of faith, to put off the soules ragges, and to void all conceit of life, hope, of grace in it selfe; & to set it before the Lord as *Adams* red earth lay before him, when hee was to breathe the life of Creation into it. Now the Lord is creating thee anew by this Sacrament. Remember, Creation is of nothing. Baptisme never made new creature, where it findes any thing of ones own. Baptisme should then not create, but rather draw somewhat out of our own principles, to make us somewhat, to which we bring matter of our owne. O! people come to the Sacrament full of their owne devotions, and looke that God should make them new creatures of their owne stuffe: this were to patch and soder our old, not to create a new man in us.

These two things bring faith.

How this? 1 By the stripping of thy selfe.

Secondly, being thus nothing in our selves; apply we our selves by the word to the work of the Spirit, of union Sacramental; bare, poore, empty water, which hath in it selfe no Sacramentall substance, yet by the union of the spirit of Baptisme, incloseth the Lord Iesus to regeneration in it: If thou canst say, water is not a more beggerly Elemēt in the Sacrament without Christ, than thy soule is empty, unsubsisting without regeneration: Looke to the Lord by thy faith, & pul hard at him for the Spirit of Baptisme to renew a life, a spirit and being of pardon and holines in thee. If while the word lasts, & the Spirit of Baptisme endures, (even to

Apply our selves to the word.

the worlds end) Christ and water shall never be sundred from the Sacrament: beleeve thou as firmely, that Christ as water, shall never be severed from thy poore soule, that lies humbly before him, destitute of all life in thy selfe, and lost for ever, except Christ bee thy life & succour; I say the Lord Iesus shall never be wanting to such a soule, in the point of regeneration. Pleade then thy cause strongly with the Lord; Behold here is Christ in water. What letteth why thou maist not be baptised, as *Philip* said of the Eunuch? Shall water ever lose her cleansing? Were it not madnes to think so? And shal Iesus Christ then lose his power to cleanse the soule? Hath he not annexed his cleāsing to waters cleansing? Is it possible that all the devills in hell can dissolve the Sacramental Vnion of Christ & water? Oh Lord, why is this Vnion, and for what serves it? Is it good for any thing, save as it is Sacramental? Was it Christ before? Is it Christ after? No sure, but during the Sacrament only. And why so? Surely to teach me, all this Vnion is for me. Christ water serves for my soules washing. Hee delights not to be one with a base Element for it selfe; but that in & with a creature of a cleansing quality, he might flow into my soule with his renewing Spirit! Oh Lord, I beseech thy Word! Lord let the Spirit convey thee with water into thy soule! Be it, Oh Lord, as thou hast said! Separate not thy Spirit from thy Sacrament, but give it the power of begetting me to the life of faith and a new creature.

Acts 8. 16.

3. Abhor carnall reason.

Thirdly, look off from all thy carnall reason, & the fillines of the creature: Say not with *Nicodemus*, *How shall this be?* Consult not with flesh and bloud: cavill not, aske no further signe; thou hast three in heaven, and three in earth, bearing witnes to Gods truth: Water is one of these; it is the instrument of the Spirit; though it be on earth, yet that is from heaven, call not for a voyce from heaven the second time; its enough that in the Baptisme of Christ, it was manifest; Hold close to the Word & Promise: *Goe, Teach and Baptize; and lo, I am with you to the end.* Let all conceits of Reason vanish in the truth of God: and when corruption hath done all it can; yet role thy selfe upon the promise; and by the Perspective glasse thereof, thou shalt see that grace in the Sacrament which else is invisible to flesh, and covered under the ashes of unbeleefe. Let all be quasht with this, My soule, God hath said it, I see nothing but water, but there is Christ with water to regeneration.

Joh. 3 9.
1 Iohn 5. 8.

Mat. 28. ult.

4 Close with the Spirit of the Sacrament.

Lastly, cloze with the Spirit, and meete it at the Sacrament. If thou meete it not there, its because thou bringest not faith with thee:

thee: for that is there for ever inseparably. Grone in thy spirit unto the Spirit of Christ, that hee may sustaine thy bottomlesse heart in her desire after the grace of the Sacrament. Say thus, Oh blessed Spirit of Baptisme, remember thou wert given by the Lord Iesus at his ascension for thy Church, *Iohn* 7.56,57. Now Christ is glorified, now let thy Spirit be given to bring the life of the Sacrament into me! Once when the world was a *Chaos*, the Spirit of creation fostered and brooded the waters, and brought forth order and matter for each part of the world! Oh now come downe with thy fire, and warme this water, make it effectuall, for the scattering of my darkenesse, errour, rebellion, corruption, and the purging of old *Adam*, the mortifying and consuming of my concupiscence and lusts! And then travell againe with me in this thy Ordinance, till Christ and the new creature bee formed in me! Make me thy offspring, and generation: breede the thoughts, affections, and disposition of the new birth in me! Oh make this fountaine and laver blessed & fruitfull to be the seede of Christ in me! Once thou didst so worke with *Iordan*, that the washing of a Leper, caused his flesh to returne as the flesh of a child. Take away my leprosie also, and make me as a little childe! Once thy Angell so stirred the Poole, that who so stept in next was healed, of what disease soever hee was sicke! O stirre this Poole also, make it an healing water, put into it the vertue of him, that with a word spoken could cure all maladies. Heale mine Lord, by this poole: if an Angell could heale a lame legge, a blinde eye, a deafe eare: thy Spirit can heale worse diseases, the disease of my nature, the distempers of pride, worldlinesse, selfelove, impatience, infidelity, and what not! As *Elisha* having the cloake of his Master, with the promise of his Spirit, smote the waters, and caused them to goe this way and that, till he went over dry: so doe thou cry, Where is the Lord God of Baptisme? The Lord Iesus in the water, the Spirit of regeneration? Oh! let the Arke carry mee safe and free from the gulfe of wrath and destruction! First, O holy Lord, let thy Spirit cast his salt into these waters, which my sinne hath made barren and accursed, (even as all other creatures) and sanctifie them by union, and put a blessing upon them, implanting the roote of the Lord Iesus into my poore soule, by dipping me into them, that so as verily as I behold my childs face, and my owne flesh cleansed from spots by outward water; so surely wee may finde our soules and spots thereof to bee washed by the bloud of Christ (this true la-

Gen. 1.

Gal. 4.19.

2 King. 5.14.

Iohn 5.3,4.

2 King. 2.14.

2 King. 2.21.

ver of the new Birth) unto remission of sinnes, and eternall life!
Thus much of this point, I now come to the third and last.

The third generall. The end of it.

The third generall in the Description is, the end whereto baptisme serveth. And that is, the sealing up of all the grace (mentioned before) to be the soules owne, in assured perswasion and possession. I say not that this is the end which all baptized ones attaine unto: nay, not all, who yet by the word and faith doe attaine some comfortable fruit of Baptisme. But this I say is the end which God intends in the Sacrament: To seale up the soule to an assured feeling and reall partaking of those holy things of Christ, which are here offered. I meane not that this sealing of Baptisme is inherent in it, so as if the Spirit of regeneration were but an attendant to Baptisme: no, in no wise: but this; where the Lord meanes to bestow upon a beleeving soule (which though it relies upon his Word and Promise, yet findes many doubts and feares) this grace of knowing it selfe to beleeve, to be regenerated, to be elect, to be heire to heaven: (which reflexion is the worke of the holy Ghost) there the Lord useth the Sacrament of Baptisme to be the instrument of this assurance, and to make up the evidence of the word, full and effectuall. For even as the seale annexed to an Evidence, makes it past question (as I said before) so doth this Seale added to to the Word, perfect the evidence of it, and therefore we may truly say, carries in it the last, best, and uttermost evidence, which the Lord hath to bestow upon the soule, to put her out of question.

To seale our regeneration.

By looking at the Covenant.

To repeate things spoken already, is not my purpose: onely apply the generall to particular: The seale of Baptisme lookes at the extent of the Covenant: Thou knowest what it is to have the Lord to be thy God in Christ. I speake (even now) at large of the grace of Baptisme. The selfe same is the extent of the Covenant; it reacheth not one inch shorter, than that I spake there. Now marke, as large as that is, so large is this Seale of Baptisme; and the Lord keeper of the great Seale is the Spirit of Christ: he it is who brings it forth to the soule that needes it, and hungers after it by the taste of the graciousnesse and sweetnesse of God in the Covenant. And he askes the soule, and saith: Poore soule, have not I oft convinced thee by my promise, of my faithfull meaning? Have I not said, I will never faile or deceive thee? Yes Lord, but I am sold under carnall sence and infidelity: Well, but what saist thou if I bring forth the markes, the wounds, the water, and blood of the Lord Iesus side, and sprinkle them upon thee? When *Tamar* knew not

Gen. 38. 25.

how

how to convince *Juda*, lo, shee sends him the cloake, staffe, and signet, asking him, Whose they were? and when he saw them hee was convinced. This course was better than words, it had a reall relation in it. So here the Spirit brings out the very instruments of assurance, and laies water upon thy flesh to secure thee, Christ in his life and death is thine: and shall not this be a reall relation above the naked word unto thee? Yes surely, if together with the outward presenting of the things, he also clap the Seale upon thy soule: and leave a print upon thy soft heart, which may assure thee he hath beene there, to fetch out thy slavish feare and infidelitie. Eph. 1. 13. Reade *Ephesians*, Chapter 1. verse 13. where this Spirit is called the sealer of the Promise: its called the earnest of our inheritance, Eph. 4. 30. and purchased possession. Reade also *Ephes.* 4. 30. where it is called the Sealer of our redemption; By which phrases, all the whole grace of Christ is meant, *viz.* That the Spirit in Baptisme seales our Vocation, our Iustification, Adoption, Sanctification, and the rest, one as well as the other.

Now for use. If this be true, what cause of mourning is there for us in these times, that the grace and sealing power of the Spirit in Baptisme is so unknowne to the body of Congregations in this Church? How few behold Baptisme with such an eye? Oh! how doe the most turne it into a ceremony? Some of the richer sort, making it a ceremony of pompe and sensuality: the poorer, of common passage and forme, which when its over, the Pageant is done. The better sort acknowledge it but an initiating ordinance, serving to make men visible Christians. But as for grace, especially this exceeding grace of the sealing Spirit of Adoption and assurance, Act. 19. 2. what one of an hundred sees it? Oh lamentable! We reade, that when certaine disciples of *Iohns* baptisme at *Ephesus*, were askt by *Paul*, If they had received the Holy Ghost since they beleeved? They answered, They knew not so much as whether there was any Holy Ghost or no. So may I say of our people: Alas, they are so farre from the Seale of Baptisme, that they know not whether there be any such thing or not? They know not whether God hath any Ordinance of so high nature as this, to convey assurance into a man of his regeneration: And how can such chuse but live a sad, drooping course? *Vse. 1. Branch 1.*

Nay, to this I may adde, that it is the cause of thousands of Christians (whom we should highly offend, if wee questioned them) who scarse see neede of such a sealing Ordinance. They praise God, *Branch 2.*

they have beleeved their salvation, and since that, they have beene rid of all feares and doubts, and walke on and on without ayle or annoyance. Indeede they found some adoe with themselves ere they could attaine faith. But when they once got it, they got all at once, and since feele small doubts or oppositions to it, wherein or without. No do? What? was all grace laid in one houre in your bosome? Have ye no stepping in of Sathan, flesh, infidelity, revolt, bad world to unsetle ye? I will not judge you: but judge your selves, and enquire, whether that sudden peace of yours be not rather such a one as savors of presumption of a desire to be troubled no longer about the matter, than solid and profound: feare the worst, the best will save it selfe. Tremble to thinke God should have an Ordinance in store, which you stand in no neede of. If it be so, then such as neede it, shall have it, but you may misse it well enough.

Branch 3. To these I may adde another (though better object of mourning) whose hearts are afflicted enough, for lacke of assurance: but what with their selfe-loving rest in their complements, and not going to the golden Scepter (with *Esther*) and what with their depth of melancholy, hardnesse to be perswaded; as also their deepe bondage by unbeleefe; they will not heare of such a possibilitie of sealing assurance, but either thinke it a fable, or farre from their reach: and therefore set downe their staffe, that (if unbeleefe and staggering can doe it) all their dayes must be miserable. The Lord hath removed them farre from prosperity, and put out their light. Oh, unthankefull ones! Doe ye thus requite the Lord for his Sacrament? Is this your meditation, application of the sealing power of it? Is it too good for ye, with *Ahaz*; to receive a signe from God! Doe ye not neede it? Or, are ye so saped in bondage and anguish, that ye heede it not? Why then yeeld ye purposely to it? Why strive ye not to lay in for any grace which God hath for ye? What service shall God have from ye without it? if ye slight this comfort, must ye not needs slight obedience? If God should strengthen ye in seekng it, and hold ye off; yet is there any such employment, so precious as this. Oh! poore soules, if lamenting would doe you good, what neede have ye of it? Oh! consider and come out of your dungeon! Tell me, when our Adversaries the Papists laugh & scorne the Doctrine of assurance, say its impossible: doe you favour them? Sure I am in your conscience and conversation, ye are of another stamp: and doe ye not tremble that you should dwell next doore to such, and fall into the same streame of their error?

Esth. 4. 16. & 5. 2.

Lam. 3. 18. Deut. 32. 6.

Es. 7. 12, 13.

2 Pet. 3. ult.

Secondly,

Secondly, let all humble ones, that would follow the Lord in his Ordinance (if by any meanes they might comprehend that for which they are comprehended of Christ) admire and adore this bounty of God in his Sacrament, who so long since thy Baptisme, when thou thoughtest no other, but thou hadst beene forgotten, yet hath remembred, or offers to remember thee with the fruit of thy Baptisme: who could have dreamt it? Once, when *Peter* heard Christ offer to wash him, he told him, he should never do so meane an office to him. But when our Saviour replyed; *What I now doe, thou knowest not, but hereafter thou shalt know*; then he changed his minde. When the Lord gave thee Baptisme in thine infancie (which was a pledge of further favor) he shewed thee mercy. But loe, he had a deeper reach; and in due time, thou shouldst know it; and now he offers it thee: No Sacrament passeth thee, but (if thy heart and minde be matches) he revives the print of thy Baptisme unto thee. Oh! Why is not thy heart broken at it? Lord, I have lived loosely, and basely, this twenty, thirty, forty yeares, since thy baptizing me: Shewing that I was not much the better for it: And now, shouldest thou at least send a showre to fetch up the seede of regeneration, from under this drie clod; *Out of the eater bring sweetnesse*? and create thy selfe in a wombe so old, barren, and past all hope of new birth?

Use 1. Phil. 3. 11. Iohn. 13. 7, 8, 9. Iud. 14. 14.

Sarah laughed (the text saith) when shē heard of such newes: But truely Lord my heart hath cause to rend in pieces to see such mercy. Oh Lord, I see with thee a thousand yeares are as one day! Thou calleſt things that are, as if they were not? Thirtie yeares of ignorance, saped in the world, carnall, civill, saples under the doctrine of thy Grace and Covenant, (it may be also) a swearing, drunken, uncleane wretch (to be sure, a son of old *Adam*) still an hypocrite and unbeleever. Oh! shouldst thou now (ere I die) prevent hell for me, and cause that word of Regeneration, which never afforded any savour to me, now to shew me, that thy Sacrament forty yeares since cast upon mee, hath not lost her strength and efficacie? Oh Lord! me thinkes now I see plainly why thou wert aforehand with me; Even that I might be ashamed I should be so behind with thee: That being on the surer hand, I might ply thy Covenant the more earnestly! Oh Lord, if thou hast not prevented me with the grace of the Spirit, I had slept in death! and in thy livery, lived and died a Traitor. But now, since thy Covenant hath entred into me: behold, I see thy Sacrament hath added some strength unto my

Gen. 18. 12. 2 Pet. 3. 8. Rom. 4. 17.

unbeleeving heart; and laying all thy dealing together, I perceive thou meaneſt to heape hot coales of fire upon mee, that I might at leasure, (ere I goe to the pit, and be no more seene) know and feele that bleſſed uſe of Baptiſme, which I never ſaw. Oh Lord, I know there is a ſealing power in it! its an annex to thy Covenant. No ſooner did that allure me to beleeve, but thy Spirit joyned it ſelfe to me, to ſecond it, to ſtrengthen my fainting heart, and then I ſaw,
Iud. 13.23. If thou hadſt meant to deſtroy me, thou wouldeſt never have ſpent one cord upon me! But ſeeing thou meaneſt to ſave me, all ſhall do me good, Promiſe and Seale and ſo I have found it Lord, and bleſſe thee in the view of ſuch experience! How many hundreds of my age, education, and faſhion, have quite given thee over in the Covenant they made in baptiſme? But now I doe adore and wonder at this unſpeakeable love of thine towards me; Oh let it never bee forgotten.

Vſe 3. Thirdly, let it teach thee to examine thy ſelfe about the truth of the ſealing grace of the Spirit in thy baptiſme. If the Seale bee as large as the Patent, to all uſes and ends of it; the way to trie thy ſelfe herein, will be this, to examine thy ſelfe about the worke of the word of Regeneration in thee. If that have brought thee neere to thy birth, lo, here is the Spirit for thee, to give ſtrength for bringing thee forth to the light. For baptiſme truly underſtood, ſeales up all which the Word hath bred in thee. Deceive not thy ſelfe in thinking that the water alone will beget thee to God. No,
1 Pet.1.22. Iam.1.18. its the Word of God, 1 *Pet.* 1. *ult.* which muſt doe it, as *Iam.* 1.16. *Of his free will hee begat us by the Word of Truth.* Trie thy ſelfe then by the uſuall acts of the Word of Regeneration, and ſo thou maiſt gather that this Spirit belongs to thee. This is no place for mee to digreſſe: I will cull out only two or three things which may ſerve for this uſe. Deceive not thy ſelfe, and God will not deceive thee: Didſt thou ever then feele in thy ſelfe that this immortall ſeede, caſt into thy eare, did ſo deſcend into thy heart, as to worke any
2 Tim.1.11. immortall hope in thee? The Goſpel reveales immortality and glory to the ſoule: Did it ever bring to light any ſuch thing to thee? Did it ever conceive in thee a ſenſible diſtaſte of all hopes below, and raiſe thy affections above? Did it ever cauſe the things of the earth, long life, health, ſucceſſe, wealth, money, pleaſure, to be deſpiſed in compariſon of the hope which is ſet before thee? Cameſt thou ever from the Word, another man in thy aime, appetite, favor and love, than thou wenteſt? Did thy heart ever burne

within

within thee there? And when thou camest with earthly, base thoughts, did the Lord so dash them by heavenly doctrine, and the hope of Christ, that thou returnedst to thy house with a distaste of thy selfe for them? Wert thou ever so touched and taken with the promise of the word, that thou wert loath to forgoe it, for any delight? In particular, try thy selfe thus. 1. Hath the word of the Law cast a destroying seede of death into thee, and taken away that life of old *Adam*, and jollitie in sinne? Hath it defaced thy old Image, discovered thee to thy selfe to be an Alien from the life of God, and common-wealth of Israel? The sonne of an Hittite and Amorite, as odious as one of thirtie yeere old would be to thee, who never was baptized? Instances of the words working.

Secondly, hath the Gospel cast a better seede of hope in Christ by the Covenant of reconciliation into thee? In thy hearing of this glad tidings, hath the Lord bored an eare in thee, by which this seede might conceive & kindle in thy heart? Hath it wrought the preparation of heart in thee, by brokennesse, tendernesse, humility, unwearinesse of paine, selfe-deniall? &c. Hath it setled and digested in thee, as a thing of such beauty, as in comparison of which, all the glory of the earth is drosse? Hath it abode in thee, and brought an undecaying sweetnesse into thee? Hast thou felt in thy wombe the paines of true life, and the new birth? *viz.* How corruption of nature, selfe, and infidelity, have rebelled against the worke, both of the Law and Gospel? Hast thou with *Rebecca* (in this combat) gone to God with thy complaint of the infinite lets that have held thee from beleeving? And hath the Lord by his Promise and perswasions, fastened thy anchor of soule upon his bottome of free grace and truth, renouncing thy owne hopes, feares, performances? So that now thou hast him close bound to thee in his word, from ever forsaking thee? Then I say to thee, thou art he whom the word hath bred Christ in, & formed life in thee by faith. What wanteth then? Oh! thy heart is fickle, and too weake to buy and sell upon the bare word without wavering! yea, thou hast much adoe to get victory over thy uncertaine heart! Well, no wonder. Thou seest nothing, and to resist sence, is a great worke: yet, be faithfull with God and give not over his promise, & by due cleaving to the bare truth of the Lord, begge further light, and rest not in thy measure, much lesse yeeld to any love of sinne to darken and defile thee: And so doing, I assure thee, that to thee, (and to none but such) the seale of baptisme belongs: thou shalt finde 2. Gen. 25. 22.

the

Ioh. 16. 9, 10. the Lord will by his Spirit convince thee deepelier; the Spirit of Baptisme shall bring forth Gods pledges, shew thee them, convey into thy faint heart, strength, confidence, and courage of faith, & set thee above thy distempers, as if they had never annoyed thee: If, I say, he have purposed such a decree of grace unto thee, he will effect it in time: else know, that (howsoever) yet thy service is blessed, and thy faith hath bred the life of regeneration in thee.

Branch 1. To young Novices. Fourthly, let this be exhortation, to urge us to apply our selves to baptisme, for the sealing worke of the Spirit therein. And first I direct my speech to young novices under the meanes: Slight not off the first incklings of this sealing Spirit. The first layes and heates of the holy Ghost and fire, doe usually breake forth in youth. Consider, its not a dayes worke, nor a thing easie to settle the Spirit of sealing upon thy soule: there be many steps to it. Oh! looke to it, ye yong beginners; One cause why old Christians walke so heavily, is because they never heeded, or hatched the first motions of the Spirit in their beginnings! If then the Spirit of God doe call and stirre in thee, by early affections, love, zeale, enquiry; answer,

1 Sam. 3. 9. *Speake Lord, for thy servant heares*; put him not off by ease or bondage; If such a thought come, as this, What a dramme of Grace and Life of Christ is worth, or what vow thou madest in Baptisme, and how rētchlesse thou hast beene to keepe it: dally not with such items, shake not off, either pangs of terrour, by lusts of youth; or pangs of hope & love, with ease and sloth: for so the Spirit of sealing is fore-stalled, and the faire forwardnesse thereto, will hardly

Iohn 5. 4. be recovered. Put in thy foote presently upon the Angells stirring the Poole; if thou have an heart, none shall prevent thee heere, as there. If these seeds were not choked, and these buds cropt, they would proove the assuring, sealing Spirit of grace in due time. Through contempt of it, the Lord leaves youth to that hideousnes and ripenesse in sinne, yea a spirit of desperate debauchednesse in

Reve. 22. 11. drinking, oathes and villany, as would not be beleeved of such youth.

Branch 2. To elder ones. Secondly, I speake to all other, apply your selves to the Sacrament of Baptisme for this last evidence and seale of the Spirit, to let you know that ye are the Lords. Lin not till the Lord hath sealed ye for his owne: set his marke upon you, not to be blotted out: Looke up at each Sacrament, each Baptizing ye see, to the Lord; that (which in the former point I spake) as he hath applyed the grace of Baptisme by the promise unto you, so now he would apply his Seale of assurance

assurance unto you by his Baptisme. Let not such a mercy be there to be had & you not aware of it. Thinke it not too good to receive, if God will grant it. What is freer than gift to an unworthy one? Lord I have long sate waiting for it, both by Promise and Sacrament. At length when I little thinke, let thy Chariots come to my doore, as *Ioseph's* to *Jacob*, that I may say, Its enough: *Lord now lettest thou thy servant depart in peace*. I would not be to seeke of this againe for the world. Say as *Peter, Wash not feete, but all parts*, throughly drench me in this laver; urge the Lord, Oh! though I am the unworthiest of thousands to enjoy it, yet it is as easie for thee to set thy Seale upon me, as for me to print soft waxe; to put on Christ upon me, as for me to put on my cloathes: Let not my soule be sad & doubtfull all my dayes, for that which is so easie for thee to give. Let me have that Seale Lord, and it shall be above al securities of land and lease: cloath me with this Robe, and all other shreeds shall bee base unto me. Remember how long I have waited for thy salvation Lord, as one that longeth for newes from a farre countrey. Oh! they shall be welcome! And for my part, I confesse, except thou helpe in the worke, and apply thy Seale, all my Hearings, all thy Ordinances, Word, Sacraments, Promises, shall leave me as they found me; not one of the benefits of Christ can relish my heart, nor goe into my spirit, except thou draw it in to me; Oh! how woefull shall it be, to see all my labout as water spilt upon the ground?

Gen. 45. 28. Luke 2. 29. Ioh. 13. 9. Rom. 13. ult. Gen. 49. 18. Ioh. 6. 44.

Thirdly, I adde this one item and caveat to all relapsed ones, who are sunke from their first comfort & hope in the promise. Give not the Lord over for all that: Be not sullen and discontent with him, nor thy selfe. Mourne and spare not, that thou shouldest no more watch to such a trust as the Lord hath put into thee: That either thou shouldest be weary of clinging to the promise: That Christ should not be to thee yesterday, to day, and the same for ever: That either by feare of holding out, or presumption of thy owne, or ease, or worldlines, or especially by that body of death, thou shouldest give way to new contents, the devils painted bables, and the fashion of this base, declining, formall, hollow world. But be not hereby discouraged and desperate with thy selfe: Shall a man fall, and not arise? Look back to this Arke & Ship of Baptisme, whence thou art fallen; No new Baptisme shall neede; the old (if ever thou wert baptised truely) shall serve; lay then hold of that, and be conforted. I knew an holy woman who never found her selfe eclipsed and damped in her comfort, but shee found comfort by her Baptisme,

Branch 3. To relapsed ones.

Heb. 13. 8. Ier. 8. 4.

tisme; but shee was indeede a very sweete patterne of humilitie, and of acquaintance with God in all his Ordinances. If thou consider well, Baptisme is thy second boorde after shipwracke; doe but
Psal. 119. 94. lay hold upon one broken peice of this ship, and say, Lord, I have bin thine, save mee: I have felt thee sweete in the promise and Seale, though now it be otherwise through a dead heart; doe but crawle in the waters, and touch a brim of this ship, and lo, the Pilot will receive thee in againe: not to make a trade and falling sicknesse of often revolting, but to make thee more wary and fearfull, never to provoke the Lord in like manner, through his grace sustaining thee.

Vse 5. Lastly, if God have revived thy spirit by this Seale of baptisme, walke before him in the strength of it: Seale backe to him the fruit of it, in a most faithfull, close, and wary course. Consider, the sealing Spirit hath many blessed properties; learne, hold, nourish them in thy heart and course: Give testimonie to God and his cause, honour and Religion; seale him this fruit of thy service, who hath not neglected thee in such a favour. Disdaine not any weaker ones, who have not attained thy strength, cannot saile upon the maine, but are faine with their poore weake faith to goe by the shore: pittie and helpe such with the Spirit of compassion, for his sake who sealed thee, when hee owed thee no such mercy. Apply thy selfe to the markes of this seale, looke upon each letter of this stampe, and
The fruits of the sealing of Baptisme. let it teach thee thy duty. The sealing Spirit is a spirit of singular peace of conscience, and joy in the lively hope of salvation; liberty with God, fulnesse of faith and perswasion, confidence in prayer, pureneſse of heart and life, and so of the rest. Dost thou walke thus?
1 Pet. 3. 21. Approve thy selfe in some truth herein. Touching the first S. *Peter* tels thee, baptisme is the answer of a good, that is, an excusing conscience. What is that? If it be demanded, whether it bee broken, humbled, beleeving, pardoned? It answers, yea Lord, thou knoweſt it. Hast thou peace thereby? Dost thou walke with it daily, and
Rom. 5. 1. Ephe. 6. 15. nourish it? If so, this peace will be as Armour to thee. *Paul, Eph.* 6. 15. calles it the shooes of peace, for as by them our tender feete walke safely upon the flints, and rockes, and gravell, which else would cut and wound us: so by peace, we have safety in troubles,
Isam. 1. 2. Phil. 4. 7. count them all joy, and are not unsetled by them in our course; If so, then also this peace wil rule our hearts and mindes: We will be kept in awe by it, that rather than we would lose and forfeit that, we would lose any jewell: so deare it is and so hard to recover. Oh!

it

if so then we shall not be moved in all the tumults of this hurrying world, the malice of Tyrants, the declining of Hypocrites, the great jollity of Time-servers, the scuffling for honours and great things; but this peace shall calme us. Againe, if this peace of heart by justification bee in us, it will present us with an holy complacence in our estate, a sweete content in God above any other object: as one that hath found a Pearle hath fuller contentment, than in the corne, cattell, and trifles formerly possessed; this comprehends al and drownes them: And the heart of such a man is at ease, he carrieth more about him than they who have large possessions. So, there is not onely a quietnesse from former warre: but an excellent reflexion of welfare, such as was in *Adam* ere hee sinned: and in this, better that he desires not to change it for any other. And lastly, to this present sweetnes & joy, there is also afforded to such a soule, an undecaying taste of the glory to come; a lively hope and waiting for it, as one who hath an earnest in hand of a full summe, waiteth for that summe to be wholly paid at the day appointed. So it is here. The peace which worketh sweetnes of spirit for the present, enlarges it selfe further, & gives the soule a taste of that eternal joy which it shal possesse hereafter, when it shal put off this corruption, & earthly tabernacle for one not made with hands.

Secondly, the Spirit of sealing hath fulnesse of faith in it. It is therefore compared to full sayles of winde, which carry the ship an end. Is it so with thee? Art thou free (in good measure) from a life of sence, from judging things of God by the outsides? Canst thou rest in this, that although thou neither heareſt voyce from heaven, nor seest shape, yet there is a Sun within the clouds? There is a God, and all the fidelity, truth, and love is still in the promises, which ever was without shadow of turning. Art thou by this faith carried above those feares, doubts, distempers, which (when the coast was misty) thou wert annoyed with? Walkest thou now with cleerer comfort, joy, and perswasion of Gods love, providence, promises? Is thy heart as the Arke above the rockes? Is it farre otherwise with thee in the frequency, the dismalnesse of thy unbeleefe, than formerly? Are thy buffetings, temptations, lusts, well blowne over? Then hold and nourish this fruit in thee, knowing it is no common thing. But Oh Lord! where is the man to whom I speake this?

2. Heb. 10. 22.

Rom. 5. 2, 3, 4.

Gen. 7. 17.

Thirdly, nourish thy liberty. Was it wont to be an usuall thing to thee to be clogged with the weight of sin, *Heb.* 12. 1. vexed with the

3. Heb. 12. 1.

the fiery darts of Satan and his noysome buffetings; tossed with strong lusts: was the worke of God irkesome, painefull to thee, hardly drawne to it, soone unsetled? How is it now? The Spirit of sealing is a free Spirit, 2 *Cor.* 3.17. The Lord is a Spirit, where hee is there is liberty. Dost thou now walke in and out with the Lord as a sonne in the house, well provided for? Rid off thy old chaines: enlarged to runne the Commandements of God with cheerefulnesse. Hast thou freedome from thy old feare? Hath the Lord both overthrowne the court of sinne and bad conscience, and all the officers of it? Canst thou meete the Bayliffe securely? Canst thou as a free man, looke upon Satan, hell, death, without horrour? Nourish it, and be thankefull for it.

2 Cor. 3.17.
Luke 1.6.
Psal. 119.32.
Gal. 5.1.

4. Fourthly, Hast thou the boldnesse of the Spirit of adoption? Canst thou come to the Lord in prayer with holy confidence? Is thy slavish heart gone? Darest thou call God Father by good proofe and tryall? Doth the Spirit of God teach thee to pray? Doth it purge out thine owne Spirit of selfe, of gifts, of forme, and teach thee to pray wisely, with feeling and groaning under thy corruptions, seeking more mortification of heart and spirit? Art thou so fervent, and frequent as one that knowes his welcome? Canst thou lay in dayly for thy selfe & others? Blesse God for thy portion, & prise it.

Rom. 8.15.
Verse 26.
Zach. 12.10.

5. So fifthly, Hast thou the spirit of holinesse and pureneſse? If thou be sealed by the assuring Spirit, thou art sealed by the holy Spirit of God: How doth it appeare? Is there love of pureneſse and holines, a loathing of all falsehood & profanenes in thee? Hast thou gotten a pure title unto, and use of all ordinances, blessings, and administrations of God towards thee? Art thou able to say: *To the pure all things are pure?* Dost thou grow more fruitfull and plentifull in holinesse, all holy meanes (meditation, fasting, conference) holy duties (compassion, mercy, love, piety, soberneſse) holy graces, (as faith, hope, patience?) Dost thou adde grace to grace, so as thou maist not bee unprofitable? but grow, be rooted and setled? still then I say nourish these. I assure thee, this world is not for such matters; blesse him that hath called thee out of it: and in the strength of this seale of Baptisme, walke on (as *Eliah* did) to the mount of God. Grieve not this sweet Spirit by any lusts, or roote of bitterneſse; keepe the world under the girdle of this Spirit, provoke him not to forsake thee, but having felt his sweetneſse, let him not depart from thee, till he have conducted thee into the land of righteousneſse. And know, if this Spirit be given thee, thou keepest

Deut. 33.16.
Tit. 1.15.
2 Pet. 1.5,8.
2 Pet. 3.ult.
1 Cor. 15.ult.
1 King. 19.8.
Ephe. 4.30.

keepest a costly thing, which not all they have (who yet beleeve) in this measure: deceive not thy selfe about it, and if thou have it, nourish it carefully. For as the traveller, who hath nothing to lose, is careless of theeves: so know, thou that hast such a charge, hadst neede be jealous, least Satan, the world, and thy evill selfe rob thee of thy treasure. And this be said of this third generall. Also of the end of Baptisme: and so of the whole doctrine and use of Baptisme (the more largely, because I shall touch it no more, as I purpose to doe the other) Oh! how is it to be lamented, that the knowledge and use of it is no more understood by our Ministers and people! Ephe. 6. 8.

CHAP. VI.

Of the Supper of the Lord. The description and parts of it. And first of the Sacramentall Acts of it.

I Come now to the Doctrine and discourse of the Supper of the Lord: wherein, as I foresee, that those things which doe peculiarly concerne the handling of it, will take up much more roome than the former of Baptisme, (as being the Sacrament of growne ones, and therefore having in it more life for present administration and use, than the other of Infants:) So also I see much labour is spared me in this latter, because of those generals which unavoydably have beene handled in the former; I say, so far as those things do agree to the Supper, subjects only being changed. So farre then as ought hath beene toucht before, of the Order, the Constitution, the Acts, Grace, or Sealing of Baptisme, which may sute and agree with this of the Supper, let none looke for the Repetition of it: onely in such grounds, I will content my selfe to point to the speciall application in few words, and dwell the longer upon things peculiarly proper to the Supper. And those are these three: The Acts to be performed; The distinct grace offered in it. The speciall end of it, which stands in the sealing power, and the object whereabout it is occupied.

Description of it.

The Supper of the Lord then (to describe it first:) is the second Sacrament of the Gospel, consisting of Iesus Christ exhibited in the Bread and Wine, wherein by certaine Acts duely performed about the Elements; whole Christ, body and bloud is conveyed to the Soule, for the sealing up of her growth, and encrease in the Grace of the Covenant.

3. Branch of the order. *Vse.*

First, I point in a word at the order. In the first Sacrament, I noted

noted the impudency of such as will invert Gods order; Now in this I taxe the distrust of such as profit not by the connexion of this to the other. Who so then have truely tasted of the Grace of Baptisme, and have lyen in the wombe thereof; Let them come in, and humbly, yet confidently, pleade for the succour of this second. For the Lord who hath no superfluous nourishment for Bastards; yet wants no necessary releefe for sonnes and daughters. The Lord is not as that worke-man, who having built the house leaves it at Randome to who so will, to mend; it may droppe downe to the ground for him, its none of his: But the Lords buildings are all his owne, and he compts it no lesse pertayning to himselfe to keepe it in reparations, than first of free grace, to make it an Habitation of his owne, by his Spirit. Yea, the new borne Babe, whimpering for the brest, pleades not more effectually with the tender Mothers heart, to give it, than that Soule which is really bred the Lords, hath liberty to cry, *Abba, father,* sustaine me, preserve me: I am thine Lord, save me, maintaine thy lot and portion in me, as by all holy Ordinances of support, so by this thy Sacrament, as most peculiar to that end. Lord of thee I am, 1 *Cor.* 1.30. Blood, Flesh, bone, all I am, I am from thee: maintaine the Creation of thy hands by all meanes, against all enemies, in all spirituall welfare and prosperity, meete for thy glory, and the good of thine, so farre as all thy Promises, and Priviledges (belonging to the members of thy Body) can effect it. Remember, it will be as great a dishonour for thee, to leave the workemanship of thy hands, as if thou hadst begun to build and given over thy worke at the first.

1 Pet. 2. 2.

Psal. 119. 94.

2 Branch. The compound.

Secondly, I say, it consists of Iesus-bread and wine: Sacramentall union hath beene toucht already. Here I adde, that the Lord Iesus, who unites himselfe to his Word of Promise to his beleeving ones, bidding them, *Eate good things, and delight themselves in fatnesse;* Thereby, putting into his Word the spirit of nourishment, refreshing, and support to the soule, doth also unite himselfe to Bread and Wine, (both Unions are Spirituall, both Verball & Sacramentall, yet Sacramentall including the Verball as above it) to convey Spirituall refreshing more fully, more immediately, more lively into the Soule, than by the former alone. As if he should say, Oh! poore soule, I am content to unite my power and fulnesse of strength and comfort, not onely to my Word and Promises, but even to my Creatures also, (& yet thinke it no abasement neither) for thy good; I know thou hast as great neede of a signe of my

Esay 55. 2.

good

good-will and love to uphold thee, as ever thou hadst of my Creating power to forme mine Image at the first in thee: If there were use of both Word and Water to become a seed of Regeneration to create thee: there is as great use of the same Word, and Bread and Wine to cherish thee. No man ever hated, but preserved his owne flesh: To shew then how deare thou art to me (even as the wife to the husband) loe, nothing shall ever part thee and mee, which I can do for thee: I that was with the former to breed thee, will be with the latter to feed and nourish thee: no necessary ayde shall be wanting, for all ends meet, as well to keepe thee fat and Wel-liking in goodnesse, as to make thee good; I who created thee of nothing, yea of worse than nothing to be mine Image, will not faile of good to make thee better: therefore acknowledge my love and faithfulnesse in both. Ephe. 5. 29. Psal. 84. 11. Esay 57. 19.

The Vse may be to convince all such as have a sinister and unequall conceit of the worth of Sacraments, as if the necessity and Sacramentall union of one, were not as essentiall and thankworthy as the other. Papists first, although they magnifie both Sacraments too farre; yet debase the Sacrament of the new birth under the other, which they call of the Altar: Here they put all their confidence, and lay all their treasure; Christ shall not only be united Sacramentally to it, but even Transubstantiated into it: its their Pandora, to which they have brought all their base additions to adorne and set it forth: whereas the union with both these is one and the same for their severall use: and if not equall, than none at all. Contrary to whom, is another conceite of such as thinke, there is lesse use of this union than the other: seeing the Church may far worse want the Sacrament of ingrafting than the other. To which I answer, that although in some respect its not to be denyed that the Sacrament of a Christian being, hath in it selfe a preheminence above the other of well-being; yet in the wisedome of the ordeyner, and for the continualnesse of use which the Supper hath to repaire the daily wanzings and decayes of the soule: its most certaine there ought to be made no comparison between their necessity, no unequalnesse to be imagined. But as the child being asked whether it love father or mother best, is taught to say, I love them both best, I love neither better than other; so ought a Christian to say of these Whereas the administration of God in the old Church is alledged, That their circumcision was long without a Passeover: I answere, What God can doe by one when he denies another, is not here

Vse. Against two sorts. 2.

debated: but rather what esteeme he requires of both, so long as both equally may be enjoyed: Nay further, we know God bare with his Church for the long intermission both of Circumcision and passeover, after the ordaining of both: how much more shall he not tollerate onely, but supply abundantly the necessary want of the one, if persecution compell it? But otherwise in the liberty of both, who should dare to dreame of an inequality?

The materials of it.

Now I come to the materials: and first of the Elements, to wit, bread and wine: whereof, because I have spoken somewhat before, therefore here I will content my selfe only to treate a little of

Foure things.

these foure particulars. First, the sensiblenes, Secondly, the aptnesse Thirdly, the simplicity. Fourthly, the fulnes of these two Elements.

The first sensiblenesse.

Touching the first, seeing the Lord would have these Elements so plaine and sensible resemblers of heavenly nourishment, how sensibly should our soules be lifted up by them to the things resembled? It comes to my mind what *Moses*, *Deut.* 8. 2, 3. &c. tels the *Israelites*, that the Lord had so palpably discovered himselfe to them in the Wilderneſse, that for shame they could not but know, beleeve, and obey him. The Lord (saith he) hath revealed himselfe to all our sences, ye have heard his terrible voyce in the Mount, ye have seene the rocke gush forth water, a Table spread in the Wilderneſse; all other wonders, you have felt him on your feete, your shooes not waxing old; worne him upon your backes, your apparrell not tearing: and shall the Lord be still a stranger? So I may say here! you grope him, touch and taste, and see him in Sacramentall bread, and doe ye remaine distrustfull?

Acts 17. 27.

Object. But they seeme not to have any such power in them.

Answ. They are, I confesse, as the craggy hill which *Jonathan* and his Armour bearer went up, upon all foure, when they were to goe fight against the *Philistims*. We know what *Ionathan* said to his servant: Be of good courage, if God give us a signe that our journy is from him, we shall prevaile. So I say, this hill is craggy, & there is small likelineſse of overcomming if we looke to carnall reason: But seeing these Elements or rather the Lord in them, say to us, Come up, be we of good cheere, beleeve and goe up the Lord is with us, and hath given us a signe that we shal prevaile, as unlikely things as these may seeme, to resemble and convey Christ our nourishment unto us. Secondly, as touching the aptnesse of Bread and Wine to exhibite the nourishment of our Lord Iesus we may consider how like to himselfe the Lord Iesus is, both in his Word and

1 Sam. 14. 10.

2. *Aptnesse.*

seales,

seales, rather ayming graciously at the most easie, peculiar way to let in Christ, than dealing in some dark course, little to the purpose for our good. He knew it was no easie thing for flesh and blood to be subdued to the Sacrament of Christ our nourishment: therefore he offers him most aptly and fitly unto us, that like might carry us to like: As he saith, 1 *Cor.* 14.19. *I had rather speake one word* in *the Church to understanding and edifying, than* 10000. *in a strange language*. So the Lord had rather give us one or two signes of our spirituall refreshing, with propriety and facility, than a 1000. with darknes: And why? because he knowes they are mysteries which he offereth both in word and Sacraments. If then he should speak to us in strange phrases, a farre off, or offer us Sacraments of things intricate and obscure, how should we conceive him when a darke thing is opened by a darker? If the Trumpet give an uncertaine sound who shall prepare to the battell? Sacraments are Gods Legacies: if then wise men would not leave legacies unapt to their Children as Bookes to an Idiot, or shop and tooles to a Student; but wise and apt gifts according to the use of such as are to enjoy them, how much more the Lord? 1 Cor. 14.19. 1 Cor. 14.8.

The use is to confute Popish preaching and Sacraments in point of their obscurity. Alas! far are they from crucifying Christ plainly before the people. by manifest ripping up of the mystery of godlines, Christ incarnate, crucified and ascended, to be the life and support of his Church. Rather they maintaine this principle, That ignorance is the mother of devotion, and wrap Christ againe in his swathe-bands of darkenes, that no man may conceive him: yea, when they have so handled the matter, that the people are carried furthest frō Christ, both in doctrine and seales, then are they quietest and their hearts most at peace. A signe that Sathan the God of this world dwells among them, and keepes all locked up in peace, minds, consciences and affections, so that the light of Christ might not enter, but rather all prophaneneſſe, and Idolatry might beare sway. As for the aptnes of nourishing Elements, what shew is there left in their Sacrament of their Altar, either in the matter, (which they have taken in part from the people) or in their administration (which stands in Heathenish obscurities & rites of no significancy:) or in their scope (which is to give God a sacrifice, not to take from him any nourish ment) Therefore let us abhorre them: and both blesse God that he hath not quite suffred us to be drowned in their darkeneſſe: beseech him to purge us more and more in these ordinances, and especially grow more capable by them: for if *Vse.* 1 Tim. 3. ult. 2 Cor. 4.4.

these Glasses will not helpe us, we are not dimme, but blinde.

3 Simplicity. I proceede to the third, the simplicity of them. We see by what homely naked Elements the Lord Iesus resembles this spirituall nourishment: not by costly bread, spiced and delicate, nor by compound and costly drinks (such as some nations, Turkish and others use at this day) such as might better sute with the palate, than ought else: nor yet with costly state of Celebration: but homely bread & common wine: yea, and that when the bellies of the Disciples had bin filled. To the hungry and thirsty, meate and drinke is welcome for it selfe: But our Saviour offering these to full stomackes, would have them to know, that other things were by him intended.

Vse 1. The use is to confute all Popish bravery in the administration of this Sacrament; their apish ceremonies and trickes used to set forth Gods materialls, as if he were too simple for them: Oh! They must have so many pompous Rites of Altars, Adoration, Circumgestation, as if Gods naked Elements were base things. Nay their cursed transubstantiation, as it offends in other higher respects, especially in turning a base creature into the similitude of God: and so destroyes all Sacramentall relation: so also against this in speciall, that it destroyes the plaine homelinesse of Gods invention, thinking that except bread and wine turne flesh and blood, their goodly Idoll is disparaged. An abuse properly to be taxed in this place, for in the other Sacrament, they maintaine no Transelementation of common water, into the water or blood of Christ.

Vse 2. Secondly, it should teach all true receivers of this Sacrament, to take order against a carnall heart in their comming to, or taking of this Sacrament. Let our hearts be to all carnall receiving, as the stomacks of the disciples now were to bread and wine, whereof they were filled: come to the Lord as one weary of thy sensuall appetits and objects. Bring not the thoughts of thy trade, mony, belly, pleasurs thither: Its an holy thing of the highest nature which the Lord offers thee: If thou shouldst behold al precious outward objects of gold, and silver and Iewels to melt and run down the streets, how base they would be? Thinke here when thou commest to this Sacrament, and seest the Lord Iesus offered under such bare & poore creatures; that God sets him above all outward glory of the earth, and would shew thee his glorious grace in the true luster thereof, so that no base thing should eclipse it; Be then, or strive to be as Christ would have thee, wholly spirituall, and set thy affections upon thy treasure, where Christ sits: looke not upon the outside, behold not the rags and cloaths of Christ risen; but heare the Angel, saying,

Col. 3. 1.

Luke 24. 5.

saying, *Behold hee is risen, hee is not heere.* That Lord Iesus whom here thou seest in his spirituall grace, farre better than any carnall bravery can expresse, a naked simple Christ present to the naked, plaine and honest eye of faith: I say, him thou shalt one day behold at his second comming, confounding all the pompe of the world, so that not a stone shall be left upon a stone. Say with *Paul*, If I were to know Christ upon earth, yet would I not in the flesh. Math. 24. 2. 2 Cor. 5. 16.

Fourthly, for the fulnesse of these Elements. For we see that our Lord Iesus would separate and sanctifie, both as well as one, to typifie full nourishment: Bread is the staffe of life; wine the cherisher of the Spirit: Both make full nourishment, and therefore well succeede the Passeover which was wholly to be eaten or burnt. To teach us to abhorre that cursed Popish stealth and sacriledge in taking the cup from the people, pretending that the other of bread containes it: For what is that to us, that God can exhibite the power of both in one? We looke in the Supper, not what his unlimited, but his revealed power is: he will so worke by power as he is pleased, and willeth to worke not otherwise: Therefore in reversing the signe, they doe quite disanull the Sacrament. Other uses shall be added when we come to their proper places to treate of the second generall, Christ nourishment: and how we ought to come in the sence and tryall of our wants to the Supper. Fourthly, the fulnesse. Exod. 12. Vse.

Now I come to the outward acts of the Supper. Ere I speake of them in speciall, this I adde to the former, that all acts and rites of this Sacrament are then duely performed, not onely when persons are duely qualified to give and receive: but also when the Institution is punctually followed, because that is our canon to go by in this kinde, which neither Minister nor people must transgresse, either by excesse or defect. For if once any liberty be allowed men to chop or change herein, certainely there is not greater variety in dressing our bodily diet (each stomacke affecting her own way) as there would prove diversity of fashions in giving & receiving the Sacrament. Therfore one ancient institution must over-rule al persons, times, & administrations. And looke what I said before about the choice of Elements, & such like things: the same I say of the administration of that Sacrament, that all must fetch their warrant frō hence. I doe not meane that each circumstance of action, which our Saviour or the Disciples performed, is necessarily included in the Institution: No, there may be sundry personall acts done in this or any other service of God, which when they are done, become Of the acts of the Supper.

worship, and yet are arbitrary to doe or not, as the persons are disposed; onely plaine and unavoydable respects of defilements, and true scandall, are to be avoyded: but by [Institution] I meane those essentials of matter and perpetuall rites about it, which our Saviour himselfe and his Disciples performed. These I affirme are indispensable, both one and other: It being as sinfull to offend in the due forme of Baptizing, as in changing the Element: and so, as unlawfull to alter the words of Institution in giving the Supper, as in changing the Elements, or in taking away their number. And hence
1 Cor. 11. 20. it is that *Paul*, 1 *Cor.* 11. 20. being to correct the foule abuse crept into their Supper, by Love feasts, calls them to the Institution, wherein seeing no such thing could be seene, therefore he pares it off as superfluous. In like sort the Church of Christ hath abhorred all such additions of trash and humane invention, as crept in, in their ages: as Creame, Salt, Oyle added to water; detraction of the Cup in the Supper, disanulling of the union, and turning the materiall of a Sacrament into the forme, so that there should not be a difference in the thing signifying and signified: and so at this day we renounce the errours of the Greek Church mixing water with wine, and their old abuse of fire in Baptisme, to marke the face of the Infant: and infinite others of the like sort: some of which defile, others disanull the Institution, both infringe it: Yea, so solemnely ought the Institution to be performed, that by vertue of it, other vices and errors of persons (not so avoydable) are to be tolerated and excused from annulling the ordinance, though they are foule eye-sores. The use whereof is, first, to prepare way to speake of the severall Acts following in this our discourse with better favour: to teach us to observe them the more strictly, and to profit by the use thereof. Secondly, to make conscience, as neere as possibly we may, of the punctuall institution of Christ, abhorring all other, as the way to superstition and confusion: and beleeving that all the grace and blessing belonging to the Sacrament (next to the ordeyner himselfe) depends instrumentally upon the sacred and inviolable institution of the Lord Iesus.

The acts of the Minister. Now to the particular acts, and first of the Minister, then of the people. to repeate nothing before said of his qualification; Note, That the Minister being in Gods stead betweene him and the people, is to act those, all and onely acts which the Lord Iesus himselfe did, at the Celebration of the Supper: not as if hee shared with Christ in the power of either ordeyning or sanctifying the Elements

ments of himselfe, since all which he doth is both in the name of, and for the use of his Master, for whom he is onely to make way in the hearts of the people. But as a Minister, he is for and in place of Christ himselfe, Christ being in him, (or the Father himselfe in Christ rather) the doer of all, as the Prophet of his Church. And the acts he is to discharge, are foure. Taking, blessing, breaking, or powring out, and distributing of the signes of both kindes.

First, touching the taking of the bread and wine, it conteineth these two things. First, the culling out or chusing. Secondly, the setling of them unchangeably to their service. For the former, The Lord Iesus, *Luke* 22. 19. 20. tooke bread, and likewise the cup: that is, out of his wisedome, hee chose out from among all other creatures, these two, bread and wine, to decipher the spirituall nourishment of his body and blood: so that by this choise, they have the prerogative to doe that which no other creature besides may. Now in such a choise, there must be a separation of Elements from their dishonour to honour: From baseneese and vileneese to glorious use: for what comparison is there between earth and Heaven, the common creature in dayly use, taken from the Bakers basket or the cellar; and the heavenly body and blood of the Lord? What shall then reconcile these? Surely the divine power of Christ: he must take off the common and base cloathing of it; and as it is sayd of *Iehoshua* (for the typifying of the more honourable ministry of Christ above the legall) that his filthy ragges should bee taken off, and goodly pure garments put upon him: so heere, the Lord takes off the old coate of the creature, serving for all sorts, at all times, for corruptible or corrupt uses, so that (for the time being which it is serves for) it is sacrilegious to conceive or use it for private uses: (as it's sayd, *Ely's* sonnes thrust their forke into Gods Caldron, and pull'd out holy meate for themselves) but it is separate from men; its Gods bread and wine for his owne Table and use.

1. Taking. Luke 22.19. 2 Things. 1. Separation from common use; Zach. 3.4. 1 Sam. 2.13.

Secondly, the Lord cloathes them with honour: he brings them into his owne house; and ordeynes them to be vessels of use for himselfe. Not that this separation takes any thing from the natures of the creatures: nor yet that it puts any inherent holineese into them: No, but onely takes them from common use, and puts them to an honourable and holy. And yet this must not be conceived in a generall sence onely; as if there were no more in it, than in other creatures made pure to the beleever. For so each creature is pure to Tit. 1.15.

the pure: purified from the usurpation and curse, and sanctified by the Word and Prayer, to convey love from the giver, and to prepare the receiver for his service: But this is a further holinesse, such an one, as though it be not inherent, yet it is reall and in relation to the use the Elements serve for; it is a cloathing of honour and holinesse during the season of it, and that by vertue of Christ, who hath stamped it upon them by his owne hand.

2. Setling. Secondly, the Lord Iesus by taking, hath setled an abiding service upon these Elements: such as no mortall man might dare to reverse or deface, adulterate or change. For why? Who is able to amend the worke of God, or to adde to the worke of perfection it selfe? This separation being in a sort as the worke of Creation! which God seeing, approoved as good, and not to be bettered: and therefore to last and abide for all ages. So that cursed be he who shall meddle with this holy workemanship of Christ: His seales are in this as his word is, outlasting and outliving the devises of men; through all generations, and abiding for ever. Chosen they were by the hand of a dying Saviour, yet immortall: and therefore no hand shall ever be able to abolish them: If any shall adde or diminish from them, the Lord shall diminish their names from the booke of life; and adde unto them all the plagues written in his booke against all sacrilegious, theeves or usurpers in holy things. But more in the use.

Vse 1. Of the former branch. Ruth. 3. 16. First then for the former points use. It should teach us to rejoyce, when we behold what cost God hath bestowed upon base creatures for our good: when *Naomi* saw *Ruth* come home full of the bounty of *Boaz*, shee asked her, Where hast thou beene my daughter? One cause of her joy was, because she should fare the better for her daughters change: So, there is no good soule which sees this cost bestowed by the Lord upon these Elements, how he separates the vile, and puts on a pretious garment upon them; but he should rejoyce therein for the good of his owne soule, and say, Lord I see this creature cloathed with honour, that it might carry him who so cloathed it, into my soule, and put on the Lord Iesus upon me the more easily, in all the riches of his attire, in all the fulnesse of his grace, and nourishment: I see no use the creature hath of it, but that all the excellent Nourishment which it resembles, might be layd as by an hand in my lap. The Disciples who saw their master usually converse with them in his poverty and baseneſse, no doubt were ravished, when they beheld him transfigu-

transfigured and glorious: Oh! they sayd; Its good being here, they were loath to depart: so we may say with the Author to the *Hebrewes*; Behold we see Christ who was base now in glory, leading captivity captive, giving gifts unto men: yea so glorious, that hee chuseth rather to appeare in the honouring of poore Elements than he would be wanting to us. Abroad we see these creatures not only subject to vanity in their use, but also abused by sinfull wretches to corrupt and base ends: but when we come to the Sacrament loe there we see them cloathed with honour and set a part to heavenly ends: such as no Drunkard, Epicure, Swearer, or carnall minded person (though he prease to the Sacrament never so boldly) can atteine unto; There they onely serve to reach out Christ the nourishment of his Church: they cease there to be perishing, and begin to be meate and drinke of eternall life. How should we blesse God for them? When *Bezaleel* and *Aholiab* were endued with gifts from heaven, to carve and ingrave wood, brasse and gold in a curious manner; who could have beheld a peece of rude wood or mettall, a little before common and mishapen, but now curiously set forth with pictures and delights, serving for the Tabernacle and the honour of God directly; but he must needs adore the wisdome of that Arch-workeman, who by such meane men could put such honour upon such poore creatures? Labour we to doe likewise when wee see what power the Lord shewes forth by his weake Ministers, and in his weake Elements, and draw neare to them with more delight.

Mach. 17. 4. Heb. 2. 9. Ephes. 4. 8.

Exod. 31. 4, 5.

Secondly, how should this point convince all Popish transubstantiation? who maintaine that now the creatures are not what they were; but begin to be what they were not, and that in substance? Such speeches of the Fathers, must not be interpreted by Popery, but by this act of Gods separation? Which is not a separation of substances, leaving unsubsisting accidents behind; but onely of their common vilenesse of use unto an holy one, during that time. Againe, how doth it convince their folly in ascribing to the Elements a divine nature, and an inherent holinesse? So that by the work wrought they should convey (as a vessell sends forth liquor by a pipe) an holinesse to the receiver? No: nothing can of it selfe bestow that which it hath not: The Sacrament hath an holy use cast upon it, which God over rules (as he sees good) to convey holinesse. But in them (as themselves) there is no inherent holinesse. Their Churches, Altars, Superaltars, Chalices, Copes and vestments,

Vse 2.

vestments, if they were (as they pretend) holy, they have it from these and the like ordinances performed in them (except they be of the Pharisees blinde error, to thinke that the gold of the Altar, is better than the Altar?) If then Bread & Wine themselves confesse, such holinesse is not in them: what shall become of these implements? *viz.* their Bookes, Bells, Candles, Reliques, Creame, Oyle, Salt, Spittle, and stuffe not of Christs, but their owne separation? So much of the former branch.

Vse of latter branch.

Touching the latter, let it be a comfort to all Gods people to consider the perpetuitie of the Sacrament of the Body and Blood of Christ, the nourishment of his Church. So long as Christ Iesus shall have a Church, till he drinke this Passeover in his heavenly kingdome with them, he will see these holy signes (separated by himself to holy use) to abide therein: for he hath setled them upon it for ever: what persecutions, what confusions of Popery, what malice of enemies could ever prevaile these 1600. yeares, to rob the Church hereof? As *Iachin* and *Boaz* abode while the Temple stood: so these two Pillers of Gods Sacraments shall never cease, till the ordainer of them shall come to judgement! They may be eclipsed, the light, purity of administration defiled, and for a time sundry corruptions of men may be permitted by Gods providence to pester the Church: but none of all these changings of the Sacrament into a Masse-sacrifice, none of their pollutions and superstitions brought in and obtruded upon the Church, shall prevaile. That setled separation of our Lord Iesus, shall give life to the Sacrament; and as the Church her selfe, *Micah.* 7. 8. saith to those *Babilonians, Rejoyce not over me, O mine enemie, for when I am fallen I shall rise*: Then shall she who upbraided me see it, and tremble, and be trodden down as the mire of the streetes: So may the Sacrament of Christ triumph over all Popish enemies who set up a signe of contradiction against her, Masse and Altars, and other defilements; Rejoyce not over me for I shall see thy ruine: the life of Christs Ordinance shall give mee a rising and recovery, and I shall say, Where is now your mouth that scorned the Sacrament, where is your God of bread become? Oh! one day the Lord Iesus shall consume your trash with the breath of his mouth, and then his owne Sacrament and all his holy Ordinances shal be set up in their puritie, when all humane scurfe shall breathe his last, and say, Thou hast overcome, Oh Lord! thy truth and ordinance have prevailed.

t King. 7. 21.

Micha. 7. 8.

Revel. 11.

Vse 3.

Lastly, seeing the Minister hath deputed power from Christ thus

to

to separate the Elements from common to divine use: It should teach him to begin with this act, and (as may be obtained) to take the materials himselfe at the entrance of separation, and thus to separate them by vertue of the Ordinance; not to leave it to his Sexton or Clerke to fetch from the Taverne as he list, and powre out at his pleasure; Better is an overplus than a defect in this behalfe. And for the first act, thus much.

2 Act of the Minister, blessing.

The second act of the Minister about the materials, is blessing them: for so our Saviour, *Luke* 22. 19. is said to doe ere he brake them. Still I must put in this, that the Minister of himselfe can doe nothing: (oftentimes hee is farre from being blessed himselfe) but the obedience to the institution doth it. Now by blessing is meant sanctifying; the word being taken from the ordinary manner of the Iewes in their feasts and meales, whose graces were called blessings, because the first word of them was, Blessed be God who causeth bread to grow out of the earth, and who giveth wine out of the grape &c. From hence our Saviour is sayd to bless bread and wine (though in another forme, and to an higher end, yet in generall) as in the use of the creatures. And the truth is, whosoever they be that dare come neere the Table of the Lord, and the blessing of the Minister, being privie of ordinary using the creatures without blessing, are fit to be quite excluded from this Sacrament. Remember the phrase of this blessing issued from that.

Luke 22, 19.

What it is? Sanctifying.

1 Cor. 10, 16.

First by Prayer.

Now besides this blessing, although it properly denote Thankes, yet includes prayer also: Both make up the blessing of the Sacrament. Our manner at this day is to say, We give thankes: not as if we did nothing else, or as if prayer were inferior to it, but so the use of speech hath prevailed. First then our Saviour prayed, and secondly prayed and gave thankes to his Father; and in both stood this second act of blessing. He was in this his act subject (as Mediator) to his Father and so acknowledged no lesse, *viz.* That looke what he did, he did deputedly from him as the chiefe Agent in the sanctifying of the Sacrament. And even so is the Minister much more to doe in his stead: not to arrogate to himselfe Popishly this power, but to abase himselfe to the lowest earth as a worme creeping out of her hole, when he lifts up his heart in this kinde to the Lord, in the behalfe of the Church, for a blessing upon the Sacrament. Its farre from him or his intention, to make or not to make the Sacrament, it depends upon an higher power. For in this case without question, the greater is blessed of the lesser, to wit, instrumentally.

For

Why? For the former of these two, *viz.* our Saviours prayer; its not to be wondred at, that its a part of this blessing. For why? It was put up to his Father, to the end that he would give his solemne consent to it, and by his word establish it to be a Sacrament. Even our blessing the creatures is by applying the strength of the word; for man

Math. 4. 4. lives not by bread, but by each Word of God. So that our Saviour here craveth a Word from his Father, for the blessing of this Ordi-

1 King. 8. 22. nance. *Salomon* when he consecrated the Temple: what did he? Applied a word by Prayer unto it: thou O Lord art so great, that the Heaven of Heavens cannot conteine thee: yet thou hast said, I will dwell in this house, and make it a place of my residence: Oh! be it so? Now although a greater than *Salomon* be here, yet loe, as

Verse 27. Math. 12. 42. being now deputed by his Father to this great worke, he beggeth from him, to set his (*Fiat*) to this his act of Iustification. As if he should say, Father its not of my selfe, as man: but from thee and

Esay 42. 1. thy command, I thy righteous servant have separated these Elements: Oh Father then, as the chiefe ordeiner, shew that I have done nothing rashly and without thee in this attempt!

Conteines 4. things. But more fully to speake of this Prayer of Christ, it conteines these foure things in it. First, as I said, The Lord Iesus having abro-

1 gated one Sacrament, and substituted another, craving a consent from his Father by Prayer, as if he had said, If thou oh Father say the word, these Elements shall be Sacramentall, they shall be u-

Ioh. 17. 22. nited to my Deitie and flesh, they shall be conveiers of holy things, the blood, spirit, power and life of the Lord Iesus into the soules of the faithfull. Oh Father then, as thou and I are one, so de-

clare; that looke what I upon earth have done, that thou hast ratified in heaven: let not thine elect make any question, but that its thy will as well as mine, that these Elements be sanctified for such

2. use. Secondly, as he begges of his Father, Consent; so especially

1 King. 8. 28. he craves blessing upon them. As *Salomon* in that his prayer begs, Oh Lord, since its thy will to dwell in this house which I have built, therefore I beseech thee shew it by reall effects: Whensoever thy people shall be hem'd in by their enemies, be afflicted with famine, pestilence, sword, or whensoever they shall pray for any good thing: Oh Lord! looke downe from heaven, and let it be enough that thy people looke toward this house: Oh then meete them, and blesse them! So our Saviour here: Oh Father, I know thou heares me alway, and by name in thy consent to this separation of the Sacrament. But Lord, shew it both at this time to my

disciples;

disciples, and for ever to the end of the world: Let them not looke toward this ordinance in vaine, but put the savor and foyson of thy Sonnes grace, strength, and refreshing into them; that they may actually conferre upon all hungry beleeving soules, my righteousnesse of satisfaction, and sanctification of merit in the one, and efficacie in the other, to sustaine them and increase their comfort, both in their reconciliation and holinesse, as the neede of each requires. 3. He begges of his Father, that his poore doubtfull and weake people might understand this blessing to be granted, as well as himselfe, that they might come confidently to this Sacrament. 4. That by vertue of this his prayer and blessing, the Church might approch with confidence to the Throne of Grace to doe the like, that is, to blesse the Sacrament, both minister and people, with hope to receive the like blessing upon their receiving.

1 Cor. 1. 30. Exod. 20. 1. 3. 4.

Ere we goe to the next branch, this may afford us speciall use: let it be exhortation then to all poore humbled ones in the sight of unworthinesse, to all fearefull, distrustfull ones of themselves, that mourne for their dead and dull receivings, and that the Sacrament comes and goes from time to time with small fruit. Oh! Why is it thus with you? Is the Lord here, and you are not aware? Doe ye fare, as if the Lord bad yee come hither in your owne strength? Hath not he bestowed blessings upon it, yea, and (in spite of all devils in hell, corruption on earth, formalitie of the wicked) it shall be blessed: Why then looke ye no more firmely to the effect of this prayer? Let me adde one thing more; This prayer of Christ was but the first of his requests in this behalfe: Loe, as he is our Advocate in heaven, he plies this worke still, and followes this first suite with his Father, to the uttermost, that he would apply the power of his death and blood to his Word preached, and Sacraments ministred in his Church; so that no opportunitie is now wanting to second this blessing: doe not feare least God should have forgot this old prayer, for with him two thousand yeares is as one day: But say it were not so; yet we have an Advocate daily to put him in minde of each occasion. So that if the Lord Iesus be alway heard when he prayeth, its well for us, though old suits might be forgotten, which is impossible.

Use 2.

2 Pet. 3. 8. Ioh. 11. 42.

But alas alas! The cold comfort we feele by the Sacrament is the fruite of our little denying our selves, cleaving to the Prayer and the Promise, *This is my welbeloved, &c.* If *Iehoshaphat* could so confidently goe to God, so long after *Salomons* blessing the Temple,

2 Chron. 20. 9.

pleading

pleading to be heard; how much more thou in the prayer of the Lord Iesus? Did not *Rebecca* and *Iacob* laugh and take courage
Gen. 27. 33. (thinke wee) when they heard *Isaac* tell *Esau*, That *Iacob* was already blessed and should be so? Why dost thou not laugh then to heare a greater and surer blessing from Christ? Why goest thou out of this Blessing and Promise, into thine owne warme un, to com-
Esay 50. 11. passe thy selfe with thy owne sparkles? Thinkest thou it is with this great Master of Requests, as at the Court, that many requests may be made, ere one granted? No, no, the Lord heard his Sonne in his feares, much more his desires: bring thou faith and feare not
Heb. 5. 7. to receive a Sacrament under such a blessing, as the Prayer of
Lam. 3. 17. Christ lyes in pawne to procure. Let thy heart be never so hard, empty, barren and farre from prosperity: if thou come in faith, the blessing is thine. Its noted by the Evangelist, That when Christ
Iohn 12. 28. prayed, *Glorifie thy Name, &c.* answere was made, *I have glorified it, and will glorifie it againe.* Our Saviour tells his disciples, *This was for their sakes.* If thou canst by the eare of faith, heare this voyce, it belongs to thee.

Vse 2. Secondly, it should not onely be instruction to all Ministers, to sanctifie the Sacrament to the Church and themselves. But especially it should teach them to be humble in so doing, and to come unto God in all abasement, even as dust and ashes, when they come
Gen. 18. 27. to aske the blessing of God upon this or other Ordinances at the hands of God. If a man having many children, especially his eldest Sonne and heire so obedient and loyall, that he never askes any boone of his Father, but he comes in great honour and reverence to aske it; Will not this teach all the rest (except Impes and degenerate) to be much more so? Behold heere thy elder Brother, the Lord Iesus Lord of all, yet subject and begging every thing hee needs, not for himselfe, but for his Church: and shall it not smite into thee one of the baest of all the family of God, much more humblnesse in thy prayers?

Vse 3. Thirdly, it should teach both Minister and people in their blessing of the Sacrament, when they feele their owne wofull basenesse, to be admitted to such a service, (as being privie to horrible prophaning of such Ordinances, and guilt of other sinnes,) to behold themselves, their Prayers and preparations, in the person and prayer of the Lord Iesus, in which they may be accepted as if worthy. When they have once prayed for blessing, pray againe with
2 Chro. 30. 18, 19. *Hezekiah, The good Lord accept me, though no way prepared according*

to

to the preparing of the Sanctuary. *Isaac* bids *Iacob*, come neere my sonne, that I may feele and know if thou be indeede my sonne *Esau*; and so comming in his linnen and roughnesse, he tooke him to be so, and blessed him. Doe thou so and prosper. Gen. 27. 21.

Lastly, by all this blessing of the Minister in the Name of the Lord Iesus, we meete with no step of Popish Consecration, neither in point of their five blessing words, nor yet of inherent holinesse put into the Sacrament thereby. Touching the first, we see no warrant for the Masse priests inchanting the Elements by his whispering the five words over them: for loe, the Consecration was ended; ere any of those five words were pronounced: and therefore, not those Words, but blessing and prayer to God in the vertue of his first institution, and the promise made thereto, doe sanctifie the Elements. Which word of Prayer and Blessing, our Saviour did not (as a Sorcerous Priest) murmure over the Bread and Wine, but openly and clearely uttered them to his Father, in the hearing of the Disciples, for their edification. The dumbe Elements have no eares to heare such a voyce, but are meere patients in the Sacrament. And therefore we abhorre that Popish turning of the Priests from the people to the Signes, as a base inchanting ceremony; fitter to worke a blind and carnall devotion in a superstitious heart, than a sensible reverence and holy confidence of a beleeving soule. For the latter, observe that our Saviour begs for no inherent holinesse to be put into the Signes, save only a conveying instrumentall holinesse that the Lord would vouchsafe to use them to the ends of a Sacrament: that is, to make dumbe, silly creatures (incapable of any reall grace) to carrie reall holinesse into the soules and spirits of beleevers, onely capable thereof? Much lesse than did he, either by these or those five (as they misreckon) Transubstantiate them to his body. When God blessed the Sabboth day and hallowed it: Did he infuse holinesse into the day? Are dayes, garments, vessels, houses, capable of inherent holinesse? No, its enough they attend holy things: and ought therefore decently to be kept: otherwise neither are they holy inherently; nor yet actions and things therefore holy, because there done; but because they are so in their nature and institution. *Vse* 4.

I hasten to the latter branch of his thankes. Thankes is the second branch of Christs blessing: And so of the Ministers act in the consecration of the Sacrament. We have to note that thus it was in other blessings. When *Salomon* dedicated the Temple, one branch of Thankes. Why joyned with prayer.

of it was solemne thankesgiving to God that had ratified his Word and promise, enabled *Salomon* to perfect the Temple, and make
1 King. 8. 14. good that which he had spoken. The ascent of thankes is so great a glorifying of God, that commonly it becomes a rich descent of blessing. And when prayer is offered to God without thankes, its no signe that the soule fastens upon God for the granting of those things which have beene desired. But our Saviour here, having had a commission from his Father to ordaine the Sacrament, takes it for granted, that he was heard by him in this his request for sanctifying thereof to his Church: and therefore, together with the prayer doth also here annex his thankes for answere. Prayers and praises ought ever to attend each other, especiall for things formerly received, that by the experience of former answere from God, our hearts might not be to seek of confidence and hope for the present, and for time to come. For sure it is, our selfe love doth so sway us in seeking what we would still get, that the acknowledgement of what we have already enjoyed from God, is forgotten. Nay rather; even while they pray for blessing from God upon any of his Ordinances, or otherwise, it is our duty even then to give thankes, so farre as wee feele our selves to have prayed in faith, and in the name of Christ: for faith in a manner presenteth the thing (which we doe warrantably seeke) unto us: And although I grant such a blessing may actually be denied us, yet our thankes shall returne (in such a case) into our bosome, and shall be accepted of God.

Causes of his Thankes, Three.

But in this case of our Lord Iesus, and his thankes, the case is altered: for he gave thankes in assurance of being heard, and upon promise thereof from his Father, without faile: and therefore hee
The first cause might with more confidence offer up thankes even with prayer.
Iohn 11. 41. Sometimes it so fareth with his members, that even in the act of prayer, the Lord intimates their spirit, that they have prevailed: as we read that some of the Martyrs had a kind of propheticall spirit given them, so that some things which God had enabled the to aske in full assurance of faith, they received an answer from God, that they were granted; and therefore their prayers commonly brake out into praises, and themselves wrote and spake of those blessings as present, though there were some yeares still to come, ere performed. And no doubt such cases fall out still in the experience of such as are neerely acquainted with God, and strong in faith, that they have answere with *Jacob*, they have prevailed, even
Gen. 32. 28. in their wrestlings: and therefore what doubt is there, but

that

that then, Thankesgiving should be answerable?

But I will not digresse to other meditations: The thankes and blessing of Christ here, should be full of comfort to the poore Minister of Christ, and all his faithfull people, in their blessing of the Sacrament; that they come to God for that which is already granted to Christ, and that even so assuredly while he prayed for it; and at the instant he received it as granted, and blessed God for it; and withall added his owne blessing to his Fathers, and gave his Spirit of blessing to the same Sacrament; from his Father and from himselfe so to attend it, that it might never be absent from it, in the matter of union Sacramentall, and further in point of true sanctification of it to all his members, to the end of the world, who should come in faith and repentance to receive it. Its not under a desired blessing onely, but a granted one, acknowledged, and therefore assured. Oh! that any should come with a drooping and sad heart, doubtfull, and staggering to that Ordinance, upon which at the first institution, so great a handsell of grace was bestowed, and a promise of so great future blessing granted. *Vse.*

A second cause of his thankes was, for that he foresaw, even now at his death and departure shortly from the earth, that his Father would not suffer the memory of his sanctification & death to be razed out: but eternize it as a lasting monument in his Church. Hee foresaw that infinite honour and glory which he should receive as a perpetuall tribute from his thankefull Church, and what praise the Father by him should obtaine at the hands of the faithfull, for the continuing of so lively, powerfull a memoriall of his death, and perfect Sacrifice offered to God for the sinnes of the Elect. The foresight hereof, that his Death should be a lasting Monument of himselfe, and a meane of perpetuall honour to the Father, through him, was another Branch of his blessing of the Sacrament. Oh! when he saw, God and himselfe had blessed it with their presence for ever, and that no enemy should prevaile against it; but that as *Es. 55. ult.* it should bee an everlasting Name not to bee forgotten, and as *Esay ult.* it should be a dayly Sacrifice from Sabboth to Sabboth to the worlds end; that it should prevaile against the gates of hell, ignorance, and superstition, attend the Gospel for ever as a Seale of the promise: and finally survive all base Pillars and Monuments of prophanesse and Idolatry. Oh! these things caused him to raise up his heart to his Father in thankes, and therewith to be rapt vp to blesse his Name, and to set his Seale to the Sacrament. Be it so The second cause. Esay 55.13. Esay 66.23.

Oh Father: and bee pleased to confirme this grace, and I in thy Name doe blesse and hallow these Elements to be such memorials for ever.

Vse. The use of this may be to us this: Never come to enjoy the Sacrament, but to looke up to God in this blessing of the Lord Iesus, and to beseech him that it may be so continued: and to purge out from his Church in all kingdoms that detestable Idoll of the Masse, that it may not stand up as a signe of contradiction, against this faithfull witnesse of God: that the Lord would not so lay to his heart this our profanation of his Sacraments as to remove it from us, and bestow it upon a people which should honour him with better fruit of it. Oh! how have we in England of a long time plaid the Harlot, and after this 60. or 70. yeeres of the Sacrament, waxen weary of it, and when any occasion of a Masse hath been offered, ran by troopes unto it, as glutted with this Manna from heaven; how have wee lyne heavie upon the stomacke of God by this our transcendent abomination, and excommunicate thing, deserving that the floudgates of all Popish trash should be let in upon us; and the Gospel, Ordinances, and communion of Saints quite defaced, and sent into another world from us: That, I say, either the possession, or the power of them should for ever bee pulled from us. Let so many as are free from this contagion, still keepe their garments unspotted, and still begge of God that the blessing once obtained by Christ upon the Sacrament may bee still granted, that in spite of all Popish pollutions, Christs Supper may bee kept pure in the Church for a Seale to his Covenant, and for the glory of the Father through the Lord Iesus.

Revel. 14. 4.

The third cause. A third, and last cause was, the view of that unspeakeable Grace which the whole Militant Church should reape by it: That good which he foresaw the Sacrament should do, caused him to breake out into this blessing; & to set his Seale unto it to the same purpose: That as his Father had granted it to such an end, so himselfe also blessed it; as if he said, Goe my blessed Ordinance, be the Legacy of my Church, and seeing the Father hath made thee an instrument of so endlesse comfort, and strength to the weake soules of my people; take my blessing also with thee; Loe, I am now offering up my body and life upon the Crosse, and I convey by them all the merit and power thereof to the hearts of my people, when and where, and how oft soever they shall partake it. It is no question, but that our Lord Iesus mourned in Spirit also, to behold the errors, and infinite

infinite abuses both of doctrine and practise which should insue in the Church, through Popish corruption, and base customes and profane unreverence of men; yet all this hinders not his thankes for the blessed fruit of the Sacrament.

Vse. The use of which is, That we also, both Minister and people, do thus raise up our hearts to God in the meditation of these things. First, if wee could but consider how exceeding great a blessing it were, to see one heavie soule comforted, one doubtfull heart resolved, one staggerer setled by the Sacrament: How might we be provoked to blesse God? Nay, when we consider how many the true Ministery of Christ Sacramentall, hath humbled, broken and converted to God: by the due esteeme of a mountaine by many little mollehilles; How great may we imagine, is that crop of grace and blessing which the Sacrament purchaseth to the soule of Gods people, throughout the Church? But alas! our Saviour beheld this by the eye of faith, and by the sympathie of love to God and to the elect: the glory of the one, and the good of the other: Wee rather looke at things with a dead eye of common forme, and base custome, and blinde hope that so it may bee, and enquire no further; whereas, if we observe narrowly, both our owne gaine, and the fruit that others reape by receiving aright, the Sacrament day should indeede be a blessed day of dayes, a day of prayses, and wee should not in vaine call it an Eucharist (which signifies thanksgiving) but really and from experience. We should in the consideration of this exceeding goodnesse of God, to our selves, and to the whole communion of his Saints, breake out as *Debora, Iud.* 5. and say, I rejoyce for the people of Gods welfare, and for those that came in faith, and departed from the Congregation with comfort: Their good should be our joy: this is the fellowship in graces which the Church of God hath one with another: to rejoyce with them that rejoyce, and to mourne with them that mourne. Both are parts of Christian sympathy. What Christian soule, what true Minister of God is there, who should not seeke to thrust from this holy banquet, all profane and brutish ones, spots of Assemblies, eyesores to the godly, and to the reproach of Gods Sacraments? And who is there, who seeing such intrude themselves, should not mourne for their owne, and the lot of the Church, who must bee pestred with such? Oh! what a quayling it is to our joy to behold what corruptions and corrupt ones hang upon these Ordinances? And so much for the second act of blessing.

Iudg. 5. 9.

Iudg. 13.

The third act Breaking.

The third Sacramentall act of Christ and the Minister, is the breaking and powring out the Bread and wine. In the opening hereof, marke two things: First, the order of it: Secondly, the Act it selfe. For the first, Why did Christ first blesse, then breake & powre out? Answer, That he might resemble the order of his own satisfaction. For first he was annointed or qualified in his person to satisfie set apart and sanctified to it; and then he was Sacrificed; to have separated or blessed them after the worke of the Crosse performed, had beene needlesse: and so to have beene first crucified, ere blessed and called, had beene Sacrilegious: Even so here in the Elements; resembling his separation and death.

Two things in it.
1 What it was?

But for the act it selfe, consider two things: first, What was it? secondly, Why was it? For answer to the first; The breaking of Christ was a taking of the loafe, and a breaking thereof with his holy hands into gobbets and morsels meet for his disciples; not minsing the bread, and cutting it with a knife into small bits, nor yet into overgreat peeces, but I say into morsels competent. I doe not quarrell with the custome of cutting with the knife: for (as I said before of sprinkling the water, so I say of this) I disanull not the ordinance thereby: yet still I say, I would rather chuse to cleave to the institution in so plaine an act of our Saviour, if it may conveniently be done, than to balke it. And the rather, because it may savour of some Popish niceneſſe: for as they weare white gloves when they meddle with the Elements, and touch them not with their bare hands, pretending more reverence to be in a beasts skin, than a mans naked hand: so some thinke it too homely perhaps to breake the bread with their hands, in comparison of cutting it with a knife. To such I say, that they are too nice herein; and the institution of Christ much more to bee followed; the Minister himselfe breaking it, and not leaving it (as sometimes is used) to the Clearke or Sexton to be done.

2. Why it was.

Secondly, why was it? I answer, for sundry causes: first, to parallell the Sacrifice of the Passeover, (a type of Christs Supper,) which was to be slaine, & the blood of it sprinkled about: 2. secondly, for a more meet apportioning of the bread of the Sacrament, and the Wine to the easier use of the Receivers, than in the whole loafe or flagon; 3. thirdly, and more principally to present the voluntary offering up himselfe the next day upon the Crosse for an oblation to God: Else hee would have chosen some others to breake and powre out; but in doing it himselfe, he typified his laying downe

his

his life freely, when as elſe none could have taken it from him: for when his apprehenders were caſt upon the earth, then did he yeeld himſelfe to their hands: fourthly to ſignifie to the Church that although the Lord Ieſus were in himſelfe the fountaine of all life and nouriſhment to the Church: yet his Church could not otherwiſe bee capable of him to ſuch ends, than by vertue of his being broken upon the Croſſe. He was as a ſealed fountaine before, but now ſet open for the Church. This Reaſen I would have well noted. No other way, but to be broken, could make him meate and drinke indeed. The Butt of wine in the Cellar hath wine of excellent qualitie in it ſelfe, but except it be broached, none can be the better for it. Hence the Church in the *Canticles* cries out, *Thou art as an oyntment powred out; in the ſavor of thy oyntments we will follow thee.* As that box of oyntment, *Iohn* 12. 2. which was broken upon him, and powred out upon him, ſo that all the houſe ſmelt of it. Hence the Holy Ghoſt eſpecially dwells upon his powring out of his ſoule unto death: his being broken for our tranſgreſſions, and other the like phraſes there, *Eſay* 53. And Saint *Paul* dwels upon his bloudſhed, *Rom.* 3. 25. and in twenty other places; to ſhew that nothing but death could make us the better for him, either in pardon or Sanctification: No incarnation of his, no innocency, Miracles, no Compaſſion, Teares, Love, Reproaches, Preaching, Prayers, without his being broken, could make him uſefull to us.

Ioh. 10. 18. 4. Zach. 13. 1. Cant. 1. 2. Ioh. 12. 3. Eſay. 53. 12. Rom. 3. 25.

Fifthly, as he could doe us no good ſave this way, ſo there is a further thing in it, for Chriſt could not be broken for nouriſhment, till he was for expiation and attonement. By being once broken by death, he hath paid the price of wrath, and alſo became meete nouriſhment, Chriſt being made ours to pardon, is alſo made ours to feede and furniſh our ſoules with all graces of his Spirit: the Supper is ſo the Sacrament of our growth in the Lord Ieſus, as firſt hee is our growth in faith and Iuſtification, and then of holineſſe. 5.

But here is an objection: How can Chriſt bee broken for our nouriſhment, whereas the Scripture tells us, *Not a bone of him ſhould be broken?* Anſwer: No neceſſity lay upon Chriſt to bee broken, according to the utmoſt meaſure of breaking: Onely eſſentiall breaking and powring out of his ſoule by death lay upon him, and this was neceſſary to make attonement for ſinne; elſe no union could have bin purchaſed with God, nor any fruit thereof

Objection. Iohn 19. 36. *Answer.*

in either restoring of life, or continuing welfare unto it restored. The providence of God was such in the alleniating of the Crosse and breaking of Christ, that he was dispensed with, as touching those excesses, extremities, indignities which else might have lighted upon him, had not the excellency of his person, and his sufficiencie to satisfie, taken them off. Therefore whereas the Law was, that the bones of the crucified should be broken, to hasten their lingring death, the Lord Iesus his bones were not broken, he being dead before; and so it was with him, in the continuance, in the hellish measure of torment, that he was freed from them: It was enough that he was so broken, that the bande of soule and body was dissolved, and his soule was powred forth unto death.

Vse 1. The uses are weighty, First of Confutation of Popery. And that, first in this, that they make a meere apish Pageant, and Poppet-play of this Sacrament, yea, rather an enterlude to please and delight the sences of the blinded devout, than a resemblance of the crucified body of the Lord Iesus for the comfort of the Church. But especially that they destroy the essence of the act of Breaking. In stead whereof, they come and bring an whole unbroken Element, made of a fine and delicate wafer, round and whole: And as for powring out the wine to the people, they never powre out, nor allow any at all unto them, but keepe it quite from them. Thirdly, they professe not to act the part of the Father, reaching out the broken body of Christ to his people: but their Priest sustaines rather the person of a false Church, and an Idolater, to offer up to God a Sacrifice of Christ, for expiation: destroying the power of Christ our only Oblation, offered by himselfe, never more needing to be offered. And whereas we presse this argument against them, they flie to a shift which overthrowes their cause, saying, They offer an unbloody sacrifice in their Masse, not bloody as that of the Crosse. In all three respects, being the most wofull enemies of the Sacrament.

How Papists enemies to a broken Christ

For first, they act it as a thing of mirth, not as a broken Christ: secondly, they neither breake nor powre out to the use of the Congregation: thirdly, they professe to have so little neede that God should give them his broken Sonne, that they bid him take him backe to himselfe, for they care not for him: nay, they give him backe with a mocking of God, and say, they offer him an unbloody Christ and unbroken: whereas its sure, if the Lord Iesus had done so, he had blasphemed and not satisfied. Cursed be all new offering of a Christ, as a propitiatory Sacrifice to God: or offering of a

Heb. 9. 22.

Christ

Christ without bloud. Thou shalt as soone satisfie wrath by thy owne, or by an Angels, or Saints prayers, as by a Christ unbroken and unbloudy. A Christ neither broken nor bloody, is an Idoll, nothing in the world, neither meete to satisfie, nor to nourish. So that, forasmuch as the Church of Romes Sacrament is a Christ no Christ; no price, no pardon, no peace, no reconciliation, or eternall life, is to be found there; We beseech God for ever to deliver us from her, and our selves depart from her as a fatall enemy and destroyer of the Sacrament of the Supper.

Vse 2. Secondly, this teacheth both Minister and people, to bring with them pure hands and holy bodies and spirits, when they touch, breake, powre out, take and eate these precious mysteries; *For what communion can be betweene light and darkenesse, Christ and Belial?* 2 Cor. 6. 16. The very Sacramentall acts alone, require holinesse of all that thus draw neere unto God, least he be revenged of their profaning his Ordinance: And how carefull should the Minister be himselfe to act this breaking, and powring out, not leaving it to another: since thereby the voluntary Act of the Lord Iesus is obscured: he himselfe still freely giving himselfe by the onely hand of his deputed Minister?

Vse 3. Exhort. to diverse things. Thirdly, and especially, let it be exhortation to all Christs people, to acknowledge the admirable wisedome of this his ordaining the Sacrament for us in so lively a manner, and under such powerfull signification. That whereas we come to the Supper for our nourishment and growing in faith, and grace in Christ; Lo, the Lord offers these under the lively signes of the Lord Iesus himself, and not onely so, but crucified and broken & powred out for us, even meet nourishment, meet to be apprehended by us in the act of his suffering, to secure us of our justification by removing of wrath; in the act of his preparednesse to nourish us, by cutting himselfe out into morsels for us? Oh! what life and sappe is there in a Sacrament, so offered to a poore soule, as crucifying Christ before our eyes, and giving him so, into our hands? What thankes should this draw from us? If *Esay*, Chap. 63. 1. could in the meditation of this point, so many hundred yeares before, ravish his heart, how much more we? How should the instruments of our soules peace with God, and welfare in him, cause us to cry out as he did, *Who is hee that commeth up from Bozra in his red garments, besprinkled with the wrath of God, upon soule and body, by agonies, desertions, outcries, and dolours incomprehensible under that justice and wrath, the wine-* Esay 63. 1.

Presse and fiercenesse whereof he trod? And although he thereby was powred out to death, yet he so trod out that wrath that it shall never seaze after upon a beleeving soule; Oh! not onely to thinke of this (as *Esay* did) a farre off, but to behold the very thing in the Sacrament, in a broken, powred out bloudy Sacrifice, made ready to our hand, both to forgive, refresh, and revive the assurance of both to our soules, what thankes and joy should it breede in us? How should it magnifie the power of the death of our Lord Iesus in us? Hee himselfe was holy taken up in the joy of it (as bitter as it
Ioh. 12.24,25 was) and shall not we? Reade *Ioh.* 12.24,25. when some Greeke Proselites pressed to have a sight of him two or three dayes ere his suffering, he pulls them to behold him dead, not alive: Except the wheate corne fall and die, it abides alone: If I be lifted up, I will draw all unto me; meaning by the word and Sacraments of this Passion. And shall not these ravish us much more?

Vse 4. Fourthly, what compassion and mourning should this sight
Zach. 12.10. worke in us? Reade *Zech.* 12.10. *They shall see him whom they have pierced, and mourne, and bee in bitternesse, as one, for his onely Sonne.* I exhort none to whip themselves for Christ, (for woe bee to such as mourne for him whom they should rejoyce in.) No, no, weepe
Exod. 12.8. for your selves Come eate this Passeover with sowre herbs, and behold your selves in the Sacrament, who brake, rent, and powred out the heart-bloud of the Lord Iesus to the earth. Truly, if thou be not sensible of this thy sinne, and broken for breaking the Lord Iesus, thou art a *Cain* to this *Abel*, and his bloud shall cry for ven-
Gen. 4.10. geance against thee. Hearken to the voyce of Iustice, crying out, Either rend this sinfull cursed soule in peeces for her hypocrisie, infidelity, profanenesse; or tare the flesh of thy Son for him. Aske, oh Lord! why should not I have beene torne and broken rather for my owne sinne? But thou hast laid the iniqnity of mee upon him: Oh! how I am stung for the cause? Therefore I mourne, not because thou didst spare me, and lay my guilt upon him, but because I was that speare, those nailes that brake his holy hands and sides. Oh! How few come into the Congregation thus abased? Behold thy owne just destinie in the broken body of Christ, and mourne. Oh, thus my pride, hollownesse, worldlinesse had handled mee, if the Lord Iesus had not stept in! Moderate that frothy lightnesse of spirit, which beholds Christ in the Sacrament, as an object of all joy and mirth. Oh! Let it be thy sadnesse first, and thy gladnesse after. If the sight of a Page being beaten for a Prince, wil cause the Prince

to

to mourne, and see his errour in the Pages strokes: what shall the Page doe then when he sees the Prince smitten for his pranks? Oh such a broken heart would make Christ sweet in the Sacrament, such a mourning would bring joy. For why? As thou shouldst have suffered unsatisfyingly, except Christ had satisfied: So, he having freely broken himselfe for thee, hath prevented thy breaking, and caused thee to blesse him, and say, Oh I because thou hast delivered me from this anguish, I will take up the cup of salvation and praise thee: Thou stept in, Oh Lord (when Angells durst not) betweene wrath and my soule, that the snare being broken I might escape. Psal. 116. 13.

Seventhly, concurre therefore by faith with this broken Lord Iesus in the Sacrament; first, behold the order of it, then the act it selfe. For the first, Remember, that all true right to the Lord Iesus his nourishment to thy soule, in renewed grace, Spirit of prayer, of uprightnes, watchfulnes, bearing the Crosse well, issues from thy renewing of faith in his reconciliation and forgivenesse. If thou have lost thy peace by an ill conscience, beware thou come not first to the Sacrament to fetch strength to returne to thy former course of walking with God, till first thy pardon and peace be renewed; that were to soder, not to mend thy breach: yea, it were to dawbe with untempered morter. Christ is first broken as a satisfier of wrath; and then as a nourisher of a poore emptie soule. *Vse 7.* Two things. 1 Order.

Touching the second, Learne to apply the Lord Iesus broken in the Sacrament for thee, in a confident manner. If hee have beene really thine, broken for thy renewed pardon, yea, the oftner the better; lay thy soule in the clift of this Rocke, get thy selfe into his wounds, and lie in his side, and thence shalt thou draw nourishment to sustaine thee, whence thou dreweſt strength to make thy peace. This broken Christ, his bloud, his powring out, containes both thy peace and thy grace; and by an inseparable union of the Spirit is given for both. Lesse than the bloud of Christ dead upon the Crosse could not save thee; and lesse, than it cannot restore any grace of his Spirit decaied in thee, as the Spirit of Prayer, watching, soberneſſe, heavenlinesse of heart. But if the Sacrament have revived the one, feare not the other will follow. There is a knot of unions in Sacramentall broken Christ; get one, and get both; faith will teach thee how to get both; and doth sweetly claspe with Christ for welfare in both. Touching the substance of which, I speake lesse here, because I shall handle it in the second generall head of the grace offered in this Sacrament. 2 Act. Exod. 33 22.

Onely,

Onely this one thing I adde here, that the broken body and bloud powred out of Christ, is offered thee in this Supper, to nouriſh thy faith in Christ crucified, afflicted, wounded for thee; that hereby thou mighteſt draw ſtrength from his Paſſion, to ſuffer and overcome in him, or for him whatſoever the Lord ſhall thinke good to lay upon thee: whatſoever then thy Croſſe be, eſpecially if bitter, wearieſome, unuſuall, darke and tedious to be borne: come to the fountaine of patience and victory, the Lord Ieſus broken for thee: He hath overcome the chiefe dint of all croſſes, in taking the fire, wrath, and ſting of ſinne, out of thy conſcience; and this is one maine helpe to ſettle a reſtleſſe heart under deepe affliction; that Christ broken hath taken away guilt, and brought pardon and peace. And ſecondly, having ſo done, he hath overcome the force of the Croſſe, and hath brought patience, ſelfe-deniall, calmeneſſe, humblenes under the ſame into thee; ſo that in him thou ſhalt be upholden, endure, and beare thy yoke, not murmure, not thinke long, not uſe ſhifts; but by the promiſe ſealed by the Sacrament, beleeve the Lord will in due ſeaſon give thee beauty for aſhes, and the ſweet fruit of righteouſneſſe and patience, more ſweete, than the trouble was grievous. Theſe the Sacrament doth confirme and ſettle the ſoule in daily, if Christ broken be wiſely applyed and put on by faith. To conclude all, I ſay, if the Lord Ieſus Sacramentall, be a broken Christ, for all uſes.

Eſay 61. 3.

Vſe 8. Eightly, how curſed is the condition of all ſuch receivers, as are yet to ſeeke of him in any benefit of his Sacrifice and Croſſe, Oh! how fearefull is the Sacrament to all ſuch as never underſtood the Doctrine of Christ broken? How ſhall they be the better for the Supper? Oh! what terror ſhould it worke in ſuch conſciences as cannot by experience ſpeake one word to their ſoule of the benefit of Christ in either? Surely if the Lord Ieſus broken were never given them; no other benefit of his Adoption, or Sanctification, either in grace and glory can be theirs. And by conſequent, that fulneſſe of Christ which here is exhibited to the faithfull, to ſave and refreſh them, becomes by their unbeleefe as unfruitfull to their ſoules, as if Christ had never died nor Sacrament ever beene offered them. For they are ſtill the ſame, neither good day mends them, nor bad payers them, for any pardon or grace that ever Christ broken could yet helpe them withall. But for the third Act, thus much.

The fourth Act.

Now the fourth & laſt miniſteriall act of the Supper, is the diſtribution of it to the people, with a charging them to receive it as

from

from God. For its expresly added, that our Saviour having taken, blessed and broken the Elements, did give them himselfe to his Disciples. He called them not about him, and suffered them to serve themselves of them, but dealt out both Bread and Cup to each of them, and sustaining a double person both of the divider, and of the thing divided, charged them each and all to receive and apply them, as the offer of God. And to say truth, to what end served the former acts, save for this last? Touching the severall distribution of Christ; I do not thinke that he did severally give it to the person of each disciple immediatly; but that reaching out the severall morsels, he gave personally to them who were neerest, and so by them, he conveied it to the remotest sitter, till all were served. And this he did, not onely in the Bread but in the Cup also, as Saint *Luke* doth particularly mention, and so the other, and *Paul* 1 *Cor.* 11. expresseth. The distribuing. 1 Cor. 11, 23. Luke 22. 20.

Now in this last act, I consider two things. First, personall. Secondly, peculiar application of the Sacrament. For the former, he would intimate thus much, that the Minister in his reaching out the Elements to each receiver, is the hand of the Father, applying the Christ of the whole Church, to such a man, and such a woman in person. And as each communicant sustaines a double person, either of membership as he is belonging to the whole body, or of person, as he is to answere for himselfe to God: so in the former respect he communicates no other Christ than the Christ and head of the body: and so calls God our Father, and Christ our Christ, seeing he hath no right to any Christ, save in the Communion of Saints: By vertue of which, he approves himselfe to be a true member of the body, claiming no right to Christ otherwise than the Christ of his whole miliant Church. But in the second respect, as each person or beleeving receiver, stands in his owne place, and receives speciall grace for himselfe, so hee calls God my Father, and Christ my Christ: and therefore comes not to receive any implicite Christ, or as the Church receives him; but comes to receive him for himselfe in person, for his owne pardon, assurance, peace, support: and so his own as no mans else. Each Christian hath Christ in a community, because a branch cut off from the stocke is but dead, and the Legacy of Christ Sacramentall is not given to a member, but to the body, that so it may aptly and fitly be derived out into portions. As of many graines one loafe is framed, and whole Christ is given to the whole body: so also of this loafe the Lord cuts out here one mor- Two things here. I. For personall application. John 20. 28. John 15. 6. 1 Cor. 10, 17.

morsell, there another, for each members severall use, which perhaps is not anothers. The arme in the body hath no nourishment
Rom. 11. 17. save in the body, that it might learne to abide in the body, and to neede it as a fellow feeling member. Howbeit, the nourishment of the arme in speciall, is not the foots, nor the thighes, but its owne.

Secondly, in this distribution of the Sacrament, our Lord Iesus
2. aymes at peculiarnesse: and teacheth us, that when the Minister
Peculiar. reaches out the Elements to this person and to that, hee doth not onely present a common Christ to become my Christ; he doth not onely make him my Lord and my God, and lay him in my lap, for my reconciliation and life: but also he doth make him mine peculiarly, for the granting of such graces, and supplying such wants as I in particular finde in my selfe: without which it should not availe me that hee supplies the wants of others. And thus Christ Sacramentall, is no common Christ, (though a Christ of Community) but a peculiar and speciall Christ cut out, divided and proportioned for each soules necessitie: as many lines are equally drawne from one center, to each part of the orbe and wheele thereof.

The ground of it. To make this point cleare, consider the ground of it; The Lord Iesus who is the (*Demensum*) or portion of the Church, is also his owne steward to divide and deale out himselfe as the dole of the
Prov. 27. 23. Church, and of each of his household. *Salomon, Prov.* 27. saith to all Masters of Families, Looke diligently to the state of thy flockes and heards: Provide hay & stover for them, that thou mayest thereby have sustenance for thy children, and maydens. Doth the Lord take care for cattell, or for the bodies of men and their families;
1 Cor. 9. 9. 1 Tim. 5. 8. How much more then is hee carefull for his owne sonnes and daughters, that they lacke not? If hee bee worse than an Infidell,
Luke 12. 42. who provides not for his family, what should the Lord bee, if hee should neglect those of his household? Nay further, reade *Luke* 12. 42. speaking of his Ministers he saith, Who is a wise and faithfull steward, whom the Lord may set over his house, that hee may give them their due portion in season? The answer is, that Christ
2 Cor 6. 1. Heb. 3. 5. 6. is he: all Ministers are under-officers, but he is above *Moses, Peter, Paul*: he is faithfull as a sonne, not a servant; who then but he should doe it? who is all in all in the house of God the great
1 Sam. 12. 14. King, as *David* in *Sauls*, 1 *Sam.* 22. 14. It is he that provideth for the weake and sicke ones, for the strong and haile, for infants, for
Heb. 3. 2, 5. growne ones: if it be required of each steward, that hee be faith-
1 Cor. 4. 2. full, how much more of him? *Heb.* 3. 2, 5. 1 *Cor.* 4. 2. He can doe what

what he will as his Fathers steward; officers are as they are, must do as they can, but he as he list; well may he be trusted for faithfulnesse in all the house or Church of God: having stored up in himselfe all gifts and treasures, and being the wisedome of the Father to divide them to all and each as hee needs it, knowing them by name, and their needs; and knowing what, how much, and what will best fit them: and wanting no tendernesse to attend his wisedom. Far be it from him to give some all, some never a whit, for he is just: or to give some the portion of others, for he is wise; or to give to the strongest, and oversee the fatherlesse and weake, for he is tender and in all three faithfull, even Gods right hand to deale as God himselfe would doe, if present. As it was he who first did take off our yoake, and lay meate before us: so it is hee who maintaines us at his cost, gives us our daily bread, in word and Sacrament, till wee neede it no more, *Hosea* 11. 4. Yea he himselfe is our foode and ordinary, which no steward can bee, as in the next generall shall appeare. Hos. 11.4.

For the use hereof, first its confutation of Popery, who (as I oft have noted) make Christ the worst (to speake with reverence) and most base, unfaithfull and fooliish steward in the world, to pull away the Cup from his people, and to defraud them of that full nourishment which both his Father allowes them, and himselfe was broken and shed his bloud to become. And whereas they cavill thus, that Christ gave onely to Ministers, to no lay men, and so they doe: but as for the people (by whom there is perill of spilling) they doe it not, for honour of the Sacrament. Ye hypocrites who streine at Gnats and swallow Camels, how can ye be secured that the wine will not be spilt in a Ministers drinking it? Or who taught yee that the Church serves for the Elements, and not they rather for the Church? Cares Christ for dropps of wine more than the soules of his people? Is it more with him that wine spill, or the soule perish? Againe, where learne ye to expound the words of Christ (Eate ye, drinke ye all) exclusively? Doth hee not say, I am with you to the worlds end? Doe the Apostles live for ever? Saith he, Doe this as oft as yee doe it, till I come? Tell me I pray, by the same reason, why may any save the Minister take the bread? Is there any proviso for them? No, no, hee spake here as elsewhere, in the persons of Ministers to all beleevers, as in *Iohn.* 17. he expresseth, *I pray not for these onely, but for all that beleeve.* *Vse.*

Secondly, this point teaches the Minister of Christ to looke to him-

himselfe that he usurpe not Christs roome in this act, nor come to divide that Lord Iesus Sacramentall, whom he cares not to divide and reach out in doctrine to the people. If Christ had so done, what had his giving of the Elements beene but a dumbe Pageant: whereas if it were the care of Gods stewards to consider, that looke what they doe at the Sacrament, they doe onely in relation to their Ministry: how wise, studious, and faithfull would they be in that other cutting of the word, and giving it duly to the people, by speciall observing, applying and dealing out to each hearer his portion? How would they studie the people in themselves? Learne to put a difference betweene the portion of novices and strong ones, of ignorant and skilfull, of happy and cheerefull spirits, of the fallen or standing? framing the uniforme truth of God to the text in hand, and the text and use of it, to the occasion of their people? That so Gods Spirit might not seeme streightned; and for ease, carelesnes and forme, seeme to eate up all power and spirit in men, causing people to misapply truthes, so deluding themselves.

Use 3. Thirdly, what a sweet ground of instruction is this to all, to magnifie Christ Sacramentall, in the wisedome of his stewardship? To ascribe his due honour to him, in seeing and serving the wants and turnes of, not congregations, but particular beleevers? What member is there of a great noble mans house, whose eye is not set upon the steward of the house? from him they have their meate, their Physicke, their cloathes, their lodgings, their wages, each one his portion; therefore of all others, hee is the chiefe object of honour, if faithfull. Oh! couldest thou see the most curious wisedome of thy Lord Iesus thy steward, in the dispensing of Sacramentall graces, neither superfluously, nor niggardly; neither the apparrel of the growne to the yong, nor Physicke in stead of foode, nor strong meate in stead of milke, nor any of these out of season, when the soule is past them and starven: but these fully, justly, wisely, tenderly, and all in season: yea to all, so that the number of his people wearies not his dispensation. Oh! how would it ravish thee! Its the ignorance of the stewards excellency, which makes him so little set by. Men make use of him for every thing, and honour him for nothing, and indeede rather cozen themselves of him, than of his due. None of his graces serves only for a dumbe shew, but for use: Consider what a steward thou hast, who cuts out himselfe for thee; being made of the Father to this end. Its

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he who is the dispenser of the manifold graces of God; yea so doth he parcell them out to thee, that hee was pleased himselfe to partake them: He would be baptized himselfe, would eate and drink the Supper himselfe, that he might sanctifie his Minister to distribute, and his people to receive this nourishment; that he might by his owne holy dividing, eating and drinking, cover all the defects of his Church in both, and encourage them to come unto him, even in their weakest preparations. Alas! not himselfe was the better for these, but in all his Churches welfare, he is refreshed as in his owne, and when he can make us accepted in himselfe, and well-pleasing, he hath his desire.

Fourthly, this should informe us of the excellency of the Sacrament, and how it adds a blessing to the promise. For the promise makes the proposition of a Christians comfort; All that thirst, hunger, beleeve, may come and bee eased, refreshed. But the Sacrament is the Assumption, and addes, But thou art that party: To thee I offer these good things, take thou, eate, drinke thou: thou poore soule fearefull to apply the promise, I speake to thee, its thy portion (although thou wilt not acknowledg it) I know thee to be such an one, I come now to thy doore and lay this refeshing unto thee, take it, its thine: Many poore soules cavill against the promise, and say, If I were named as the party to whom the Lord Iesus belonged, I durst, but alas! how dare I? how many step in before me? Indeed to the Church these things belong in generall, but in so great a number of men, how easily is such a poore wretch as I trod downe? No, no, the Sacrament is the hand of Christ thy steward, seeing thee, singling out thee, looking downe for such as are broken, empty, base, and fatherlesse, that he may bee strong with all such! and now in speciall to thee he saith, Thou art this thirsty beleeving soule, apply the promise to thy selfe, *Iohn*, *Thomas*, such a man or woman: for in a manner the Sacrament supplies the defect of the word, both in personall and peculiar application. It tells thee thy name is written in heaven: it gives thee a ticket in speciall from God, to secure thee to be his: and as it offers whole Christ to the Communion of Saints, so it severs out thee and tells thee that thou art not forgotten amongst the rest, but to thee the Lord Iesus broken belongs. Thou seest not the parcell of bread & wine, more personally offered to thy hand, than Christ to thy soule. So that as by vertue of generall Christ thou denyest thy selfe, and prayest, *Our Father, give us this day our daily bread, forgive us,*

Vse. 4.

leade

leade not us into tentations: that is compst thy selfe to serve onely for the use of the body: so by vertue of Christ cut out and divided to thee, thou sayst, I beleeve in God: I beleeve in Christ: I beleeve in the holy Ghost: I beleeve my selfe to be the Lords, and fasten so upon Christ, not as every beleevers, but mine owne in speciall, to pardon, to save me, as if I were the onely person. And not onely thus, but after this Assumption, comes in a Conclusion, Therefore Christs benefits are thine, all his graces, his enablements for doing, for suffering, supply of thy ignorance, reliefe of thy forgetfulnesse, wanderings, earthlinesse, &c. I say Christ is peculiarly thine with all his nourishment of eternall life. Learne to make this use of the Sacrament.

Vse 5. Fiftly, it is instruction to the people to ground their hearts duly in the esteeme of the Minister of God. Hee is in this dispensation of Christ both in word and Sacrament, the true arbiter or middle man to convey from God to them the Lord Iesus in all his good things: and the returner backe againe from them to the Lord, the Calves of their lips, their renewed thankes, affections, covenant and obedience: Surely they should behold him as an object of singular love and esteeme for his workes sake. How oft should they muse with themselves? Oh singular favour, that the Lord should treate with us by entercourse of his Minister, allow him in his stead to divide Christ to us in Word and Sacrament, to reach us out our peculiar portions as our steward wisely and tenderly: to speake to my heart aptly, pertinently, and then to apply it by the Sacrament? More specially, to separate the precious from the vile, to bring a personall promise home to thee, a peculiar supply of thy wants! Oh! how should the feete of such be beautifull? The truth is, I grant, the unfaithfulnesse of some, is the cause, which holds them from due honour: when people see nothing in them tending to this mediation, no tendernesse to their soules, no love, but seeking their owne ends, polluting the Ordinances both by admitting the worst, dismaying the best, discouraging the weake, and defiling themselves: Oh! how should this procure them honour? But doubtlesse if as Shepheards they would take the weake sheepe on their shoulders, and be all in all for Christ, dividing him in Word and Supper aright, what esteeme would follow them, and the vilest not dare to open mouth against them?

Vse 6. Reproofe in three respects. Sixtly, this is reproofe of the people in divers respects, first their cavilling, secondly, their unprofitablnesse; thirdly their distrust

of

of Christ Sacramentall. For the first, how doe men grudge against Christ, and the portion of others? Carve for themselves? Oh! if such or such were present here were for them; for they are thus and thus, techy, worldly! As *Peter*, *John* 22. asked Christ, *What shall this man doe?* But what hast thou to doe with the portion of another? Looke thou to thine owne; Doe not cavill I say, Oh, such can carry away such and such gifts as I cannot attaine! Why? hath not the Lord for thee as well as them? But thou seekest another mans supply, not thy owne. As *Absalon* sought to governe, when he should have beene subject: so, thou commest for the gifts of such and such, but no supply of thine owne wants. What should the hand doe with the gift of the head? or the foote of the hand? Keepe within thy bounds, covet the speciall portion of thy soule: come to Christ divided to thee, if that will not satisfie thee, thou art no member. Perhaps if thou hadst another portion it would pride thee! Cast away envy, and get faith, and Christ hath for thee as well as him. 1.

Secondly, it taxeth the unfruitfull receiving of many, who come for supply of their wants: but they are still to seeke from Sacrament, to Sacrament, and still are as full of their wants as ever. They fasten not upon Christ their divided portion, but rest in their complaints, laying out no money for bread. They come and goe daily as naked as ever, as if Christ were cut out and given there to have their custome daily, and heare of their wants and needs, but to be a supply of none. Much like those who wanting any implement in their house, let all neighbours know their wants, and seeke to borrow but want credit, and want still. Oh! its fearefull thus to profane Christ offered as a supply of every soules wants. If thine be still unsupplied, what fruit hast thou reaped by receiving, or how can thy heart rest satisfied any more than he who dreames of treasures, and when he awaketh is empty? 2.

Thirdly, the distrust of many is to be rebuked sharpely, who are not convicted of this use of the Sacrament, but remaine incredulous, comming to it as a strange thing, knowing no such thing, as that Christ divided into portions is there? Oh! the ignorance and infidelity of most receivers is great in this! Nothing is so formall, fulsome a thing with them as the Sacrament, which yet is the realleft blessing under the Sunne, even the Lord Iesus in his peculiar distribution and supply of al his peoples wants, Oh if thou knewst the gift of God, how should these scales fall from thine eyes, and 3.

how shouldest thou behold the Supper of Christ? As *Iehojakin* lifted up from prison to the daily portion of the King of Babels meate, so should the heresay of a Sacrament be to thee. Thou wouldst abhorre thy selfe for thy blinde, base, and fulsome receivings, more than for thy swearing and drunkennesse. To these I should adde the last use of exhortation to the Lords people, to get selfe-deniall, and the sence of their owne wants: and therewith to bring speciall faith to take out this portion to themselves. But I reserve both these to their severall roomes, if God will, hereafter. So much therefore be spoken of this first generall, *viz.* the acts of the Minister in the Supper. Now followeth the two of the people, in receiving.

The two acts of people.

The Acts of the people in receiving are two, all sutable to the ministeriall charge which the Lord Iesus himselfe at first, and the Minister in his Name continually doth lay upon them, the which are, First, taking or receiving. Secondly, eating, enjoying and possessing the comfort of these good things. Concerning the which, although in coherence to the former, it were not amisse here to treate of them: yet, considering they cannot be well understood, till the next generall have bin handled, to wit the grace of Christ offered in the Supper, (how should an act be understood till the object about which it is occupied, be conceived?) First therefore of that in the next Chapter, and then of these two after by way of use of the doctrine, (if God will) shall more seasonably be spoken in the eighth Chapter following.

Chap. VII.

Of the second part of the description, viz. The grace of the Supper.

WE come now to the second generall in the description of the Supper, to wit the grace of Christ offered therein to the beleever: and that is whole Christs body and blood for spirituall nourishment of life once received. The distinct understanding of which point in the branches, will proove one of the maine points in this description, and give us light in the doctrine of the Supper. Here then let foure questions be opened.

4. Questions.

First, how the grace of the Supper is conveighed into the Sacra-

ment?

ment? Secondly, how comes it to passe that Christ Iesus is our spirituall support in grace, as well as our being and regeneration? Thirdly, how comes Christ to be propounded to us as our Sacramentall Support, or foode? Fourthly wherein consists it? For the first question, I must answere it by some steps or degrees. Obserue then, that first, its the good pleasure of God the Father to select out unto himselfe such a number of people (from the common masse) whom he will bestow himselfe upon, and his Image in grace and glory: whom he will make his beloved, be knowne in, and set his marke upon, both by pardoning them, and sanctifying them, to be his owne peculiar. Secondly, since he will have such a number to be his, looke what life of his he hath once given them; and what estate of grace he hath called them unto, the same grace he must sustaine, and continue in them and keepe them therein, from sinking, or losing that which he hath vouchsafed them: which cannot be except he doe spiritually nourish them, as he first spiritually bred them.

First Question. How is Christ the soules nourishment.

Answere 1.

2.

Thirdly, looke by what meanes he first thought meete in his diuine wisedome to communicate his life unto them: by the same he must convey the maintaining power thereof in them; for as much as by the same things whereof we consist, we are also nourished. If then the Lord Iesus were the Mediator of life at the first to them, affording himself to be seed, and begetting unto them; then the same Lord Iesus must become also foode of this life, to cherish it, to repaire it, to supply the wants of it, to redresse the decayes of it, and to uphold the frame of it in them. If God thought it good not to betrust them with this second life of grace, as he did *Adam* with that first of creation: and therefore hath put over the custody of that life and the supply of nourishment tending thereunto, into the hands of the Lord Iesus, that so it might never faile nor wanze away any more: Then surely it behooves that the Lord Iesus be as well the keeper of this life, and the nourishment thereof, as hee was at the first the breeder thereof. Fourthly, the Father to this end must really convey into the person of Christ all such power and vertue, as may enable him to be the life and nourishment of his members: and therefore he must fill him with himselfe bodily, and make him the treasury of all graces, wisedome, righteousnesse, sanctification and redemption: all good things necessary for the making of such as are not his to become his: and such as are his, more his, or his in a more full and assured maner, to prosper, grow,

3.

4.

1 Cor. 1. 30.

5. and thrive in him unto perfection. Fiftly, hee must also qualifie the Lord Iesus with the gift of conveying this holy nature of his, and this blessed nourishment of his unto his people: and this he doth not onely by the union of flesh with God, but especially by the death and satisfaction of Christ, by which as by a wide dore, he opened the treasure of life & nourishment which was in him, and merited that the life of grace in forgiveneſſe and holineſſe might be theirs, and that himselfe in his flesh and blood, broken and powred out, might be a most effectuall seede of life, and foode of life, to support them.

6. Sixtly, to this end, he hath the authority to send forth the Word of reconciliation, and of nourishment unto his people, and as by the power of vocation, to call them from death to life, that all who heare the voyce of God might live; so also to create in their soules by that word of his, the gift of faith, to pull them to himselfe, to unite them to himselfe, and to convey his owne spirituall life by this union of fa'h unto them: causing his blessed Spirit to concurre so with the word, as to settle it upon them: and having so done, to give them this priviledge, that they shall as truely be maintained at his cost, be kept in his name, be upheld in grace, prosper in it, be defended against all enemies within or without, which might impeach this their welfare, growth, fruitfulneſſe and perseverance, as ever he bred life in them at the first.

Esay 57.17.

John 17.11.

7. Seventhly, and lastly, they receive by this priviledge, as true right to claime, plead for, and expect the Lord Iesus to be their nourishment, as the poore dumbe creature by the instinct of nature being brought forth, runnes to the Damme for milke. Or as the Infant comming forth of that wombe which gave it life, cries for the breast of the same mother, and pleades to be nourished by her. By these steps it may be conceived in generall, how the Lord Iesus is made of the Father, the true foode of his members.

The third question, viz. How Christ is so in the Supper?

But as yet here is nothing of Christ our Sacramentall nourishment: Vnderstand therefore the Sacrament to stand in relation to the Word of promise, wherein Christ is made the poore soules owne, to feede her. As I noted in Baptisme, so here againe observe Christ in the promise, and Christ in the Supper differ not, save in the manner and degree of exhibiting him our nourishment: Looke then what the Spirit of the promise workes for the soule, that it much more worketh by the Sacrament. Take some instances. First, it presents the soule of every one truely bred, with those choise promises

First, presents the promises.

promises of Christ her nourishment, searching them out of each corner. Tells her, *Esa.* 25. That the Lord makes her a feast upon the mountaines, of fat things, of wines refined and pure; and the dishes of the feast are, Christ in his graces, plucking away the veile of darkenesse, removing death and feare, bringing joy and peace, *Esay* 55. 2. he offers him in all kinds of things usefull and nourishing, wine, hony, oyle: bids her eate good things and delight her selfe in fatnesse. In *Pro.* 9. he invites her to his feast and provision of all choise daintie, not for necessity only, but for fulnesse, for delicacie, for varietie and delight, for safety, for durableneſſe. In *Psal.* 23. he leades her as a shepheard into his pastures, streames, folds; guards her against dangers and death, annoints her head with balme, and fills full her cup. In the *Canticles*, he makes himselfe her husband to marry himselfe to her, and bestow all at once upon her: his garments smell of mirrhe, Cinamon, and Cassia. In *Psal.* 84. he denies her nothing that is good for her, either for light or defence: in those Parables hee makes her a feast, brings out the Calfe. In *Iohn 6.* tells her, his flesh is not onely life, but meate indeede, and his bloud drinke indeede: and plainely saith, They that live in him shall abide in him, and out of their belly shall spring up waters of life: they that eate him shall not die, but live for ever. In *Revel.* 3. he offers himselfe to her in all respects; Attire for nakednesse, gold for poverty, eye-salve for blindnesse, himselfe a supply of all necessities.

Esay 25.7. Esay 55.2. Prov.7.1. Psal.23.3. Cant.4.13. Psal.84.11. Luke 15.23. Iohn 6.55. Revel.3.18.

How much more then doth he leade her to this great Sacramentall promise mentioned in the Text, *This is my body given for you*: *this is the Cup of the new Testament in my bloud?* Againe, the Spirit of the promise, brings the Lord Iesus and all his fulnesse of nourishment into that promise: the spirit of nature doth not so prepare the nourishment of the infant, and seale it in the breast, for more easie fastning, than the Spirit doth settle all the fulnesse of Christ in a promise, so that it offers it selfe to the hungry soule. Besides it puts the faithfulnesse of the promiser into the promise, all the tendernesse and compassion of Christ to the wants of the Church, and the truth of his meaning, not to faile her in any good thing hee can helpe her with. Furthermore, it strips her of all her strength: tells her, that although she be borne of God, yet except he cleave to her as a feeder, as a father, a nurse, a supply, she cannot subsist: she will goe to worke elsse with her owne tooles and compasse her selfe with her owne sparkles, and deceive her selfe with

2. Brings the fulnesse of Christ into the promise.

3. Puts the truth of the promiser into it.

3. Strips the soule of her selfe.

Esa.50.ult.

her owne trash: she cannot doe any duty, get out of any temptation, beare any trouble of her selfe, without Christ she can doe nothing. Moreover, he sheweth her, all her sufficiencie is from Christ: The worke and life of grace requires his daily, hourely acting power in her, to set it on work, or else all she hath in her is in vaine; the principle of life she hath, will not worke, will not helpe, except it be jogged by the Spirit that gave it, (as the hand that stirres the saw) to quicken the operations of life: no meanes, no diet can nourish without this. And so I might be endlesse: For this spirit doth, by a promise offer the Lord Iesus to the soule as one that knowes all her wants, takes measure of her defects, as one should doe of a body for apparrell, to make it fit and sutable: So doth Christ provide all nourishment, apt nourishment, for every part, against each corruption, temptation, affliction, for every duty, for marriage, for liberty, for company, for Sabbaths, hearing and ordinances: yea (to draw to an end) the spirit by the promise, doth stirre up, first, sight of Christ her nourishment; secondly, affections after him; thirdly, an hand to reach him, take him, put him on, apply him: faith to digest, and draw from him whatsoever he offers her, freely, cheerefully, confidently, sensibly; faith carries her into the streame of his welfare, the floods (as *Iob* speakes) of his butter and hony: and venturing upon his word, takes him as hee offers himselfe, and not by a base and trecherous heart, putting him off with his store and plenty, as if it were too good for her to receive.

4 Leanes her to the sufficiency of Christ

5 Takes measure of all her wants in speciall.

6 Workes application of the promise.

Conclusion. Now then to end this point, if the Spirit can thus work the heart to imbrace Christ by a promise, how much more by the Sacrament of the Supper? in which I may truely say the Lord Iesus is brought forth in his likenesse, eminently, even in the instruments and immediate manner of nourishing, all Christ, whole in respect of his obedience and death, pardon and holinesse, as a Diamond not to be broken, and yet broken also upon the Crosse, divided into portions, as the meete morsells of each poore receiver that needs his flesh and bloud: True bread to be her staffe of life, and wine to be the cherisher of her Spirits. Oh! the bringing forth of these flagons, in so sensible a manner, to affect all her soule, and to overthrow infidelity, must needs be a more effectuall instrument of the Spirit to perswade her, that Christ is all in all unto her, for her support in grace and holinesse, than either the word alone, or any other ordinance, the Lord having in speciall set the Supper apart, neither to be a breeder at all of grace, as the word preached

is,

is, nor to be a nouriſher in any ordinary manner, as other publique or private meanes, in each of which Chriſt conveyes himſelfe and his communion to the ſoule: but an ordinance onely tending to nouriſh, ſerving for the nonce, and to no other purpoſe, and therefore having no other ſcope, muſt needs be moſt effectuall for the end it ſerves for. Each thing is moſt prevalent in her owne predominancy and Element. If then the ſpirit ſo can worke by the promiſe alone, how much more by the Sacrament which repreſents that which it offers under the ſhadow of the ſignes? and tells the ſoule, Behold the print of the nailes, behold my ſide, behold my ſelfe here is my body, here is my bloud given for thee, ſhed for thee: Be not unfaithfull, but faithfull. Sooner ſhall bread and wine ceaſe to nouriſh thy body, than my fleſh and bloud to nouriſh thy ſoule to eternall life: The concluſion is, the Spirit doth more eminently convince the ſoule by the Supper, of her nouriſhment by Chriſt, than it can by the Word alone, for as much as the Sacrament with the Word is above the Word. Joh. 20. 27. Verſe 28.

The fourth and laſt queſtion remaines, wherein Sacramentall nouriſhment conſiſts? The meaning of which queſtion is double; The firſt concernes the parts of it: The ſecond, the degrees of it, The firſt lookes at the object, how many wayes Chriſt is the nouriſhment of his. The ſecond rather lookes at the influence it ſelfe, of what kinde or meaſure it is. Touching the firſt, As I ſaid before of Baptiſme, that it affords to the ſoule, Chriſt to be her ſeede in all reſpects of true being and regeneration: ſo now I ſay, the Supper offers him to the ſoule in each of thoſe particulars for welbeing. I have oft thought of two Texts which will expreſſe the difference. That of *Paul, Ephe.* 1. 3. *Bleſſed be God who hath bleſſed us with all ſpirituall bleſſings in heavenly things by Chriſt*: doth note unto us the grace of Baptiſme, as all the Chapter following proves in which the diſtinct eſſence of thoſe bleſſings conſiſts: There is another in 2 *Pet.* 1. 3. *His divine power miniſtring to us all things for life and godlineſſe*: he meanes not the being of thoſe things, but daily ſupply and increaſe, influence from the Spirit of Chriſt, to uphold the ſoule in them, which hath them: and this denotes the grace of the Supper. Now if we marke, we ſhall ſee the Scriptures ſpeake of this nouriſhing grace of Chriſt ſundry wayes: *Pſal.* 84. *He ſhall deny them no good thing. Delight in the Lord, and he ſhall give thee thy hearts deſire.* Do but thinke what it is which of all other thou wouldſt have, finde out thy want, and the Lord ſhall be thy ſupply; noting that how infinite ſo ever the needs and de- 4. Queſt. Wherein Sacramentall Chriſt for our nouriſhment ſtands? Anſwer two-fold. The firſt. The object. expreſſed many wayes. Eph. 1. 3. 2 Pet. 1. 3. Pſal. 84. 11. Pſal. 37. 4.

cayes of the soule are, God hath supply enough in Christ for them. This is most generall. Sometime the holy Ghost shortly knits up particulars, as in the same *Psalme*, *The Lord shall afford light and defence to his*: By light including all such good things as wee call positive graces, as pardon, peace, ability to duties, &c. By defence, all privative grace, as prevention of evill, strength against enemies, assaults of Sathan, world, flesh, streights and crosses.

1 Cor. 1. 30. Sometimes he is more large, saying that Christ is made to us, wisedome to make us more and more understanding in the truths of God, and direction to live accordingly: righteousnesse, to know our selves justified by better and surer evidence: Sanctification, to grow holier, and more mortified daily, abler to walke with God in the course of our conversation: Redemption, to uphold us in all our troubles, with more humblenesse, patience, faith and experience, and to helpe us against all enemies, till we be fully delivered from all.

Especially by applying it to the graces of Baptisme.

But as I take it, the most convenient way to expresse the extent of this grace, will be to apply the Supper to all and each branch of the grace of Baptisme. Briefely then marke: Doth Baptisme give us an estate in Iustification, Adoption, Reconciliation, Redemption? Then the Supper confirmes and nourishes them! Hereby the way a doubt may be soone made, (and is as soone answered) that is, That the graces of a Christians condition encrease not, a man cannot be said to increase in Iustification, Adoption, &c. Answer, Graces indeede of imputation doe not admit increase, but yet are not excluded from being the object of the Sacrament, and that in two respects. First, themselves, for though their essence encrease not, yet the soule may and must increase in the knowledge and assurance of them. Secondly, the fruits of them, as the peace, the cheerefulnesse and joy, the contentation, the confidence, the libertie, the welfare of the heart may either be greater or smaller, and therefore they concerne the grace of the Supper.

1. *Objection.*

Answere.

2. Againe, doth Baptisme seale up inherent sanctification to be the soules owne? Then doth the Supper nourish the soule in that. First in the mortifying and quickning power of it; for the Lord Iesus broken and powred out, affordeth the soule daily strength to breake the chaines, the power of ruling and defiling lusts; ignorance, errour, security, infidelity, profanenesse, selfe-love, unrighteousnesse, intemperance. Also it brings in the power of the resurrection to rectifie, and informe the whole man, to better him in the grace of rege-

regeneration, ſinceritie, integritie, conſtancy, courage, &c. Yea more, it betters the Spirit and frame of the inner man, with fuller bent of reſolution, and ſtreame of heart and affections, to be for God, and to goe in the ſtreame of obedience to him. Secondly, it quickens and nouriſheth the ſoule in the ſpeciall graces of ſanctification, wiſedome, watchfulneſſe, humility, love, feare, faith, patience, mercy, and all holy affections, and gifts ſerving to holineſſe.

Againe, doth Baptiſme conferre the grace of a well ordered converſation? Then doth the Supper nouriſh that grace: take ſome inſtances. One ſpeciall grace of inward converſation, is the life of faith in all eſtates, in all duties, meanes, and graces. The Supper then ſtrengthens this life of faith, in all theſe, enabling the ſoule to be more ſober in proſperity, more humble under the Croſſe, more fruitfull in well doing, more diligent and conſcionable in all ordinances, more effectuall and plentifull in graces. Another inſtance may be of outward converſation, ſtanding in marriage, liberties, calling company, ſolitarineſſe, the tongue, the government of the family. The Supper then ſerves to better all theſe, to correct the errors, wants, infirmities of theſe, and to eaſe the complaint of the ſoule for her unaptneſſe to theſe; her ſloth, awckneſſe, wearineſſe, earthlineſſe hollowneſſe, barrenneſſe, unprofitableneſſe, unskilfulneſſe to ſerve God aright in all theſe. 3.

Againe, doth Baptiſme ſettle the conformity of the Lord Ieſus his ſufferings upon us? Then doth the Supper confirme the ſoule therein, to thinke afflictions daily more welcome, to count them no ſtrange thing, to wait for them, to be humbled, and broken, and powred out by them, made by them, more ſober, ſelfe-denying, more patient to beare, and more wiſe to profit by purging out the cauſes; more growing in graces, living by faith in ſtreights, for an holy uſe, and good iſſue of them. And in a word, the Sacrament is Chriſt our Influence and Nouriſhment in all reſpects, wherein the ſoule is capable of any want or complaint; ſerving to this purpoſe, that he may be quickned up in our affections, and in ſteed of a decaying, uncheerefull courſe (which Satan and corruption beſet us with) wee may walke in and out with God, with peace and comfort, and it may goe well with us in all that we put our hands unto, both without and within, in life and death. It is a ſtrengthner of us to duty, a ſupply of needs, protection againſt evils, proviſion of good things It is enough that the Supper is as 4. Deut 5.29.

large

large as any wants can be: No man knoweth where another mans shoe pincheth but his owne, but whereſoever the pinch is, Christ in the Supper is eaſe. All the difficultie is in the wiſe application, there is none in the point. This for the extent or object of Christ our nouriſhment.

Queſt. 2. The degrees. Which are foure.

The ſecond Queſtion will yet come cloſer to the point; *viz.* What this influence of Christ is, in what kinde or degrees it conſiſts. The anſwer is; That it ſtands in foure ſeverall parts and tends to as many ends. Proſperity of ſoule being the adequate end of the Supper; looke wherein true proſperity conſiſts, therein ſtands this influence: So that by this latter, the former will diſcover it ſelfe. Christ our nouriſhment by Christ our influence, which is the efficacie of it in the ſoule. The ſeveralls are, health, growth, ſtableneſſe, and fruitfulneſſe in grace. The Lord Ieſus Sacramentall being all theſe in all ſuch as are truly begotten of him, in one meaſure or other.

1 Health of ſoule. 3 Iohn 2. Prov. 3. 8. What it is viz. Suſtaining the ſoule in her welfare

Touching the firſt, health of the ſoule is one ſtep of ſpirituall proſperity. Saint *Iohn Epiſt.* 3. 2. prayes for *Gajus* (an holy, yet ſickly man) that he might be well, or in health, as his ſoule, proſpered; intimating that one (and the firſt) ſtep of proſpering, is healthineſſe. *Salomon* ſpeaking of the feare of God, ſaith, *It ſhall be health to the navill, and marrow to the bones*: noting that the ſoule which truly proſpers by Christ, is healthy, even as a body is. Note then, even as when we ſee corne, hops, or the like, hold their vigour and colour, we ſay they will thrive: and as the body when it holds it owne, and keepes good colour and countenance, the bones running full of marrow, and the bloud and ſpirits running well and aright in the veines and veſſels, then its called hayle and ſound; ſo it is with the ſoule of a Chriſtian. His nouriſhment is then well aſeene on him, when he holds that which he hath received once from Christ, when he beares his yeares well, when the conſtitution and frame of his ſpirit abides ſound, humble, beleeving, upright, thankefull, wiſe, wary, holy, righteous. Wee call health, the due conſiſtance of the conſtitution, and humors, without either exceſſe or defect: when the body keepes temper and vigour without any clogge or oppreſſion of ill humors or ſurfeit, befalling her. So is it here: when the ſoule is preſerved from the annoiance and diſtemper of the wonted bad qualities, pride, eaſe, infidelitie, unthankfulneſſe, envie, world, ſelfe-love, unſavorineſſe: when kept from looſeneſſe and ſecuritie, and hanging her grace upon the hedge, and

running

running out of course, to all occasions, companies, baits, profits, pleasures, vanities: whereby the life of grace should be choked and oppressed: then she beares marke of some health and prospering; then she seemes to hold her owne in the life of faith, and the order of good conversation.

Now to this first end, the Lord Iesus our nourishment serves, especially in the Sacrament; and to this end all true Receivers frequent it, *viz.* That they may fare well, and prosper in soule. The Lord Iesus is able to doe this and more for them: *David* hath a sweet speech, *The Lord is my portion, thou shalt maintaine my lot and my chance*: Christ is able to uphold his owne worke, and the portion which he hath in his: As *Iohn* 17. he prayed for it, *Father keepe them in thy Name*: so he can doe it, *and of his fulnesse, they receive grace for grace. His flesh is meate indeede, and his bloud drinke indeede*: its aseene upon their faces, and runnes in their veines, it puts sappe and vigor of joy, peace, and hope into them; and will not suffer them to looke worse and worse: as its said, *Dan.* 1. That the pulse they eate by the blessing of God made them looke as well and fresh at seven dayes end, as if they had eaten the Kings fare. How much more then shall the Kings diet doe it? Gods servants neede not forsake his house and fare, for the diet of the world, joviall, bold, wanton libertines, and timeservers; the Lord hath better fare than so for them: He counts it a dishonour to his Housekeeping, to see any of his to looke meager, or evill-favoured. And therefore looke what grace he hath put into them, he upholds it it them by his diet, by his flesh, by his bloud; So that they have the true Spirit of nourishment in them, they doe not coole in their love, through the abundance of iniquitie: they are not pulled from their stedfastnesse, by the error of the wicked; they doe not decline in their zeale, love, affections, judgement, savor, by the malice of Satan, the corruption of their owne spirits, the examples of formall and temporizing ones; they leave them to themselves, and looke to what they once receive, and to him they have once betrusted themselves with; and from his nourishment they finde themselves to be enabled to keepe the good things they have swet for as 2 *Ioh.* 8. which in so bad and degenerate a world as this, is no small portion.

Christ our nourishment can doe it Sacramentally. *Psal.* 119. 57. Iohn. 17. 11. Iohn 1 17. Iohn 6. 55. Dan. 1. 15. 2 Iohn 8.

The 2 degree of Christs Sacramentall influence, is growth. And this still argues more prosperitie of soule, and that their nourishment doth them good. Wee see it in the creatures, and bodies of men; health will cause growth, by the constant use of nourish-

The second degree. Growth in grace.

ment:

ment. And this is, when not only the soule holds even termes with
What it is? the Lord, but outstrips her selfe, and as a tree of righteousnesse
Esay 63.3,4. shouts forth her branches: and as the willowes by the waters doe every yeare grow in length, thicknesse and tallnesse; that they doe not onely not wanze and wither, but get still and grow bigger and
Phil.3.13. bigger. So it is with a true prospering soule: He lookes not behind him what he hath bin, is not weary of health and welfare, waxeth not resty, lazie, careless, and standing at a stay, as who say, I have held long enough, and abode the heat of the day. Let hypocrites who stand upon their owne bottome, and keepe a measure of their owne within them, doe so: These are in another stocke; planted
Luke 2.ult. by the hand of the Lord Iesus into himselfe, and therefore looke what the seede is of which they were borne, the like is the pitch they aspire to; they looke still forward to that which is before, aiming at the price of the high calling of God in Christ Iesus. In
Ephes 4. whom, *Ephe.*4.16. the whole body fitly joyned, and compact, according to the effectuall working of Christ in each part, maketh encrease of it selfe; till Verse 13. it grow to a perfect man, and the measure of the stature of the fulnesse of Christ. So that, looke what dimensions are in Christ, what his length, depth, and bredth is, that (in proportion) the soule united to him by his Spirit, doth covet and seeke after by a kind of holy instinct; and never thinkes her selfe to prosper, and to be in good case, till she thrive and grow
Ephes.3.16. in grace: and although she mourne for insensiblenesse in this kind, and that any outward growth is more discerned than this, yet shee rejoyces that she hath some secret motions in her that way; that
Psal.101.3. as she loathes to cleave to such as decline and wax dead, so she abhorres also to stand still, luskishly, lazily, weariſomely in the way and worke of Christ. Therefore sweetly *Peter*, 2 *Epist.* last *Chap.* and the end, joynes these two, to hold our owne, not to be pulled from our stedfastnesse: with growing in grace and in the knowledge of our Lord Iesus.

The Lord Iesus can doe these, & how? 1 By himself. And to the end shee may doe thus, shee beholds him into whom she is ingrafted: from his stocke shee drawes juyce and moysture continually. She doth not onely behold his flesh and humanity, how that grew in stature; or at his example, how he by the assistance of his godhead, grew in grace with God and favour with
Heb.1.9. men, (although these be sweete helps) but she beholds the Mediatorship and unction of the Lord Iesus, how by the unction of his flesh with God, he was sanctified for his Church, and her use; how

all

all his obedience and growth in it, was not for himselfe, but for his beleeving ones; that they might grow up in more meekenesse, humblenesse, brokennesse of heart, mercy, love, patience, holy example, more in quality of graces; that they might be more purged from the uncleannesse, of their owne spirit, and be more pure, and savory; more in the quantity and measure of them, that as a little did some good, and went a little way, so more may doe more, and goe a farre greater: give more light, seeme more beautifull, afford more savor, beare downe an ungracious world more powerfully, and witnesse more sweetly to their owne heart, the truth of regeneration, than ever.

And to helpe themselves herein, they apply themselves to the Ordinances of Christ, not only to the word that they might grow thereby: But to the Sacrament of the Supper especially, being the especiall helpe appointed to this onely end, to bring the Lord Iesus into the soule for her nourishment and growing in grace. So that needes it must be, that this growing in grace, which a poore soule seekes, is one of the most especiall fruits of Christ in the Supper: and Baptisme doth not more truely assure her of Regeneration, than the body of the Lord Iesus, and his blood in the Sacrament, doth assure her of her growth in grace. Such as the seede is, such is the crop: wheate brings forth twenty, thirtie, or sixtie fold, its still of wheate: even so the food of Christ, which is heavenly, and holy, (for the flesh profits nothing, nor the blood, although one had dranke it under the crosse; its the Spirit onely which quickneth) and was given for the breeding and nourishing of the soule in grace, it breeds an heavenly growth, and a spirituall encrease in every true Receiver; especially being assisted with other helpes, inward and outward, the mercies and blessings of God, which as Talents, are put to advantage for Gods glory. By his Sacrament. Math. 13, 8. Iohn 6, 63.

The third is stablenesse in grace. We see that mens bodies in time by continuance of helth and growth, come to a pitch, to a measure of growth. This is a third prospering. It is not with the soule as with the body, which ceaseth to grow, when it is at her pitch, or declines rather when it is growne to her full point. But herein a pitch of bodily growth, resembles spirituall: that as the man grown to his full period, enjoyes (as it were) himselfe and his former yeares which he hath lived: becomes now (of a growing) a grown man, is come now to his best, to his full strength, ability and sufficiencie for service; so is it with a Christian. He growes in Christ to The third degree. Stablenesse in grace. What it is?

Ephes. 4.13. to the measure and fulnesse of him, *Eph.* 4. 13. So that whereas before in his beginnings, and proceedings, he found much ignorance in minde, much error in judgement, much infirmitie in spirit, much to seeke of direction and wisedome in his course: Also much unsetled, wearisome, off and on, up and downe in holy practise, many combats and conflicts with his bubling, rebellious, inconstant, trecherous withdrawing spirit; lo, now its otherwise; now hee is growne to some stay, setling, ripenesse, and experience in Gods matters, *Heb.* 5. more exercised in his spirituall senses to put a difference betweene good and evill, persons and things; not so blind as formerly, but light in the Lord, judicious, observative, sober in affections, staide in minde and resolution, having his heart at better bay and more awe, for teachable subjection to God, more firme in purpose of heart to cleave to God without distraction, 1 *Cor.* 7. 35. not easily carried away by each doctrine and dice-play of men, not mistaking truths, not slighting them, not partially affecting them; but moulded in them, fashioned by them, and keeping his fashion as a man would do of his apparell against each novelty. So also constant, setled, rooted and stable, 1 *Cor.* 15. last (reade it) not ungrounded in the foundation, not to seeke when Satan buffets, but knowing his devices, 2 *Cor.* 2. 11. and also strong to resist, courageous in the use of the Armour, and so persevering in his course.

Heb. 5. ult.

Ephe. 5. 16. 1 Iohn 12. 3. Act. 11. 23. 1 Cor. 7. 35. Ephes. 4. 12.

2 Cor. 2. 11.

Christ Sacramentall doth this. Ephes. 3. 17.

This is that which *Paul*, *Eph.* 3. calls Christ dwelling in the soule by faith; as the Inhabitant who keepes in his owne, is not as a Stranger, or a Sojourner who comes and goes, but a Ledger, one that holds his abode, and delights in his dwelling. Oh! this is a great degree of Christs infusion and influence into the soule, when hee pitches there, settles and dwels there, (for what else is the stablenesse of the soule in grace, save Christs dwelling in it by his grace?) and is no flitter thence. And this third degree of nourishment the Lord workes in all his, who have attained the former two. They come to be as the Scholler riveted into his Rules, or the Tradesman in the mystery of his occupation, not to seeke of it: It is the promise of Christ to all his, that they shall grow up thus in the body; not by any vertue of their owne, but by the Spirit of the Lord Iesus their nourishment: and to this end, especially they cleave to this Sacrament, and improve the promise of it, *This is my Body*; *This is my Blood*, even to settle the soule by the frequent receiving of it, upon the Lord Iesus; for stablenesse, strength, courage, that they may enjoy the Lord Iesus in all the Sacraments they have received, and

retaine

retaine the power of all the Ordinances they have used, all the graces they have growne in, all the duties they have done, afflictions they have endured, examples they have seene, works and government of God which they have marked: I say, that from all these the Lord would bring such an holy experience of heart, resolution of purpose, setling of spirit unto the Lord, his threats, commands, and promises, as not doubting but they are firme and sure, and therefore a rocke and foundation sufficient to rely upon in all windes, stormes, and weathers whatsoever. This I say is that third degree of Christ our nourishment which each communicant lookes for at the Supper. Matth. 7. 24.

The fourth and last, is fruitfulnesse in grace. See 1 *Cor.* 15. *ult.* where the Apostle joynes these two last branches: *Be ye unmoveable and setled, alway abounding in the worke of the Lord.* We see it in plants and men: The plants must be well spread and rooted in the earth before they can grow fruitfull, at least in plenty. A little roote will not nourish large branches and boughes: Sometime the roote is so bare and fleet, that it will scarce furnish the tree with leaves; but a large deepe root hath many strings, and little suckers, which worke for the tree, and feede her with nourishment; so that the roote abiding deepe and fast in the earth, the fruit is plentifull. We know Nature is never more fruitfull in the active principle of generation, than when the strength of the body is well confirmed. So then, this is the last step of spirituall prosperity, when this fourth is added to the three former, to wit, fruitfulnesse in a good course. And it is the perfection of that influence & communion which we here enjoy in the Lord Iesus our nourishment. *That meate indeede, and drinke indeede*, is this abundance and fruitfulnesse; When out of the abundance of the heart, the tongue is fruitfull in uttering, the hands in working, the feete in walking, the members in service, the whole tree in bringing forth fruits of righteousnesse, *Esay* 61. 3. calls such accepted, and beloved of the Lord; as we esteeme exceedingly of bearing trees, especially if yearely and plentifully. It is from the roote of the Lord Iesus, that the soule doth grow thus fruitfull, The indwelling of Christ, is the abundance of influence: the lesse of Christ the soule hath, the lesse sap and fruit; the neare the Communion, the greater the influence. The greater the treasure is from which a man draweth, the richer the supply. We say, Its sweet to take from a great heape. An heape will serve for all uses: a poore unstockt man is easily perceived in his wares, the small

The fourth degree. Fruitfulnesse in grace. 1 Cor. 15. ult. What it is?

store

ſtore and choiſe thereof: he that hath little mony to lay out, is bare in his houſhold, attire, family, dyet; ſcarſe hath for neceſſitie, but nothing for delight and plenty. So is it with a man that is no proſperer in grace, hath only from hand to mouth; he cannot verifie our Saviour his ſpeech, *That out of the abundance of the heart, he bringeth good things abundantly*: but rather he is ſcant in good ſpeech, ſcant in preaching (no more than needs muſt) in hearing, prayer, meditation barren and poore: ſo in the graces of the Spirit; little love, ſmall humility, compaſſion, ſo in duties, ſo in meanes. Alas, the roote is bare, and therefore the tree is unfruitfull.

Chriſt is this roote of fruitfulneſſe. Iohn 1. 1. 3. & 12. 1, 2.

So alſo the deeper the ſoule is rooted in Chriſt; the larger roome he hath in the heart the more ſcope and entertainement he findes, the greater graces he affords. If we compare *Mary* and *Martha's* houſe, with the houſes which now and then Chriſt was bidden too, no doubt but we ſhall finde, that his fruits of preaching, love, converſe, miracles, and good doing, were more full in the former than the latter. Why? There was no ſtop, he might be ſure to bee welcome at all times: therefore he ſhewed himſelfe more there, than elſewhere. Chriſt then the more he is rooted in the ſoule, the fuller he is of influence, and ſo growes more fruitfull. For, what is fruitfulneſſe? Surely when a Chriſtian being aſhamed to conſider what a barren heart he hath had under full meanes; and how little and narrow the good is which he hath done for God, to himſelfe and others; and beholding the cauſe thereof, his want of true ſtock of knowledge and faith: mourneth for this his miſery, and ſeeking for an heart fuller of Chriſt and his nouriſhment, doth from his treaſure extend himſelfe plentifully to the exerciſe of ſuch graces, meanes and duties, as may be uſefull to himſelfe, and in the communion of Saints. If a poore ſhopkeeper almoſt banquerupt, be ſet up, and holpen up againe with new ſtocke, what will he doe? Ply the matter, runne to *London*, furniſh himſelfe with the beſt of wares, and choiſe of them, bring them home, fill his ſhop in every corner; and ſatisfie the turne of every buyer. Oh! what a change is there?

So it is with a Chriſtian recovering out of a fruitleſſe courſe by the Lord Ieſus his raiſing and ſetting him up againe, ſtores himſelfe with plentie of graces, ſets them on worke, fills each part of his life with dutie; yea, ſets himſelfe againſt his former unprofitableneſſe: Adding to his knowledge, faith; to his faith, love, meekeneſſe, patience, experience, hope; that ſo he may

not

not bee unfruitfull in the Lord Iesus. If hee have risen up well apaid in his moruing awaking, he rests not there (as before) but fetches from his trieasure a cheerefull heart to his calling: from thence proceedes to family duties & governement, from thence to doe good, and to take good in company, thence to bee well occupied alone, thence ready to visite the sicke, to admonish to comfort, to advise others, and when all is done, to nourish in himselfe the life of faith one while, humblenesse another while, forbearance, longsuffering in provocations; thankes for blessings, patience if crossed: sometime in one, sometimes in another duty; yet neither hurt by one from another, not glutted by succession of service, but fruitfull and unwearied in all, with one eye to his ground, another to his end. Even as a man of an active spirit, if well apaid in diet, and refreshed in body, stickes not from morning to night to be doing, loathes to bee idle, and thinkes himselfe to have lost that day wherein he hath not beene full of employment. Now so is it here; the Lord Iesus his nourishment, so enables the soules of his, that they seeke occasions to expresse goodnesse, as eagerly as a barren heart shunnes them: that which strikes the one dumbe, and as dead as a stone, yea is as bane to him, that quickens and joyes the other, because the fulnes of grace makes the worke most sweet and welcome. Now wherein is the Lord Iesus so full a nourishment as in his Supper, in which he brings forth al his store and Magazine to fill the soule that is emptie with good things, and so to send it away from his Table, furnished (as the Apostle saith) as a vessell of honour, and prepared for every good worke, so that none comes a misse? Thus I have given to the Reader an answere to this question, what the Lord Iesus our nourishment is, both in his parts and degrees, one of the maine things which I would wish him to marke in the whole Treatise, for the true conceiving of the vertue of the Supper.

2 Pet. 1. 5, 6.

1 Cor. 15. ult.

2 Tim. 2. 21.

Now I come to the use, which is as weighty. And first this Doctrine is one of the fearefullest terrours that can fall upon the profane sort of men, that live within the bosome of the Church visible: All Atheists, Neuters, meere Civillians, Ignorant, profane, Libertines & Hypocrites. Is the Lord Iesus the Sacramental nourishment and influence of his Church? Oh wofull then your condition! who cut off your selves from all communion and fellowship with him; I say not in some, but in all grace of his, or part in his Ordinances. Alas! the day is to come that ever ye saw neede of him, to

Vse 1.

subsist in him at all. Your bondage, enmitie, and hell, seeme libertie, amity, heaven to you. The devill hath bored your eares for vassals to himselfe, as notorious wretches, who are willingly slaves when ye may be free. Who then wonders if the Supper of Christ, and that offer of welfare which he makes therein to his, be as a fulsome thing unto you? Alas! as long as your drinke, lusts, play, company, sleepe and belly-cheere, be granted you; who wonders if
Math. 7. 6. ye despise (with *Esau*) this birth-right? If with swine yee tread these Pearles, and this Manna in the dirt? Alas! it availes not you to have such a priviledge as Christ to feede your soules, if the whilst
Heb. 12. 16. ye want your carnall appetite satisfied. If this foode were but as a messe of Pottage, as the wearing of your lockes, yee would have had him ere now. But oh! saplesse, barren, and unsavory wretches; to whom these dainties are as a dry chip. Who come and goe to the Sacraments, as to dumbe Pageants; more fit for a masse of trickes, & apish ceremonies, than the solemne feast of Christ Sacramentall.

Woe be unto you, oh ye Dogges and Swine! your mortall sinnes and fearefull, your swearing, your lying, cosenage, drunkennesse: But your chiefe misery is, that you are carnall wretches, sold under your lusts, destitute of all union or communion with God: your hearts are not where your bodies are, when you come to Christ &
Eccles. 10. 2. the Supper: But as the fooles heart is on his left hand, so are yours with your lusts, which are your appointed, meate, drinke, and pa-
Acts 8. 21. stime unto you. Therefore you have no fellowship in this busines: your Sacraments are the woefullest markes of wrath which ye can carry about you: Law, fashion, custome, feare, formality, are your grounds of receiving; Christ ye come not for, and your hearts
Verse 23. tell ye, he belongs to no such. Therefore ye are as yet in the gall of
John 3. ult. bitternesse; save onely that lust hath chained up your senses and hearts, that yee feele nothing amisse, and yee doe but abide under this chaine, till the day of wrath, and vengeance; Oh! that ere that woefull houre sweepe you to hell, the Lord would awake you either by his Word or Workes: to see in what a woefull condition ye stand! Seeing the Church doth not excommunicate you, or that you would cut off your selves as Alians from this Communion! Oh that your flesh might bee destroyed, and your jollitie subdued,
1 Cor. 5. 5. that (if possible) your soules might escape in the day of the Lord.

Vse 2. Secondly, let this be reproofe to such as go for religious, and per-
Reproofe. haps may be so (for we cannot tell, but leave it to God and themselves to try) to whom after all this long while of Sacraments, the

doctrine

doctrine and mystery of the Supper is both unknowne and untasted? What juster complaint can we take up among many, than this, that Christ the nourishment of his people is so little knowne! Looke to it; if the Gospel and the pearle hidden in it be yet hidden from you, the God of the world hath so blinded you with the ease and forme of an empty profession, that the glory of Christ should be still eclipsed from you. Beware least there be not in you still a common heart of the world, which causes these spirituall things to be so harsh and so unsavory. 2 Cor. 4. 4.

But to such as desire to bee affected with their ignorance in this kind, I say but this, Examine and trie your selves about this weighty matter, I meane the knowledge and use of Christ in the Supper; and let this make amends for your ordinary egresse and regresse to this Ordinance without searching your selves. I know right well; Sacraments were never so common, so monethly, so ordinary; and here and there Sermons, or some kinde of preparative, are made before them; but who is he almost that knowes what Christ offers to be unto his truly bred ones, the youth of his wombe, in his Supper? To whom are those flouds of Hony & Butter knowne, which are in Christ for the soule that is starven and needs him? Oh if Christ in the promises of nourishment were your delight! your need would make you seeke out, and search after the seale annexed to the promise, that by it, your bare faith, naked and barren soules of the power of Christ to purge and sanctifie you, might be doubly refreshed. Tell me in particular, Did it ever enter into you, that the Lord Iesus serves to feede, as well as to breede all his? To nourish his in those graces of the Spirit, which Baptisme hath begot in thee? Doe you know the way unto him by the Supper, (as to the Church by the path) for making your Justification, Adoption, Reconciliation, more evident to your soules? doe you lot upon it, that there (if any where) even at the feast of Gods mountaine, the broken peace of your consciences, the joy of your soules, the confidence, contentation and liberty thereof to goe in and out with God, is to be revived? Why make yee then no more use hereof? Why doe Sacraments then as clouds passe over your heads, leaving so few of these drops upon them?

With examination. The first, and that in five.

1.

Iob 20. 17.

2.

Oh! if you knew the gift of God truly, that here is the fountaine for you to drinke at, to quicken and enlarge the graces of the Spirit, faith, love, courage, thankes, uprightnesse, mercy, patience; and fitnesse for the Crosse, (all which you so infinitely want) how

3. Iohn 4. 10.

could it be, but that honeſt and good hearts would preſſe in for a childs portion, as oft as God offers it? Who ſhall beare ye off from this houſe of Gods proviſion, if ye were privy to thoſe bare walles at home, from whence ye come? If it could but ſinke into you indeede, that there is no want, no diſeaſe, no ſinne, temptation, let, enemie, Croſſe; but the Lord Ieſus hath there a ſupply for, Phyſick,
4. eaſe, ſtrength, redreſſe? Oh! a man might as ſoone rate a Begger from ſome great houſe of almes, as diſcorage you from the Sup-
5. per! If there the Lord Ieſus emptie his treaſures of wiſedome, and direction, for the order of your tongues, marriages, families, companies, buyings, and ſellings, and ſo to make your whole round of converſation, ſweet, reformed: Oh! how is it poſſible that yee who complaine ſo much of your wants in all theſe, ſhould not
2 King. 7.8. come to Chriſt here, as thoſe ſtarven Leapers fell upon the full tents of the Aramites, here catching up meate for hunger, drinke for thirſt, apparell for nakedneſſe, gold and pearles againſt poverty, both for the preſent, and for time to come? But alas! ye know it not.

Secondly, trial in foure particulars. Againe if ye ſhall ſay, ye hope ye have got theſe in the Sacrament: I anſwere, I know ſome doe, but ſeeing I ſpeake to the bodie of Chriſtians who doe not; it cannot hurt any to trie that alſo:
1. I may truely ſay; all ſuch as finde Chriſt ſuch nouriſhment to them, may be knowne by their fruites. Oh! they are healthy and proſpering, they diſcredit not Gods Diet, are not meager, evill favoured, ſurfited with ill humors, pride, eaſe, the world, revenge, hypocriſie. This Phyſicke and diet of Chriſt broken and crucified hath given corruption her deadly bane (more or leſſe) in point of reigning and deluding, and defiling them: they loathe to decline from Gods truth, and the power of it; the wayes of ſtarters and revolters, and time-ſervers, are as vile to them, as drunkenneſſe or uncleanneſſe: They hold their owne towards God in ſome poore ſort, and this pulſe of God (as its counted, although indeed reſtorative) fleſh and blood of Chriſt, is made fleſh of their fleſh, and runnes in their veines, and miniſters vigour, ſpirit, and life, unto them, to keepe them in Chriſts body, in the midſt of all the pollutions, and declenſions, and coolings, and curſed examples of this
2. world. Secondly, this Supper of the Lord Ieſus, fattens and makes them thrive in grace, makes their grace more, more ſavory, better qualified, enlarged in meaſure, more humble, meeke, patient and heavenly, than when they firſt beleeved: This grace of the Sacra-

ment

ment heales them of an hide-bound heart, dead and stale, wearie, and ready to stand still in grace. Every Sacrament addes a little of Iesus Christ his tallnesse, thicknesse, depth, and makes them increase in favour with God, in credit with his Church to reach further than formerly they did, and to be enlarged in holy abilities for God and his service; loathing to stand still, as much as to be quite dead.

Thirdly, they shall finde it by their setledness of Spirit, and holy purpose of heart to keepe the commandements, and to cleave to the Lord, as *Barnabas* saith, *Act.* 13.27. They shall wax more rooted, grounded both in truths (especially the maine) and in the power of them; and that not in doing onely, but in suffering also. Christ will be a Bulwarke unto them, to fence them with courage and armour against assaults, enemies, Sathan, and the errors of the wicked that they may not be pulled from their stedfastnesse. Lastly, the Lord Iesus will nourish them so fully, and so roote them in himselfe, and set their pipes so in his well-spring, so dwell in them, that out of their bellies shall flow rivers of waters, able to water all their practise, and to make each part of their life fruitfull. I say, he shall heale their barrennesse, extend their grace so, that it shall suffice them for many uses of life, as formerly for few. Briefely then trie your selves by these markes. Sure it is, they catch many in their snare, convincing them either to be none of the Lords: or else to dishonour his Diet, and to call the Lord a hard Master, who reapes where he sowes not, and keepes a bare house: whereas the very hired servants of his house fare better, than the jolliest and bravest that live out of it. Oh if ye be these children that have their daily portion from Christs trencher (as *Ierem.* 52.33. it is said of poore *Iehojakin* that prisoner) happy is it for you, these trials shall not hurt you; but if yee be not such, certes, to trie may doe you good, and prevent that danger which all bad Receivers are liable unto. Which grace the Lord grant you.

3. Psal. 119.57. Acts 13.27. 2 Pet. 3.ult. 4. Ioh. 7.38. Conclusion of the use. Mat. 25.24,25. Ier. 52.33.

And nextly as in due place, whom should I turne my speech unto, save unto the *Iehojakins* of the Lord (be not offended at the name, seeing its probable, God at last shewed him mercy for his obedience) I meane, such as by this daily portion of his Christ, fare well and prosper in goodnesse. These I must diversely speake to: first the stronger sort, then the weaker. To the first in a word, this I say, That if the Lord in mercy have granted you this portion, and these blessed fruits of prosperitie, whereby ye are eased and cured

Vse 3. In two Branches. 1. The strong:

of that Epidemicall disease of the age, a declining, hide-bound, unsetled and barren course with God; I say unto you, blesse God in secret, who hath given you morsells and draughts which the world knowes not: count your portion to be fallen into a good ground, and desire not to change it for the husks of Swine, no nor the feasts of Princes: To you I shall say more after, in the point of enjoying Christ.

Psal. 16. 6.

2 The weake. But unto you weake ones, let me speake otherwise, and take your sad words out of your mouths: you cannot deny, but the Lord hath both bred you, and fed you by his Son, and by his Sacrament; yours they are, and as Christ is Gods, so you are Christs; but yet that nourishment of Christ which I have here described in the parts and degrees of it, which dogges doe catch at boldly, perhaps you dare not apply to your selves: you are affraid that this my discourse will condemne you; for you are farre from the tyth thereof (you say) farre from improoving the Sacrament to all those ends, or in such degrees as the last use presseth: your faith (notwithstanding all your Sacraments) is weake, your comfort, peace, freedome of heart, small: your grace little stirred up in you (to your feelings) your inner bent of spirit still faint, and your streame weake; your conversation full of disorder, and the staves of your wheele which should support the race of it, pittifully broken, your errors many in ruling your tongues, families, liberties and selves aright: and you say, if this be the fruit of the Sacrament to make Christians prospering in health, growth, staiednesse, and fruitfulnesse: Oh! what shall then become of you?

Dub.

Sol. I answer: Hold the Evidences of your Baptisme and regeneration: proove your calling to be sound: and keepe that you have gotten: mourne that you have not improved Christ in his foode and welfare, since you knew your selves to be the Lords: perhaps there hath beene a fault this way, that you have rested too much in that, and too little stirred up the grace of Baptisme by the Supper. Let that humble you: and covenant for hereafter to make better use of the promises and Sacrament of nourishment than you have done: for your comfort, this I say, The Lord hath taken away your sin, you shall not dye: the Supper is the nourishment of the weake as well as of the strong: All measures are not alike; By those which I have here noted, I doe not desire to snare any, but to shew Gods bounty and what Christs fulnesse can beteame, not what each Receiver carries away. Therefore be not discouraged: God is like a tender

tender mother who hath both strong children and weake, she hath meate for them all: But if any one be poorer and weaker than another, that shall have the daintiest: not that it may ever looke to lye upon her hand: But that being cherisht by her cordialls, it may grow stronger, and be free from such maladies. Therefore in Gods feare, if there be truth, and a mourning heart for failings, and hunger after the best measures of grace which Christ hath for thee: let not this view of doctrine dismay thee. Encourage thy selfe to waite for pardon of old defects, and the Lord shall by that I have said, rouze up thy spirit to an earnest coveting and a true enjoying of such welfare in Christ as thy heart longeth after: Desist not thy diligent receivings, and holy, humble preparing of thy selfe; for if thou leave Christ (as *Peter* said when those carnall followers departed) whither shalt thou go? He onely hath both words and food of eternall life.

But here some may steppe in and say, yea, wee should have hope of this if onely we had some defects and decaies in grace and goodnesse: But it is worse with us; for we have harboured our corrupt qualities of sloath, ease, deadnesse, yea, perhaps, a proud, uncleane, covetous heart: yea rebellious against many knowne truths of God: sinned against his mercy by much presumption, against his threats by security, against his charges by contempt and disobedience: our hearts accuse us of coldnesse, selfe-love, unthankfulnesse, forgetting of Gods administrations, wearinesse of the yoake of a strict walking with God, and counted it precisenesse; taken the uttermost of our liberties: counting them our enemies who have reprooved us: And now loe, the Lord arraigning us at the Barre of justice, wee are confounded in our selves, and almost driven to despaire: when our consciences doe rise up against us, and the Lord seemes to leave us to our selves, we seeme to be in hell: Is there any hope for such as we? I answer, first I wish such to try their Baptisme and the truth of their first calling to be found: (of which after in the triall of our estate) and if they can prove that they have ever beleeved the promise, and found favour with God, then I say, the grace of God within you shall stirre up your soules to an unfeigned humiliation, and brokennesse, and shall recover you to a sight of his promise. The Spirit of God shall not suffer you to runne from God with such full bent of heart, but your checks and combats, working with the experience of mercy and former pardons, shall revive the seede of God within you: So that yee shall not

wholly shake off the spirit of regeneration: The grace of your Baptisme shall be as a second boord after shipwracke to recover you; and shall send you to the Supper with hope of regaining that light and comfort which your revolts have darkened and ecclipsed: else should the Sacrament be of no power to succour distressed consciences in their relapses; But this I adde, such shall finde it hard to bind up their breaches, and wish they had never revolted.

Vse 4. Fourthly, let this be an use of instruction about that one particular of Christ our nourishment in redemption, a doctrine seldome pressed in the Sacrament, and therefore I will take some paines to presse it. The Supper of the Lord offers to all beleevers a portion of Communion with Christ in his afflictions: And as Baptisme is our prest-mony to bind us to Christ in all estates to be his souldiers as well as servants to our end: so the Supper confirmeth us in the grace of our Baptisme. Therefore know that it is not for nothing that we receive Christ crucified, both body and bloud, under bread and wine: to put us in minde of taking up our Crosse daily, making it our daily bread. That we drinke at this Supper, as its wine of refreshing; so it is a Cup of bloud: and the wine of the indignation of the Lord upon his Sonne: *Esay* 63.2,3. And although Christ dranke the dregges and trod the winepresse thereof to free us from the guilt and curse of it: yet not from suffering for Christ: The Sacrament is a badge of our conformity with Christ (or at least of our renuing courage) in his afflictions, *Phil.* 3. Christs cup was so bitter that he prayed off; Father, take it away: So must thou looke for the like, that if God should compasse thee about and hedge in thy way, adde sorrow to sorrow, and make thee a *Marah* of a *Naomi*, removing thee (on the sudden) farre from prosperity: Oh! thou mayest say, The Lord Iesus hath drunke of this cup unto me: The extreame bitternesse and anguish of it, he hath taken off: if thou be his, thou maist say, Blessed be God, this Sacrament offers me a discharge from sinne, curse, Satan, hell and death: I know the hardest, and have shot the gulfe of these: yet still there remaines a relique of bitternesse for thee to drinke, to frame thee to the love, selfe-deniall, patience, and victory of thy Master, and much more to be content to beare as he did. He bare for no sinne of his owne; but thine onely: and he bare that he might helpe thee to beare, and in all thy afflictions be troubled; that he might take the sting & venome of them away, and make them tollerable. Doe not then greet the Lord unkindely, and treacherously, when

Esay 63.2,3.

Phil.3.12.

Ruth.1.20.

2 Cor.5.ult.

Esay 53.12.

the

the crosse comes, as if the Lord had sent it in wrath, to cut thee off, to take away thy right, *Lam.* 3. and to cast down thy soule out of her place: No although the Crosse may seeme darke, uncouth, and to have such sad circumstances in it, as for the present, thou seest not how to winde out of: But, remember thou receivest the Sacrament no ofter, than the Lord Iesus offers himselfe to thee in the heavyest, bittrest, and most unspeakable crosse, that ever was borne: What gall was not mingled with his drinke? Wherein was he afflicted save in that which was most precious, even the love of his Father? and for what, save for sin, that was more irkesome to him than death? If the Lord then crosse thee so, not in some petty filip of a finger, but in a tedious sort, even in what is most precious; consider the Lord hath done it: that he might make thee partaker of his holinesse, *Heb.* 12. conformed to him in his meeke yeelding to his Fathers will, to the contempt of the world, nay of thy vile and proud heart; to selfe-deniall in all things, to mortification of thy ranke lusts: yea he doth it, that thou mightest put thy mouth in the dust, and be low, when hee will have thee so: that rottennesse might enter into thy bones, and thou mightest have peace in the day of trouble.

Lam. 3. 35.

Mat. 26. 46. 48.

Be then under it as he was, whose cup thou doest drinke of; and shew what strength thy oft drinking of it, hath put into thee: Be sensible of Gods stroke in a moderation, neither too much, nor too little, Labour to suffer the will of God: let it cleanse thy soule and purge that scurfe which it was sent for; and trust God, and pray that he would deliver thee from that thou feareſt; waite for the good of it, the whilest; and for release of it in due time, not consulting with flesh, how, or how farre or when, but trusting him with it, who hath infinite wayes above thy reach to effect it. If the Martyres could endure their bodies to be burnt to ashes, gladly, upon this ground; how much more thou, who never endured the firy triall, nor yet the anger of God in thy smaller trouble? If hee have removed that, by his agony, bloudy sweat, and desertion: what else save sweet conformity to thy head, remaines for thee? Let it then be instruction to thee, to draw more and more strength from the Sacrament to enable and sustaine thee in thy bearing of it! Alas! we come for the staffe of bread, and the wine of rejoycing, to fit us to obey: but not for the helping us to eate the bread of affliction, and to beare the cup of indignation aright, as *Micah* 7. 9. Oh! what a stranger it is.

Heb. 5. 7.

Mica. 7. 9.

CHAP.

Chap. VIII.

Touching the Sacramentall Acts of the people: and so the third Generall of the Description, viz. The End of the Supper.

NOw my promise made at the end of the sixt Chapter requires that I come to the Sacramentall acts of the people: The which I will handle as the use of Exhortation, from the doctrine of the former Chapter falling fitly into the streame thereof.

Fiftly, then is Christ Sacramentall our nourishment? Then let all his people obey his charge: first to take this body and bloud of his to them: secondly, to eate and drinke them. Touching the former, I meane this, receive and beleeve that this flesh and bloud of his is given to thee, for thy particular nourishment. All the former uses presuppose this: obey in this, and all the rest shall follow duly.

1 Take. For the better conceiving of this Act of taking: note, that it stands in relation to a gift offered in the Sacrament. And the gift is Christ

2 Things in it and his benefits. Now to take them, is to doe these two things. First to concurre with the giver in the offer of this nourishment. Secondly, to apply and make it our gaine for the purpose which it

1 Concurrence. serves for. The former of these hath two branches, according to the nature of the offer made in the Sacrament: the former is concurrence of consent, the latter of obedience: in both stands faith. That this may be conceived, marke, that the Lord offers this gift, either by promise: or by charge: The former is the ground of the latter; and therefore the soule concurres with him in both duely: consents to his promise without cavilling: obeyes his charge without rebelling, takes by both. Touching the former, first, let it appeare how God offers and promises Christ Sacramentall: and then it will easily appeare how freely faith consents. The promise is conceived thus, This is my body, this is given for you: this is the new Testament, and the Cup of it, in my bloud, shed for you: In this conceive these sixe especials (which in a short view to see, will both revive and profit the Reader) briefely. 1. The excellencie of the gift. 2. The fulnesse. 3. The aptnesse. 4. The propriety. 5. The graciousnesse. 6. The manner of exhibiting: and these will shew how faith consents. First, the Lord saith, This is my body and bloud; that is: my nourishment, meate indeede, drinke indeede, not earthly, fading, mortall, but heavenly, eternall; he which eates it

Partly in consent in 6. particle.

1 The excellency of the offer.

shall

shall hunger no more, he who drinketh it, shall thirst no more: its the Lord Iesus from heaven, heavenly. What saith faith? I consent Lord, the reason is strong, I take thee. Secondly, the fulnesse. This my foode is no scant and halfe diet: its my flesh and my bloud, that is, my selfe in my Satisfaction and Efficacie, and my whole selfe, no part excepted, the whole Diamond unbroken: and with my selfe, all that I can afford, all my graces, to nourish the whole soule in each part, for each defect, for full encrease; not a particular gift to the minde, as knowledge, or to the heart, as patience; but all Christ and all his grace for the perfecting of the whole man in his measure. What saith faith? She consents; its royall, O Lord, I yeeld and take it. 2 The fulnesse of it.

Thirdly the aptnesse. The Lord offers thee not meate and drinke which thou art uncapable of: as if whole loaves or flagons should be offered thee, too heavie and grosse for thy receiving; but its apt, prepared for thee, meate laide unto thee in morsells, in a cup, a meete draught for thee, a body given and broken: A cup of the new Testament in my bloud. What saith faith? I consent Lord, I doe take it as prepared for me. Fourthly, proprietie. The Lord addeth, Its given for you; shed for you; for you in person, and for your wants and uses in especiall: So broken and shed, as if no other, but you were regarded in it: yea, though given for the sinnes of the world, yet, specially for you, and your nourishment. What saith faith? She consents, Lord I leave not my portion for another to take, I take my owne my selfe. Fiftly, graciously. Lord its a nourishment given, Offered to you; what is freer than gift? Its not urged, extorted by force on your part (although if yee went from sea to sea, to get it, it were cheape on the price) but freely, and of mine owne accord, given, when it could not be expected; with a most plaine, beteeming heart, meaning as I speake, not to deceive, nor defraud. What doth faith? Lord farre be it from me to warpe from thy meaning, I enquire no further, I consent and take it. Lastly the manner of exhibiting it. I offer it thee under signes of bread and wine; the staffe of life, and cheere of the spirits: It is no other nourishment, than I offered thee in my Promise: That offered me as thy pardon, peace, and strength; so doth my Supper: The manner of exhibiting is diverse, but my offer is one, and the nourishment is the same; onely here I offer it in a more familiar and apt manner, to releeve thy infidelity; let not that which I offer thee for the better, in the more effectuall manner prove for the worse, 3 The aptnesse of it. 4 The propriety of it. 5 The graciousnesse of it. 6 The manner of exhibition.

and

and be weaker in efficacy. What saith faith? She answers, Thy way is best, I consent, I take it in the way thou offerest it. Thus wee see how faith concurres with the promise, and consents to it.

The 2. act. Obedience of faith.

Vpon the Promise depends the charge. For marke the Lord adds, Take it therefore, eate and drinke it. Why? because its so qualified for thee, and so necessary, that thou canst not take it, but thou shalt prosper and be happy; thou canst not refuse it, but thou must needs pine and perish; Therefore I who by promise have thus drawne thee, doe also by my Authority command thee. I know many things (as excellent and weighty as they are) yet are not esteemed, because they are unknowne: Therefore I who know them better than thou, doe require and charge thee upon thy Allegiance, Take, eate and drinke this my body and bloud, that thou mayest prosper and fare well. What doth faith? She obeyes the command, and saith, I doe so Lord, I take them as thou commandest, I concurre with thy command as with the promise. Thus wee see the first worke of faith, to concurre with the offer of Christ her nourishment. Thus much for that.

The Vses. 1.

The use of it (ere we come to the second) is threefold, first, of distinction or difference betweene a true Taker of the Sacrament, and a false, a beleeving one, and an unbeleeving; Its worth our noting, because every foole will be prating and say, he hath taken the Sacrament to day; Oh its high holiday with him! His garments are all white. But oh foole? what taking is thine? Onely of the Elements! onely the worke wrought! If this will commend thee to God for a true taker, its well, else all is lost. But oh wretch! Thou art a taker indeed; but a theefe, thou takest that which is none of thine, by sacriledge. Thou takest not by concurrence with a promise; Thou neither consentest to that, nor obeyest the charge: thou runnest not with God, but out-runnest him, preventest him, and snatchest his nourishment from him as a dogge, which he hath given onely to children. And this I will proove. Thou hast neither a consenting eye of faith to see what the Lord gives thee: nor yet a consenting heart to be affected with it: nor yet a consenting hand to receive it: more than sense convinceth thee of; thou takest not, because thou consentest to no promise; Thou hast a traytors heart within thee. None of all these fixe cords of this Sacramentall promise will draw thee: no, though the cord were made of many more links, thou wouldest still be the same, an unwilling, unbeleeying

ving wretch, and ſtill warpe, withdraw from God, and diſſent from his offer. Thou haſt no power to cleave, to conſent and obey.

I may ſay of thy unbeleefe, as of *Sauls* hypocriſie, 1. *Sam.* 15. Though *Samuel* did ſundry waies convince him, and ferret him out of his hole, yet ſo tainted an hypocrite hee was that hee would not be convinced: He was at laſt as at firſt: he ſaid, Honour mee yet before the people: and ſo went away an hypocrite. Such is unbeleefe: its like the *Ethiopians* colour, or the Leopards ſpots: if theſe may be changed, then may unbeleefe, not elſe. Oh! the endleſſe and bootleſſe urging of promiſes upon unbeleefe! behold her face in a glaſſe and abhorre her, and ſay, Into her counſell let not my ſoule come! And as I ſay of her treachery, ſo I ſay of her Rebellion: She will be awed with no charge, no more than won by a promiſe. Alas! ſhe thinkes as *Eve* thought being deluded by Satan: That God forbad her the tree of good and evill, for hatred and of evill will: all that ever God had inricht her with, could not ſway her rebellious heart, to conceive a good thought of him, ſtill hee did it to croſſe her. So doth unbeleefe deale with Gods charges: when he telles us, Hee commandes for our good, and not his owne: that it might goe well with us: we anſwer, No, I cannot thinke ſo, its harſh to my eaſe, and ſloth, to yeeld: True, but if it were poſſible that thy rebells heart could ſtoope, it would after ſeeme pleaſant, and thou wouldeſt not for the world but have obeyed. This by the way may ſerve to point out the contrary natures of faith and unbeleefe.

1 Sam. 15. 30.

Ierem. 13.

Gen. 3. 5.

Secondly, its uſe of admonition to all that would take the Lord Ieſus Sacramentall aright: To reſiſt carnall reaſon, which reſiſts faith, and holds the ſoule under the bondage of ſenſe and fleſh. Many when they come to the Sacrament in the ſight of the promiſe, wonder that any man ſhould not take Chriſt and his nouriſhment; who yet when they be baffled with carnall reaſon, are ſo farre off the hookes, that they wonder any ſhould beleeve it! Beware of this lewde counſellor; if once hee and thou have talked, hee will corrupt the ſimplicitie of the promiſe, and the nakednes of faith: and fill thee with ſo many crotchets, that (as they in *Iohn*) thou wilt cry out, How can this thing be? Can he give us of his fleſh? What a riddle is this? This is an hard ſaying, who can beleeve it? Surely no man that hath not chaſed away carnall reaſon, and cloſed with the promiſe. I doe not bid thee put off ſound reaſon: for then I might bid thee (with a Papiſt) beleeve that bread is turned

Vſe 2.

Iohn 6. 52. 60.

fleſh,

flesh, and wine blood: I bid thee not be mad, but be not mistrustfull. Be not faithlesse; ascribe not more to the Pilot than *Paul*, as that carnall Centurion did, because he saw no other than likelines
Act. 27, 23. of shipwrake. An Angell of God (saith *Paul*) stood by mee too night and secured me: I beleeve God therefore; I see as little hope as any of you, nay lesse; but yet the promise of God, and his charge, that I feare not, prevailes more with me, than all outward reason! Oh! doe so in the Sacrament, in the Supper as I urged before in Baptisme. Look at the word and charge, Except baptized of water and Spirit yee are damned; cannot enter; he that beleeves and is baptized, shall be saved. Looke at this; and say not, shall a man en-
Iohn 3, 4. ter the second time into his mothers wombe and be borne againe?
Heb. 11. 7. 1 Pet. 3. 20. But honour the promise, as *Noah*, when he was in the Arke was saved by faith; and the waters which swallowed up the world, bare up the Arke and saved him; God hath sayd it and he beleeved. So Christ hath said it, This is my body; This is my blood. Why? (saith carnall reason) I see no more here than at home, what consequence is this: here is bread and wine, therefore Christ nourishment? I eate and drinke, and take the one; therefore I may take the other? What sense is here? None at all: It must be faith and Religion, not sence must rule here, not (as Popery saith) against common sence and true reason to produce a thing impossible) but to confute unbeleefe against false and carnall reason.

Oh! either cut the throate of it, or it will cut thine! Lift up the Arke of thy faith above the rockes and cragges of reason, or else it will split: Begge the Spirit of the promise and of the command, to set thee upon the rocke that is above reason, Christ and the Sacrament, or else reason will destroy both! There are more with thee
2 King. 6, 17. (as *Elisha* told his man) than against thee, if the promise and command of Christ be for thee! Its an evidence from God, and subsists in his faithfulnesse, power, and mercy, grounded upon the death
2 Cor. 6. 1. of the Lord Iesus; Receive not this grace in vaine, as if thy eares were stopped, eyes blinded, hands held and chained by thy fleshly sence! Rather let this promise of Christ loosen this chaine. *Salomon* saith, A gift in the hand, prospers whether so ever it goes; Oh! here is a gift in the hand, Take and eate, This is my body given for you, and now given to you: let this prosper against all the mutters of carnall reason: and say, Oh! be there never such unlikelihood (as *Caleb* said of the *Anakims*) yet they shall be but meate for us:
Num. 14, 7, 8. If the Lord love us hee will give it us! So say thou! If God have spoken,

spoken, stand-by sense, and be still: I know thou wilt be ready to put thy selfe forth in and against each promise, but I will have no eare to heare thee, if God speake. The charge of God hath power to enable thee, as well as to command thee; it gives what it commands; as when the Lord Iesus bade the Palsie man rise, hee put life and motion into his iimbes and joynts, and left not the work to the criple; So I say, resist sence and corruption by a promise and a charge of Christ and it shall stoope unto them. The Lord hath put an infinite power into one against the other.

And thirdly, be exhorted to cleave nakedly to the word of the promiser, consent and obey, *Esay* 1. The words are both used to signifie faith, for a matter not unlike: and (saith he) ye shall eate the good things of the Land. So say I here, come with an open hand, and a simple heart, and a naked faith; and thou shalt eate this meate and drinke this drinke indeede never to decay. True apprehention of the promise first, will cause it. Say then thus, Lord thou saydst, seeke my face in the Supper, thou saydst, come, take, eate: What meanest thou but this, that I should concurre with thee, and be of like minde, consenting to thee, that thou dealest plainely, and speakest as thou meanest, without hooke or crooke! Oh Lord what should let me! I am convinced that if thou hadst not meant well, thy selfe and Christ might have spared infinite labour: Therefore I consent: Thou sayest, take as freely as I offer, be to me as I am to thee; play not the traytor; Be enlarged to me, for I am enlarged. Oh Lord, so I am! I beleeve, I dare not distrust, and descant, and play the slave with thee, but see cause, why thy word should be esteemed as pure, true, faithfull as thy selfe is: I am the cause of my owne sorrow; could I be to thee, as thou art to my soule, my people, as thy people, my thoughts, affections as thine; Oh how happy! I will strive for it. *Vse 3.* Esay 1, 19. 2. Cor. 6. 11. 12.

So, for obedience, say as *Peter*, At thy command I will let down, I will take thy Sacrament. Alas! what villany were it to thinke, thou shouldst seeke thy good in it, and not mine! should not I creep and crouch for it, rather than urge thee to command mee! Nay, should not I feare that if I disobey thee in thy charge, thou wilt threaten me with condemnation for not discerning thy meaning! Oh! I obey with all gladnesse! Give power to doe, as thou bidst, and I will doe what thou wilt! And to end this point, deny thy selfe, and come in the sence of thy utter perishing to the Lord for this grace of the Supper. Come to the Lord with that speech Luke 5. 5.

which

which the Israelites were bid to come to the Feast of the Lord, *Deut.* 26.5. A perishing Syrian was my Father: So come with a soule in love with his dainties, and like to starve for want of them. The drowning man hath the most taking hand of all, the most catching fastening hand of all: two or three of his fingers will take more hold, than an whole hand of one that is well enough: be it never such a paulsey-hand, trembling and shaking, yet if a taking hand, it is the hand which Christ calls to his body and bloud.

2 Branch. Application of faith.

The latter worke of faith, is the application of the grace offered unto thy soule, for the gaine thereof. When thou hast beleeved the promise once, doe as hee who hath bought and paide for his bargaine: incorporate thy selfe into the benefit of it, and apply it to thy selfe: Take the Lord Iesus thy nourishment so, as hee may in truth really nourish and doe thee good in all thy whole soule, in all the powers of it, in thy whole body and all the members, and in all thy whole course of each part and service thereof. See it be well with thee in all, that thou prosper in all, and blesse God for faith, when thou feelest her carrying from this body and bloud of Christ, into ever faculty and member of thee. Faith in relation to Christ, in the Supper, may bee compared to the nourishing soule and her naturall faculties in man, and that in foure particulars.

Laide out by a similitude in 4. Branches.

1. By the stomacke.

1 Faith Sacramentall resembles the stomacke in the body. The stomacke we know so takes the nourishment, as that it unites it to it selfe and alters it in the properties, that it may become her own, and beginne to lose it owne forme, that it may put on a new. Till the stomacke have thus held, closed and digested the meane, lo, it may be voided up againe. This is the first worke. Faith takes the Lord Iesus and closes with him, puts him into the stomacke of the soule, digests him there, unites him to it selfe, suffers him not to depart away from her as he came, but holds him, makes him hers, and altars him in some degree for her owne nourishment. When the hand takes bread, flesh, drinke to put it in the mouth, lo its true meate in it selfe, but not the bodies as yet: but if the stomacke have once laid it in close, lo, it ceases to be bread and flesh, and begins to bee the stomackes, and to undergoe a due change that it may afterwards be the bodies food. The Ivie doth not so close with the tree, or the Misle to the Appletree, for her owne end, altering the juyce for her owne use, as faith Sacramentall, alters Christs body, bloud, makes it another, turnes it into matter prepared for her selfe,

selfe. Faith truely saith, by vertue of the ordinance and spirit of the same, loe, This body is mine, my meate, I lay clayme to it: this bloud is mine: All the grace of the Sacrament is mine, I dare not leave it behinde mee, for its given for mee, as meate for the body. And as the stomacke closes with meate as her owne, so doth faith with the Lord Iesus, for why? By as due right this nourishment is hers.

Secondly, faith is like the naturall appetite in the body: wee know such is the nature of that facultie in the healthy and stirring, that there is alway a passage from the stomacke to the veynes; and so the appetite is cleare, the stomacke kept cleane and fit for continuall attraction of new nourishment. So is faith in the soule, it holds the soule in such perpetuall holy motion: and passages of old nourishment; that it is alway healthy, and empty and open to receive in new. Perpetuall expence of nourishment, prepares her apetite to new refreshing. The soule that is desirous of meat by starts and fits, is clogged, and makes not away with the former: but when the use of nature hath conveied one meale away, and spent the strength of one; lo the veines grow very attractive and pinch the stomacke to covet more, and to be in perpetuall appetite. Faith is the stirring work-man or house-wife in the soule, never surfited with humours, or clogged so with distempers; but that she retaines some sweete appetite after new refreshing. Otherwise Christ yesterday, to day, and the same for ever, would grow fulsome and wearisome with her; but by this meanes the appetite is in continuall health, and temper; ever sending forth supply for new duties, occasions of the heat and life, and therefore ever capable of new nourishment with delight. Hence it is, that though the meat bee not much, which she takes yet she thrives merveilously: and a little in an haile stomacke goes a great way? how much more then when hunger makes her feed fully?

2 By Naturall Appetite.

Thirdly, faith is like the great carrying veine in the body, from the liver the fountaine of bloud and nourishment, & to the small veines in the extremities of the members. For as the one derives the bloud into each part by a property of nature sacretly distributing the Masse into severall parts, according to their variety of substance and need: so is it with faith, she comes to the masse and full heape of bloud and nourishment, she finds an hoorde of fulnesse in Christ; and there fastens her pipes and veines of conveyance, and thence shee carries to the uses of the soule whether for blessings, a sober

3 By the carrying veine.

thankefull heart: or for crosses, an humble, meeke beleeving, and confident upon the promise of Christs protection: here shee laies in grace to rule her selfe well in marriage, then in family, in hearing, in prayer: here she catches at grace to resolve her doubts, to bane her corruptions, to better her conscience, to comfort her in forgivenesse: none comes amisse; as the neede and measure of each part requires, so shee drawes and derives from Christ, her wisedome, righteousnesse, sanctification and redemption. And looke how the distribution of nature, doth by secret instinct derive meete juyce for each part, not that to one which is the others due: but the tendereſt to the most fleshly, and the viscous or course to the stiffer, as muscles and joynts: so is it here, the derivation of faith is wiser than of nature.

And the veines of last concoction.

Secondly, having so done, the lesser veines neareſt to each member to be nourished, by the heate and concoction of it, doth turne this proper nourishment into the substance of the nourished, that both may be one; and this is the eminent worke of faith also; that turnes the Lord Iesus, into the being of the soule spiritually: it doth not onely carry meet juyce to the part, leaving it there unapplied; but makes the meat and the member one. The Lord Iesus by faith dwells in the soule, inhabits it, is one with it, bone of her bone, and flesh of her flesh: and by his owne strength prayes, heares, meditates in her: by his owne strength, patience, love, humilitie, puts an influence into her for the like; so that of his fulnes the soule hath grace for grace: yea *Esay* 26. he doth all her works for her, and in her: he is afflicted and suffers with her, rejoyces in her, and she saith, *Now live I, yet not I, but Christ in me.*

4 By the Naturall soule.

Lastly, faith is like the naturall soule her selfe in her operation: for as we see men well fed, are fit for worke; so is it here. Faith exercises the grace of the soule, received from Christ Sacramentall, in the severall passages of life, concerning each mans calling. Look how it is with ten men that have beene well fed at one feast, although they have ten severall workes to doe, yet they goe cheerefully about them; the Plowman to toile, the Merchant to project, the Scholler to his study, the traveller to his journey; the workes are severall, but the same feast affords strength and cheere of body and spirit, to each of them, for the managing of his taske; even so in the strength of this cake and water, this Lord Iesus his body and bloud, the refreshed soule goes about every lawfull service which the Lord calls her too: one hinders not another; But there is enough

1 Kings 19 8

in

in Christ to fulfill all, and to fit each for his taske. So that, if hee be put on well as the apparrell; lo, in the warmth and comfort of it, the soule is ready to goe from duty to duty, from her rising, to her lying downe; who of her selfe was good for nothing. And thus she boasteth, boasts of the Lord; and sees that as her selfe cut off from him, is as the branch that withers, so all her sufficiency is from God; and as the sea sends forth all waters, and receives them, so doth the Lord receive from faith the honour of his all-sufficiency. These few things may serve for a draught of this truth, how faith Sacramentall applies Christ to be her nourishment, having taken him in the Promise. 1 Cor. 1. 30.

Now I conclude with briefe use; partly of admonition; and partly of exhortation to all Gods people. First be warned against the lets of this Application. Beware least thy vaine heart be seduced by Satan to forsake the Lord in the plaine way of his Ordinance, as if becaus it is seely to fleshly shew, therefore thou stumbling at it, shouldest bee carried from that which should doe thee most good, to do thee most hurt. Helpe thy hand of faith, by the hand of sence, assure the one by the other, but hurt it not. Resolve to get the Lord by his owne way. Misse not the gripe and hold of a promise, for a shaddow of thy owne conceit. Let not wandrings of thy minde, suspitions and jelousies against God and thy selfe, the guilt of old receivings, the examples of the common sort of Communicants, who make a custome of going as they come; the temptations by thy owne unworthinesse, emptinesse, and baseneſſe, carry thee from the steddy beleeving of the promise. Tie not God to thy girdle: rather fasten thy Boat to his Barge, to be carried by the motion of it: Nourish not an evill eye against others, that they grow by their receivings, and prosper, but not thou. Turne envy into faith, and the fulnesse of him who hath blessed him, can also satisfie thee. Let not an evill heart of unbeleefe possesse thee, to thinke, the Sacrament will prove no better to thee, than it hath beene: rather thinke, its the way whereby God hath appointed to breake through the pikes: therefore the Lord will not suffer thee to live so barren as formerly.

The Vses.

I. Admonition in many Cases.

Thinke not basely of Christ, as if hee oversaw all thy sorrowes, wants, lets, doubts, annoyances, corruptions, temptations: as if he cared not that thou still welter in them, and get not out. Although they have continued long, yet know, a thousand yeares with him, are as one day: he hath a day of salvation: an accepted time, and

4. 2 Pet. 3. 8.

will one day picke out speciall Sacraments, and by them speciall graces, for speciall needs: cure thee of all the deadnesse, world, hollownes, pride and selfe which is in thee, if thou mourne under thy burden: say, Corruption shall drowne, and Grace shall outlive it, and I shall yet see better dayes, and best at last: though I feele little, seeing God hath said it, I beleeve it. Doe not appoint God his measure, nor his time: but waite and trie thy patience: perhaps God lookes for it: Light is sowne for the righteous, let them waite till it come up Such health, growth, staiednesse, and measures as God hath allotted thee, shall be thine: that *Demensum* which thy wise steward sees best, is better for thee than a greater: Thou hast no promise of such a measure but of grace sufficient. If thou hast any dramme of it, know its pretious, thou art not worth the ground thou goest upon, the breath thou drawest; and wilt thou carve for thy selfe in the degrees of grace?

5.

Vse 2. Exhortation.

Secondly, and lastly, come and bring thy faith to Christ thy nourishment, and close with him for it. And remember, for as much as the Lord hath onely appointed this grace of faith to be that spiritually to thy soule, which the mouth, stomacke and veines are bodily to corporall nourishment: Therefore rest not in any other instrument of application whatsoever, either in thy bodily, and carnall touch, or in the carnall conceit of thy minde; thinking thou commest with a devout minde, or with that faith in the Sacrament, which the Church do come with, infolded in a mysticall darkenesse of devotion; for what soever is brought hither in stead of faith, shall be thy bane one day, and is abominable to God. Let it be thy appetite, thy stomacke, thy veines, thy soule, to draw, to vnite, to distribute, to assimilate, and to convey Christ into all parts of thy life. Lin not till his substance be thine. If thou hadst a sundry friend to furnish thee with sundry boones, thy want would send thee to them all: To the Lawyer for direction in thy suites and troubles; to the Physition for thy diseases; to the rich to borrow monies; and perhaps for necessitie, to a Divine, in trouble of minde: Count the Lord Iesus all. If a poore man be asked why he makes such a trade of it, to frequent such an house: Hee will say, Its a full house, its not deare, to trouble it often. To bee sure, here, to this store and wel-sping; the oftner thou come (to the Supper I meane) the welcomer. If his fulnesse cannot make thee emptie, know all thy emptinesse cannot robbe him of fulnes. Beleeve that thy neede can not amount higher than his fulnesse: and so long thy pipes are sure to

bee

be filled. But come in faith, and bring a free heart, and an emptie bucket, and be to him, as he is to thee: Come to him to clothe nakednesse, to pay debts, to rid thee of chaines; and let there bee no fulnesse in him, whereof thou feelest not neede, and then as the Sacrament is appointed to thee for speciall growth in godlinesse, so shall the Lord Iesus become unto thee; and thou shalt not bee the first servant that shall bring in a false report of Christ, for an hard master to thee, as hypocrites doe. And this bee said of this maine point, chiefely aimed at in the first part of this Treatise, to shew the use of Christ our nourishment.

One poinst still remaines: Namely, the second act of the people, to eate and drinke Christ. Which I distinguish from the other for just cause. When these two acts are divided in the Text, I expound them for one thing, Take, that is, beleeve; and eate, that is, beleeve; but when I finde them joyned, especially in so solemne a text as the Institution of the Supper is, I avoid repetition, and doe conceive two things to bee meant, by Taking (as I have said) Beleeving. By Eating, enjoying the benefit, or delighting the soule in the fruit thereof, according to those Texts: *Of the fruit of thy labour thou shalt eate, Psal.* 128. 2. *Esay* 1. 19. *Thou shalt eate the good things of the Land.* In which places, Eating is not taken, as in *Iohn*, *Except yee eate the flesh of the Sonne of man, yee have no life in you* (where eating is taken for beleeving) but as here, for enjoying. So then the eating of Christ Sacramentall, is, That spirituall enjoying of the Lord Iesus, and all his good things which we have received; to beare our selves as well apaid ones at his feast, and such as are filled and satisfied with himselfe, desire no better condition, count our portion to be fallen into a good ground: and so reflecting upon our soules what we have found at his Table, rejoyce therein as in spoyles, and behave our selves as those who have been keeping holiday in his house, and feasting in the Mount (not of *Sinai* or *Horeb*, as *Moses* did) but the Gospel, *Esay* 25. 8. and therefore wee having that we came for, bee as wee would bee; and possesse our soules with exceeding complacencie and contentment, and enlarge them to the Lord with joy and thankes, rejoycing in him, as *Marie* saith, our Saviour, and God all-sufficient.

The second act Sacramentall of the people. Eate. Drinke. The meaning of it. Enjoying the chiefe things of Christ in his feast. Psal. 128. 2. Esay 1. 19. Ioh. 6. 51, 53. Esay 25. 8.

For why? Is there not good cause, or neede we bee ashamed, or plucke in our heads as if confounded? No, the feast we have beene at, and the dishes thereof are things of perfect sweetnesse and contentment; and that in respect of these foure perfections: first, Safe-

The grounds foure.

neſſe, ſecondly, Pureneſſe, thirdly, Fulneſſe, and fourthly, Durableneſſe. In all theſe, the dainties of Chriſt exceede all other, and hee in them all other objects. The world hath her delights and feaſtings, both wicked and indifferent liberties; but neither ſafe, both dangerous. Theeves delight to ſteale money, and ſtolen waters are pleaſant: True is the taſte, but as the Prophets Booke, *Bitter in the belly. Knoweſt thou not that there will be bitterneſſe in the latter end?* 2 *Sam.* 2. 26. When priſon, feares, gibbet come, then all the honey is turned into the gall of Aſpes, as *Iob* 20.14. Wickedneſſe is dangerous in the iſſue: witneſſe *Gehazi's* booty, *Achans* Garment and gold, the Fooles eaſe in his plentie; the Harlots taking her fill in pleaſure, in her husbands abſence; but her ſteps are not as her lippes: theſe drop hony, but they goe downe (with her gueſts) to hell. Nay even of the indifferenteſt liberties I may ſay, there is no ſafety in them; for there is a ſurfet in them, either to body or ſoule: Wine is a mocker, and ſtrong drink is a deceiver; there is a hooke and a ſnare underneath; in the iſſue, they bite as a Serpent. Too much honey is not ſafe; it ſurfeits, and kills: even as feaſts of great plentie breede diſeaſes, and make worke for the Phyſitian. The unſafeneſſe of the beſt thing, makes it imperfectly contenting; but the feaſt of Gods corne, and oyle, and milke, (as it coſts nothing) *Eſay* 55. 1. So a man may feede on them without feare; as in verſe 2. *Eate good things and ſpare not*: curbe not, nor put a knife to thy appetite, the more the better; no ſurfeit is in them. Let thy ſoule delight and ſatiate thy ſelfe in the fatneſſe, there is no hurt in it. Not ſafe onely in reſpect of Gods leave and warrant: as *Salomon* ſaith, Drinke of thine owne wells, thou art truly intitled to them in him in whom all things are thine by: but thou ſhalt never heare of them after, for any danger they can do thee. Reade *Epheſ.* 5. 18. In all other things is exceſſe.

1 The ſafety thereof.

2 Sam. 2. 26.

Iob 20. 14.

Eſay 55. 1.

Epheſ. 5. 18.

Secondly, theſe Dainties Sacramentall are pure and meere, uncompounded, and without the mixture of carnall delights: Sweete is that of *Salomon*, *The Lord gives the righteous a portion, and no ſorrow with it.* Hee meanes, there is no checke of an ill conſcience in it; as commonly in worldly contents there is, either by the perſon, or by the things; either the uſer is none of Gods, or the things are ill come by, and impurely uſed. But here is neither impureneſſe of perſon or of things; each are pure to other, *Tit.* 1. 15. whereas the conſcience of the impure is defiled. Hence it is, that this mixture marres the feaſt. As we ſee in *Belſhazzers* jol-

2 Their pureneſſe.

Tit. 1. 15.

Dan. 5. 4. 5.

litie,

lity, there wanted no mirth, but the Lord caused such an horror to fall upon it, by that hand writing, that all the joy vanish'd. As he in the Fable, who all the while he was feasting had a naked sword (hanging by a bristle) with the point downewards, hanging over him. As once one said (when he had shewed a friend all his Treasures.) But what if a man should goe to hell with all these? When *Haman* had related all his contents to *Zeresh* and his friends, hee addes, Yet all these doe me no good, when I see *Mordecai* sitting in the Kings gate. The sweet meate of the wicked hath sowre sawce; but these dainties are pure, meate and sawce are good, in themselves they are holy, so to them pure. Ester 5.13.

The third perfection is their fulnesse. In all other contents there is a scantnesse, in respect of the number, that men have not enough of them: if men of poore become rich, then they want pleasures; if both, then they want honour to make their contentfull. So they strive still for an earthly Paradise, which is lost; and when they have all, yet their soule hath not enough: But these dainties have a fulnesse and comprehension in them able to satisfie the spirit; there is an equalnesse in them thereto, both are eternall. The heart hath enough, as *Iacob* said when hee saw the Chariots; and although it longs after more for measure, yet it findes rest and quiet, even in the kinde of the things which are perfect in their nature. When men take money in a market, or for their rents, still they like that they love, but yet they want, and there is an hole unstopt: the barren heart cries as the grave, give, give: and why? save, because they have not enough; yea though they had enough (for a mediocrity is enough for a sober minde) yet because there is not a quality of content in them, their increase workes no full satisfaction. A man that hath spending money enough, wants a stocke; another hath mony to buy him one sute, but he wants for change: or hee hath enough to buy one of cloth, but not of velvet; or if hee have that which will suffice for apparrell, yet considering that children, diet, sutes of Law, and friends call for more expences; that hee hath, joyes him not so much as that he wants grieves him: So are all the fulnesses of the world, they have a scantnesse: not unlike to a coate made scant, which comes not over the wrists or knees or bosome, but leaves them bare. But this nourishment and fulnesse of Christ is as is described, in every kinde, and a full supply, as I noted before, and especially, out of *Reve.* 3.16. by an enumeration of all things for use and price. 3 The completnesse. Gen. 45.25. Pro. 30.16. Revel. 3.16.

The fourth and last is durablenesse, and continuance. When folkes 4 Durablenes

goe to Pageants, and interludes, oh! how they are tickled? How they could spend dayes in them? But when all is done, they are all a-mort. As I have heard of some besotted Epicures, who were not able to subsist, when their games and drinkings were over: and therefore so laid the matter, that the end of one should begin the other: till at length with rotten bodies, and wasted consciences, and emptie purses, and tired spirits, they fell dead over their cups, and games. Alas, though this were a prodigious, yet not a perpetuall lasting; and yet such a one as made themselves last but a while. But lo, the things of this feast are durable meate, drinke, riches and honour. No wonder, they issue from a fountaine *Ier.* 2. 13. not a broken pit: A Fountaine (we know) though it bee but a fingers deepe, yet outlasts a lake that is up to the middle; the one payres with use, the other is fed with a Fountaine. Durableness in kinde, and durableness in succession, is great perfection. If a man could buy cloth which would last all his life without wearing, and yet daily weare better and better, oh, what a market would he thinke hee had? When those fading and blasted crownes of Lawrell and Wormewood are withered; mens gaines, feasts, brave cloathes, games and companies: then the garland of a Christian made of *Semper-vivum*, not the hearbe, but the grace of the Sacrament, shall flourish and survive upon the heads of the beleeving receivers; and when some of them blast at their death, yet they cease not till another crowne of immortality succeede for ever and ever. Rejoyce in the Lord; but how long? Not as in froth, and the crackling of thornes; but alway, and againe (I say) rejoyce.

Jer. 2. 13.

Phil. 4. 4.

Vse 1. Let this then be both to disgrace the feast and mirth of fooles, and to advance this feast, and these dainties of Christ in his promise and Sacrament. First, I challenge all sensuall ones whose complacence is in their brave buildings, fashions, and fethers, meetings, and pleasures, tales and trickes, to fill up and passe the time away; come in, set these to the contents of the Lord Iesus: and if ye can make equall in any of these foure kindes, wee will renounce our portion and cleave to yours; we will cry with you, Great is *Diana* of the worldlings. But if Christ exceedes yours in all foure, wonder not if wee come not unto you: but tremble you for your sitting so long upon the devils deafe egges: throw egges and neast upon the dunghill, and come in, and joyne with us, cast your lot in with us, and let us have but one portion. We would not change with you although we might have this boot, to tell money all day, and have it when

when we have done: although your lusts commonly strip you, even of the outward also. Rest not in a short ruffe, and running pull of joy, and to say, Would there were neither Preacher, nor Puritan in England. Alas! your time is short, and your sorrow will be endlesse: Let Husband and Wife looke backe and say each to other, What fruit have we had of all under the Sunne? Surely, neither safe, pure, full, nor lasting: therefore let us forsake it in time for a better, while there is season.

Vse 2. Exhort to enjoy it.

Secondly, let it exhort all Gods people to set their hearts to eate these good things (for all their fourefold excellency) to delight in fatnesse, and to enjoy the portion with sound complacencie and content which the world knowes not, nor shall ever enter into. Tell why doe men sow, purchase, build, labour? Is it not for the fruit? Vse all these in their kindes, but enjoy these, and in so doing, yee have the perfection which nothing else can, and these doe afford to the soule. But here yee will say is the difficulty. I answer, I will point briefely at two or three branches of direction and so conclude.

Directions for it, three.

The first is this, Delight in the Lord for this perfection of soule-content which he offers in his Christ. The perfection of love is joy: let him have perfect delight of thy heart, for his perfect nourishment. If *David* said well, *Delight in the Lord, and hee shall give thee thy hearts desire*: how much more then set thy heart upon him, when hee hath already done it, that hee may doe it more? Vse the Ordinances of Word, of Prayer, yea of this Sacramentall Christ our nourishment, as a stirrop to get up into this full, safe, pure, and durable object of delight in the Lord, his Christ, and Spirit, who (when all these poore helpes which serve to proppe up a Pilgrims travell, as so many baiting-places till he get home; shall faile:) yet shall be the eternall delight of the soule in glory. Begin this complacence and well apaiednesse of heart, here: and if it be hard, pray to God to give thee a judicious heart, to understand the weight and worth of the things, and to delight groundedly in those things which are best, and approved of God to deserve it. As if a Iueller assure thee of the value of a pearle, he needs say no more. And pray also that all thy affections may follow, love, joy, (feare to forgoe it) sorrow, (if weakened) and all the rest, as in a Gentlemans house, let the Master welcome a stranger, and all the servants will strive to doe the like.

The first delight in God. Psal. 37.

Beseech him that his Spirit of comfort by faith, may not onely shew

1 Cor. 2. 12. shew thee the good things he hath given thee, 1 *Cor.* 2. 12. but shed a lively sweetnesse and joy in them into thee, so that as the Vine
Iudg. 9. 11, 13. said, *Thou wilt not forsake this thy fatnesse and sweetnesse for any thing.* Beseech him to purge thy conscience from all creeping defilements of thy selfe, world, Satan, or crosses, which might dampe it: and so raise up thy soule by them, above all this earth, which might eclipse it: If it be an heaven upon earth, now and then to beleeve a promise, to savor a Truth, to receive a Sacrament, to bee in good company, to resist a lust, to revive a grace; what should hee bee who is all these, and whereby should the heart be sooner raised up to him, than by that which makes all this good cheere, the Sacrament of the body and bloud of the Lord Iesus? Oh! maintaine no melancholy distrust against this. But as *Hanna*, 1 *Sam.* 1. when she
1 Sam. 1. 18. had heard *Eli*, was quite another and wept no more, so bee thou. *Peninna* still was a chokepeare, (& so shall there never cease some thing or other to correct thy content,) but yet *Peninna* now was no more thought of. Remember if food and gladnesse alway goe to-
Act. 14. 17. gether, (as *Act.* 14. 17.) how shalt thou hold up thy face before the Lord of this feast, if thy sad heart poyson it?

2 Maintaine communion with him. Secondly, adde this; maintaine this Communion with God daily. As the influence of Christ in the Sacrament is a speciall peece of our communion with God: so, when we are gone, it should make us fond to hold it, that wee might be as it were drunke with the wine of his cellers, and the pleasures of his house. That so we may keepe a communion with him daily from Sabbath to Sabbath: and be alwaies breaking bread, and receiving, as those disciples at Ierusalem, who attended the comming of the holy Ghost. *David* was so ravisht with that he felt in the house of God, that he saith, had I
Psal. 27. but one thing of God, this it should bē, *That I might behold his face in the beauty of his Temple and holinesse*; and yet hee might never come into the Priests Sanctuary, much lesse the Holy of Holies, to see the merciseatē and the Arke under it, covered with glorious Cherubims: which we may doe daily. This is to spend our whole
Psal. 23. 6. life in Gods house, *Psal.* 23. ult. Not to be never out of it, (which old *Anna* her selfe could not) but to retaine that savor of immortality and hope of eternall life, which the communion of Saints in the Word, and Sacraments doth breede in the soule. Oh, the smell of these spices in the garden, which the North-winde of the Spirit,
Cant. 4. 16. doth affoord to our nostrils. *Cant.* 4. 16. should so perfume us, as all other fellowship should stincke unto us: as no doubt *Peter* his nets

did,

did, and all the world when he was with Christ, and *Moses* and *Elias* upon the Mount, and would have built three Tabernacles, and said, *It is good to be here.* Matth. 17. 4.

As those brutish ones longed, *When will the Sabbaths be gone, and new Moones bee past?* (meaning those feasts of continuance for weekes) so shouldst thou long for them. When will they come? And with *David, Psal.* 84. *Oh, my heart fainteth, and my feete long for to goe to thy Temple!* How rather are such in these dayes, in which though our cups and vessels of silver and gold, yet our receivers are wood and stone (for the most part) and such as savour not this bread of life, and foode of Angels. How should we bee afraid, lest this Idoll of forme eate up all, as those leane Kine in *Gen.* 41. 18. and lanke eares devoured the fat and full ones. Where is he who so comes to the Sacrament, as loth to leave it, and to goe into the ayre of the world againe? I commend not the excesse of these old Monkes, who forsooke the course of the world, for to live alway in holy services: But this I say, few such there are, who doe so much as hold any savour of this communion of Christ Sacramentall, a few dayes after: Oh! then, such as have found this hoord of grace in the supper, keepe it daily also, that it may attend ye fortie dayes, till the mount of God. Psal. 84. 2. Gen. 41. 18, 19, 20.

Therefore let our daily course hold this communion. But how, may some say? I will adde one or two words of direction. First, in the due exercise & quickning of the graces of the Spirit within us; both the life of faith (in all estates, blessings, and crosses: in all meanes ordinary, and extraordinary in their season as well as the Supper (all having their particular use) also in all duties of both Tables) and the fruits of this faith, I meane the graces of hope, love to the Saints (the partners with us in the communion, *Psal.* 16, 2.) and patience, humility, courage, thankefulnesse, and the rest; of which I gave a touch before in the point of fruitfulnesse. Secondly, walking with God daily, as being under his eye, awfully, purely, and soberly, approving our selves to him in the way of our life: making his Word our delight in both the promises, commands, and threats of it; and so holding the Lord in our sight, as loth to forgoe him. Thirdly, Ascending in our thoughts from our owne welfare in private, and forcing our awcke hearts to the service of our time (as *David, Acts* 13. 36.) as well as looking that it goe well with our selves, (of which selfe-love our spirit is full stuffed, except this grace scoure it out.) Remember we, that the gaine we Directions for it. 1. Psal. 16. 2. 2. Gen 5. 22. 3. Acts 13. 36.

get

get by Christ in his Assemblies, should presse upon us the bewailing of the losse thereof, *Zeph.* 3.18. the beseeching God to establish the Lord Iesus, and to set up his King upon his Zion, in the power of his Ordinances, to demolinsh the Throne of Satan and Antichrist, that the Scepter of Christ may prevaile every where against Popery, Atheisme, Ignorance, Blinde devotion, profanenesse, and forme of godlinesse. Lastly, in an heavenly heart, as *Phil.* 3.20. knocking us off from below, moderating our liberties for us, enlarging us to desire his glorious presence, to have communion with him as he is; concluding, that if these treaties with him at distance (as in the Supper) bee so sweete; then much more to eate and drinke it in his kingdome, *Luke* 22.16. Oh! if our treasure be there, let our hearts be so also, and send wee them before us, in token we looke to remove thither as our abiding place: *Phil.* 2.1,2. 2 *Cor.* 5.1. Thus doing, we shall use the Supper for the end which it was given for, to supply the absence of the Lord Iesus from us, *Luke* 22.16,17. till we may enjoy it.

Zeph. 3.18.

4. Phil. 3.20.

Luke 22.16.

Phil. 2.1,2. 2 Cor. 5.1.

Luke 22.16.

Thirdly, let that good we have got out of the Sacrament, so plentifully abide in us, that we impart it to others. The nature of these graces is such: not to feede on them alone. When those Leapers, 2 *King.* 7.8,9. had filled themselves in the *Aramites* tents, with store of all things, their hearts smote them, for staying there so long: and they resolved to hasten and tell the King and people of it, that were starven in the citie. So shouldest thou: The Sacrament, is called a communion in this respect as well as the former. Poore birds if they light upon scattered corne, call their fellowes to the heape. When *Sampson* had found hony, though he kept the riddle, yet hee imparted his honey to his Father & Mother. The benefits of Christ are not of a secret and private, but a diffusive nature: Let us be ashamed to consider that other things in the world are so perfected by communion, that neither Trades, Arts, Customes and fashions, nor any other thing, have cause to complaine; but the matters of Christ are now at the barest and lowest: Why? save that those that should excell in them, conceale their skill and experience. The Communion day, should be our exceeding day, and as in feasts, so in this, wee should send (or carry) portions, and acquaint others (wisely and seasonably) with our lot, and receive from them like intelligence. And thus much for the second generall head, viz. The grace of the Supper. I conclude with the last.

The third, imparting our selves to others.

2 King. 7. 8.9.

Iudg. 14.9.

The third generall.

And that is the particular end of the Sacrament, viz. The sealing

unto

unto a beleeving ſoule, an aſſurance of that grace which it exhibiteth. I have ſpoke before of this ſealing power. I will adde but a little for the applying of the generall, to this particular. Deſiring the wiſe Reader, to looke backe, and make uſe of what I have ſpoken of this ſealing worke in generall, and to apply it here in ſpeciall to the ſealing of the growth, as already I have ſpoken in Baptiſme of the ſealing of our Birth, or Regeneration. The end of it.

And, that my Reader may retaine the ordinary view of the two ſealing workes, this briefely let me ſay, firſt, that the Spirit of grace is given by God, to attend each Ordinance, both the Word of Promiſe, and the Seale of Promiſe; and that to this end to worke perſwaſion of the ſoule, and to cauſe it to beleeve the things that are given her of God. Then ſecondly, note, The object of this perſwaſion by the Promiſe is double; and therefore the object of perſwaſion by the Seale is double: Firſt, perſwaſion of the ſoule that ſhee is truely the Lords, truely called, regenerated, and borne of God. That is to ſay, reconciled to him, and renewed in him. Secondly, perſwaſion that ſhe growes in the grace of the new birth, and ſhall grow as a lively member of her head, till ſhe receive the fulneſſe of that part. That God is the Author of both perſwaſions, appeares by the two maine heads of unbeleefe, which formerly I noted to reſide in the ſoule. Firſt, that ſhee dare not beleeve at all, that the Promiſe of mercy reacheth to her. Secondly, that ſhe dare not beleeve that ſhe ſhall ever reach to any further degree of ſanctification than ſhe preſently feeles. Both theſe the Lord in his double perſwaſion confutes. The third thing is, the Spirit therefore applies it ſelfe to both theſe; (yet not alway in one and the ſame meaſure of perſwading but) according to the neede or proportion of each part. By the Promiſe of the Word, ſometimes it works more, ſometimes leſſe perſwaſion, as ſeemes beſt to himſelf: & ſo, by the Seale of the Sacrament, he doth likewiſe, worke weaker, or ſtronger aſſurance: For though there be a perſwading power in an high degree in both, yet the Spirit is no ſervant to his Ordinances, but his Ordinances to him: they ſhall perſwade more or leſſe, according as that power of Chriſt which the Spirit diſpenſeth, is more or leſſe conveied into the ſoule, by his perſwaſion. He is never ſeparated from promiſe or Seale, according to the meaſure of his working by both. But that is as he liſteth; for he bloweth where and how farre hee pleaſeth. A needfull digreſſion to ſhew the order of the Spirits working. 1. 2. 3.

Fourthly, note, the chiefe & maine perſwaſion of the Spirit in the Word, is the Spirit of the ſealing Promiſe, & the chiefe work of the Spirit of perſwaſion in the Sacrament, is the Spirit of the ſealing 4.

Sacra-

Sacrament. And therefore as the Seale with the Promiſe, is above a promiſe alone; So the Spirit of the Seale with the Sacrament is above the Sacrament alone; and conſequently, the ſealing power of the Sacrament is above the Sealing power of a Promiſe: the Sacrament being (ordinarily) the inſtrument of working the ſoule to the higheſt aſſurance which it can enjoy in this world, whether of the truth of her regeneration which Baptiſme, or the growth therin, which the Supper ſealeth and perſwadeth. Sealing is the higheſt perſwaſion, and Sacramentall ſealing, the higheſt ſealing. We doe not limit God to his Sacraments, but (ordinarily) wee ſay, he limits himſelfe in this kind. Laſtly, I adde, the moſt apt way to get the perſwaſion of the Spirit in an higher meaſure, is to hold cloſe to the lower meaſure. As in the promiſe, the beſt way to get the perſwaſion of the Spirit of promiſe, is to cleave to the bare naked word, and truth of the Promiſer for himſelfe. So, the next way to compaſſe the beſt meaſure of ſealing perſwaſion in the Sacraments, is to come unto them with faith in the perſwaſion of a promiſe: for marke; the Spirit in multiplying perſwaſion, doth never loſe the former meaſures, but holds them ſtill as grounds unmoveable. He that can now ſwimme without bladders, yet retaines the skill he got firſt by them: and he that makes true Latin of his experience and art, yet forgets not his Rule, by which he firſt attained it: ſtil the power of the bladders abides in the man that ſwims alone: and ſtill the power of the rule is in him who of himſelf doth ſuddenly ſpeak true Latin: Even ſo the promiſe ſtill abides in the ſeale of the Sacrament, and the perſwaſion of the ſealing Spirit, although it be above a promiſe, yet it is not without it, but holds the relation cloſe. Even as the ſeale and delivery, and ſeaſin of a purchaſe, is above a Covenant, yet never without it, but alway relating to it, & adding a ſuperior ſtrength (which it had not before) of perſwaſion and aſſurance.

Vſe. Terror in two Branches.

Now I finiſh with the Vſes. Firſt, if the Sacrament of the Supper hath this end, to ſeale the aſſured growth of the ſoule in grace; let it be terrour for two ſorts. 1. Papiſts, who pervert the end of the Sacrament to baſe helliſh ends of their owne; of which before.

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2. Secondly, profane ones; who come in their ſinnes: who turne the Table of God into the table of devils; yea turne the Seale of the grace of Chriſt, into a Seale of Gods Curſe, into gall, poyſon, and the water of triall of the Adultereſſe. The Sacrament is not given thee to beget thy ſoule to God, but to nouriſh it being begotten. When then thou commeſt to the Supper, bearing the Lord in hand that thou art the Lords; Lo, thou calleſt for vengence, if thou be

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an unregenerate one still. Thou saist in effect, Lord, let this Bread and Wine be my bane if I belong not to thy Covenant. As she that durst drinke the water of jealouzie, knowing her selfe defiled, implied her craving the rotting of her wombe: So I say to all such: if they come not hither for the right end of God, they cannot chuse but come for the wrong: either for the better, or for the worse. A seale it must needes be, no man can hinder it, yea to a covenant: if not to the Lords, then to such a covenant as they belong too; that is, a league with hell, *Esay* 28. a league with their lusts, adultery, pride, &c. As if the Lord should say, Be thou yet more filthy still by rebuke of my Sacrament, more proud, more profane; Adde drunkennesse to thirst. Fulfill thy measure. Its not my Sacrament which causes thee to be so, but thy uncleane dunghill which dare offer it selfe to the pure beames thereof. As *Ieremie Lam.* 3. So doth this Ordinance cry in Gods eares, Lord seale them to an hard heart (which is thy curse) to an hard heart which cannot repent, mourne, beleeve; because they have abused all thy calles in the Word, all thy patience, and meanes, and dare come hither in their sinne, send them hence with thy black marke upon them, for the fearing of others! Nay, the Spirit of this seale cryes after ye, ere ye be gone out of the presence of God, saying, how durst thou sit here to catch the foode of my people, with a dogges impudency? with that heart which thou bringest with thee from the Alehouse or thy Harlot, or thy Oathes? Goe thy waies; never fruit grow more upon thee! No raine, no dew fall upon thy hard heart! That which was a snare to *Judas*, even the Table and soppe of Christ, be a snare to thee, to fall, and rise no more. If thou wouldst avoyd this, let this Doctrine of the seale pull thee to the knowledge of the Covenant. Lam. 3. 65. Ioh. 13. 26.

Secondly, let it be an use of mourning to us, that we have so few to whom the end of this Sacrament pertaines. Sure if it bee the Sacrament of any its theirs, whose hearts want sealing of faith in the Promise; question the perseverance of their faith, their comfort, hope, peace: Doubt, that these decay so fast, as they shall hardly recover them, and feare that Gods measures of health growth, setledness, and fruitfulness is too good for them. But alas! where are these now a-dayes? Hath not the streame of this age carried them into another extreame, rather of formall presumption & securitie? What shal then this Sacrament do, if there be so few whom it concernes: Shall it returne in vaine to him that sent it? No, it belongs to those few (for all are not alike) whom the Lord loveth, and will seale to the day of the full assurance and redemption. The Spirit of *Use 2.*

sealing

sealing shall not be quite streightned for all the sinne of others.

Vse 2. Admonition upon two grounds. 1.

Therefore thirdly, let it be admonition to all such, that they slight not this end of the Sacrament, so that it should not effect that end which it serves for. To which purpose remember these two items. First, that this holy seale annexed to the legacies of Christs last Will and Testament, doth beare date from the first Institution: and was purposely then ordained by Christ, because he knew the next day following, it was to be in his full vertue immediately upon the Testators death, as we reade *Heb. 9. 16.* If then those rejoyced in this sealing day, a farre off ere it came, and saw it as *Abraham* and others by faith: then what excuse shalt thou pretend, who seest not this power and end of the Sacrament, being after the death of the Lord Iesus, & being offered under the Signes of his death, thou mightest not doubt of the effect of it. Secondly, the Supper hath the preeminence in this kinde, not only above other Ordinances of groth; but even the word it self: wherin, although there be a power also of Sealing yet not under such Evidences of the Lord Iesus crucified; nor under so great an authority and commission to Seale.

Heb. 9. 16. Iohn 8. 56.

2. Grounds.

Vse 4. Lastly, therefore let the Lords end in the Sacrament be thine: even every poore soules portion, which grones in spirit for further perswasion of her growth and increase in pardon, holinesse, and glory. Put not off any measures, or the Seales thereof, which the Lord offers thee: Let there be no effect of any Ordinance, which thou shouldest count strange to thee, or walke in the want of, with any peace. Who knowes what encreases God hath provided for thee? But howsoever that bee, dismay not thy selfe, as if it were the portion of such or such; and none of thine: If God will deny thee it, it is to humble thee (he can bring thee to heaven through a lesse open doore) but let not thy sloth and base heart as *Ahaz*, deprive thee, either of the bounty of his promise or signes; least others enjoy it, and thou be stript even of that thou seemest to have. Go rather and summe up those sweete promises of God, for thy growth. Behold them, *Ioh.* 10. 9. *Ioh.* 15. 4. Reade also those texts before, *Ephe.* 3. 16, 17. and 4. 15, 16. *Col.* 1. 11. and such like, to set thy teeth an edge. Spred these promises before the Lord, begge his Spirit to seale them, Vrge 1 *Ioh.* 3. 24. and 4. 13. upon the Lord: And as a poore woman would cry to the Lord Keeper for his Seale, so thou to this great Keeper of the Seale, to bring it out to thee; Doe not give him the lie, make him not a lier in his chiefe worke wherein his honour most standeth, and in due time hee will heare thee.

Iohn 10 9. Iohn 15. 4.

The end of the First Part.

THE SECOND PART OF THE TREATISE OF THE SACRAMENT.

Wherein the Doctrine of our due Preparation to the receiving of the Supper of the Lord, is handled; together with our due behaviour in and after the same.

An Appendix shewing, First, how a Christian may finde his preparation to the Supper sweet and easie: Secondly, the causes why the Sacrament is so unworthily, or fruitlesly received by the worser or better sort, with the Remedies.

By D.R.B. *of* Divin. *Minister of the Gospel.*

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1 Cor. 11. 28.

Let a man therefore examine himselfe, and so let him eate of that bread, and drinke of that cup.

Verse 29. *For who so eateth and drinketh unworthily, eateth and drinketh his owne damnation.*

LONDON.

Printed by *Thomas Cotes*, for *Iohn Bellamie*, dwelling at the three Golden Lyons in Corne-hill, 1635.

To the Christian Reader.

Good Reader, I could not but advertise thee of some cautions in the method and manner of thy reading of these Treatises: and here I would frame my speech to two sorts; the one weaker and more ignorant; the other such as would thinke themselves more judicious. To the former I say this: First, that whereas weake ones, lighting upon a booke of this nature, cloven in two and divided; are ready to enquire whether part is more necessary, and as they fancy, so to take what they list, and leave what they please; falling upon that part which they thinke neerelieſt joyned with practise, passing by the other as lesse needefull. Therefore I advise all such to use a better order in their reading, and (as Ioseph's *servants did in the search of the sackes,) to begin with the eldest and first, and to end with the last; and to reade in order, from the beginning of the former Part, to the end of the latter: by which meanes it shall come to passe, that understanding their grounds distinctly and wisely, they shall proceede to practise with far greater light and savour, than otherwise they should doe by their confused reading. I observe also another folly in weake ones: That when the occasion of the Sacrament is offered, they commonly catch up some booke of that Argument, and while the pang lasteth, spend their devotion upon it, till they be weary; but no whit bend themselves to reade those things which chiefly concerne them: and although they should light upon some such point, yet the discourse being coherent, and they very unsetled, can scarse reade over halfe one point: Therefore my counsell to such is, To turne their sudden pangs into an ordinary habit; that is, to devote themselves to a deligent reading and coherent perusal of the things, as they are handled, without slightnes and needles interruption; whereby they shall both meete with such things as do most concerne their estate, and shall be able (by taking note thereof) to turne to them at their neede, and not to be to seeke of them, nor wander in their reading at uncertainties; which will cause their reading to be sweete, when they feele gaine to ensue therby.*

The latter caution to the more judicious is this, That whereas some of them affecting

fecting to be thought ſo, when they meete with a booke of this nature, partly containing contemplation, partly practiſe: Theſe (I ſay) are in another extreame, and thinking the later to be under their curious braines, doe quite paſſe it over, and if they thinke to get ſome new point, of deeper nature than ordinary, or ſome diſtinction formerly unknowne to them, out of the contemplative diſcourſe; that they will faſten upon and ſtudy hard: labouring indeede rather to pride themſelves with oſtentation of ſome novelties or depths, than to edifie themſelves with any practicall and ſavory truths, as they are in Ieſus. To theſe I ſay this: That although I have beene willing to handle the Theory of this point of a Sacrament, (both becauſe it is little looked after, and alſo for ſatisfaction of ſober deſires of knowledge;) yet my chiefe ſcope was, rather to draw men to love and embrace the Sacraments, for their true gaine and ſpirituall commodity, than to humour any frothy braine in meere diſcourſe, to puffe men up withall. In a word, if the well minded Reader ſhall purchaſe any thing towards more ſound underſtanding, by theſe my Collections, I ſhall be glad; but much more glad, if I ſhould finde, that this knowledge of theirs, did drop as dew, and ſoake into their hearts and affections, to ſeaſon them with a pious and conſcionable regard of the Sacraments, a more due reverence in preparing themſelves to the Table of the Lord, and a more carefull ſurvey of themſelves after their receiving, that ſo their whole courſe might be much better, and their former errors rectified and reformed.

Now as touching the ſcope of this latter Part; underſtand, that looke what in my former preface and Treatiſe, I have endeavored, for opening the Doctrine; that I deſire to doe in this Part, for the ſtirring up of practiſe in men, in due preparing themſelves, and meete receiving of the Supper. And ſeeing it is ſo holy, ſolemne, and hazardous a worke, it imports us to looke well to our ſelves in our partaking thereof. Sacraments (my brethren) are no morrall acts, ſuch as the managing of our earthly affaires, buyings, ſellings, companies, recreations and callings are (which yet are holily to be performed) but holy things in their nature, eminently ſpirituall and religious in themſelves. They containe Chriſt Ieſus for the ſealing up of birth and proſperity of the ſoule. As the grace is exceeding ſpirituall, which they exhibit to beleevers: ſo is the curſe as pœnall, which they threaten to the abuſers. In no one thing doe we either more abundantly advantage; nor in any one more endamage our ſelves, as we goe to worke. Spirituall ordinances are both ſpiritually violated, and ſpiritually puniſhed. Hoping that this ſhort item, through mercy ſhall prevaile as much as a longer with the wiſe, and craving grace from heaven upon us both, I bid thee farewell.

THE

THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

CHAP. I.

Concerning Sacramentall Triall in generall: the Description of it; and the duty it selfe propounded, reasoned and urged.

HAving treated hitherto of the Doctrine of the Sacraments (wherein the use of Baptisme was urged) it now remaineth that we come to the exercise of the Supper of the Lord: Whereunto this second Treatise shall serve (if God will) & wherein (somewhat more largely) the Doctrine of our Preparation to this Sacrament shall be propounded: The rather seeing it was the chiefe scope of the Booke it selfe; and which occasioned at first, the former Discourse. That so the religious Reader might in one view both understand what a Sacrament is, and how to be received. Concerning which, I purpose to describe what this preparation is; and then in speciall to discend to the branches whereof it consists, with the use and application thereof: and so with some directions and caveats at the end, to conclude the Treatise. Entrance. Description of Sacramentall preparation.

Sacramentall Preparation and triall, is a duty required by God, at the

the hands of all and every that desire to receive worthily; by the due exercise whereof a man may discerne whether or no he be qualified to receive; and accordingly either to proceede to Communicate with comfort or else desist for the present, till better prepared. I will briefely touch upon the severals of this description, which are these six. First, what difference there is betweene Preparation and Triall. Secondly, that Triall is a divine command. Thirdly, the persons who are to try. Fourthly, what the due exercise of trying is. Fiftly, the different sorts of religious search, and how this Sacramentall search differs from them. Sixtly and lastly, the end and scope hereof. The second, and fourth of these I reserve to the last place, as most essentiall to the duty. Touching the rest in their order I shall first speake a little of them, and so of the two other.

Six branches.

In what respect preparation and triall differ.

And first, let none cavill at my differencing Preparation from Triall. I know well that they agree in one, and that the former word usually is taken for the whole triall of a Communicant. My meaning by it is, to shew what a man who would try himselfe aright, is to doe, ere hee set himselfe about the worke. That is, to bring himselfe within some such compasse as may fit him the better to close with a triall of himselfe. Not onely to sequester himselfe from other businesse and objects of the world and his calling, that he may doe but one thing at once; but also to call in, and to calme his thoughts and affections, so that he may be himselfe, and gather up his loose garments, and gird the loynes of his soule to doe this maine worke well; that is, with a close, reverend, and intent purpose of heart. *Solomon* hath a sweet speech, *For a mans desire he will separate himselfe*; that is, lay aside for the time, all other businesse, and thoughts of lesse consequence, that he may do the maine thing to be desired, in a more due manner. And when the Merchant had found the Pearle, he is said to withdraw himselfe; that is, to goe apart and to weigh well the worth of that he had found. And in the story of *Rehoboam*, the holy Ghost uses this phrase of preparing the heart to seeke God; noting that to seeke God either in the worke of Conversion, or in any service & ordinance, requires a separation of the soule from the usuall affaires of the world, which distract the mind from weightier objects. As *Salomon* speakes of the foole, so it may bee said of most men, (who yet thinke themselves wise) *Their eyes are in every corner of the world*; that is, so busied and hurried about a thousand vagaries and fancies abroad, that they are no where lesse, than where they should chiefely be; in the medi-

Preparation is more generall.

Prov. 18. 1.

Mar. 13 44.

tation

ration of heavenly things: Hence that complaint of moſt, that meditation is ſo difficult to them; others, their memories are ſo fickle, becauſe they divide and cut themſelves (as *Martha*) into many peeces, who ſhould rather unite themſelves cloſely into one; and becauſe they have ſtuft and fraught their mindes and hearts with ſo manifold thoughts, and have ſo many irons in fire at once; that one hurts another; as in the crowding of a multitude at a ſmall wicket, (at which one by one might enter eaſily) wee ſee its long ere any one can well get through. Luke 10.41

A point of ſingular uſe, condemning firſt that brutiſh prophaneneſſe of many, who (to bewray what hearts they have) can hardly bite in their common talke and thoughts of baſe carnall things, when they are to kneele downe to prayer in their families, but mixe one ſo with another, till they breede irkeſomenes in others, and a pollution of holy things to themſelves. Perhaps all are not ſo groſſe, as once one was in his ſaying Grace before meate, who brake off uſualy in the midſt, to bid his ſervants to ſet his diſhes aright; but ſurely the ſinne of moſt men is greate in this kinde: Except God will take them as he findes them deepe in their buſineſſe, and over head and eares in other matters, hee muſt pardon them for Triall at the Sacrament; for indeede they have uſed themſelves to ſuch a courſe, that either they muſt defile Gods worſhip with their owne vanities, pleaſures, profits, either they muſt ſerve God and Mammon at once, or not at all: they never knew what an empty heart meant, unloaden of her uſuall thoughts and affections, prepared for God, ſerious and withdrawne from it ſelfe; they count it impoſſible to attaine to it. To whom I ſay, as good never a whit, as never the better. *Vſe of it.* 1 Reproofe.

Secondly, this inſtructs us about the nature of Gods worſhip. Its a ſeparation of the whole man for God; and that not in publike only, (where our ſhops and trades and affaires muſt be caſt out) but in ſecret alſo. To have ſome few wandring thoughts after God, to caſt in a word by the way, of religion; to heare a chapter read in the cluſter of houſhold buſineſſe, is no worſhip; for that requires a ſeparation. There is more required alſo; but without this, nothing can be done. The hand which will compaſſe Gods Altar muſt bee cleane alſo: But firſt it muſt be empty: if it be filled with nutſhels and traſh, it can hold nothing elſe. If we cannot ſo much as heare a ſerious ſtory, or indite a letter without privacy; if we can doe no choiſe worke well, except we be ſolitary and ſerious; do we think *Vſe 2. Inſtruction.*

it easie to worship God in a Faire, a Market, an Alehouse, a Bargaine, while we be working, or playing, or prating, or dreaming? No, all our courage, all our strength is too little; a broken, humble, beleeving heart is little enough for it: Therefore at least an empty, a swept, and voyded heart is necessary.

Vse 3. Admonition. Thirdly, it must admonish us of a duty meete for us, if wee will be fit for Sacramentall Triall; we must ere we set to it, abhor that giddinesse, lightnesse, and fraughtnesse of our soules, (which the most thinke is no sinne) as our bane, and the destroyer of Preparation for the Sacrament. We must know, that as the gold weights will not trie gold till they stand still; so neither can the soule trie her selfe till she be well staied and poysed. When we will powre any precious liquor into a vessell of glasse (especially if it have a narrow necke) we will set it in a steddy posture, for feare of spilling. No man can see any thing in roared waters. As the Lord Iesus speakes of agreeing with our adversary, that we must lay down our sacrifice by the Altar the whilst, and doe that chiefely; and as *Peter* bids those who will covet the milke of the word, that they purge out of their stomacke al superfluity; so especially do it in this triall at the Sacrament. Its manifest by mens cavils against this dutie, (viz. that they have callings to attend, and busines to looke after, and they cannot prepare themselves) that, I say, they account it as a veniall offence to be thus cloyed with other cares: but if it defile and destroy triall of thy selfe, how can it be small? Thou wilt say; thy thoughts and affections are neither murtherous, uncleane, oppressing, defrauding, lying, revenging, profane, intemperate: What then? Is there no other disease mortall, save the plague? Let it therefore be as odious unto thee, to carry a light, a gadding, unsavory heart about thee, so full of other bables, that Gods liquor must needs run over: I say, to be out of frame alway to entertaine the best things, let it be unto thee as odious as very profanenesse it selfe. And before thou venter upon triall, clense thy selfe of this fulsome glut: & do not enterline or write Gods letters upon a blotted, but cleane paper, even as thou wouldest wipe thy Table-book, ere thou writest the Sermon. And whatsoever vanity hath pressed thy heart, or dares presume to come befor God; serve it with the same sawce that *Abner* is said to serve *Asahel*, that wild Roe who (when he perceived to perke sawcily in his presence, and dare him to his face) he watch'd him so closely, that he smote him with the hinder end of his Speare, and laid him on the earth. Let thy care be,

Muth. 5. 25.
1 Peter 2. 2.
2 Sam. 2. 19.

so

so to smite thy giddy heart, that it may no more annoy thee, or interrupt thy spirit, being well occupied.

Lastly, when thou commest to this tryall, summon thy selfe, and all the out-workes, and ranging thoughts of thy soule, all thy powers and members, to come in, to forsake other objects for the time; and close seriously and sadly with the Lord in this worke of Sacramentall triall. As thou wouldest faine have thy heart close at thy triall for the Sacrament; nay at thy great triall of death, so keepe it cleane, empty, unsnared, in thy whole course. Remember when thy heart would lash out, there is a Sacrament, and a triall before it: If my thoughts then be past call, I shall have an ill worke of it, or else rush to the Sacrament with a surfeit upon it. Surely looke how thy heart is watcht unto in thy course, so shalt thou finde it, at a speciall season; and so thou shalt blesse God for the Sacrament, and say, Else Lord I should have strayed endlessely; but this Ordinance hath kept me at a bay from wandering, not onely from thy Commandements, but even from a sober and serious attending to it selfe, in lawfull liberties. So much for the first.

Vse 4. Exhortation.

Touching the second point, viz. The persons whom this triall concernes: it hath two branches. First, how many, Secondly, Who must try? For the former, it may soone be answered: All must trie and examine, against the Sacrament. The charge is generall, admitting no exception. As it was to the Iewes for the Passeover, that all who eat it, must be liable to the rules of observing it: so must it be in the Supper, none can bee exempt from triall, who will have a part in the Sacrament. Briefly (not to stay the Reader long) He that hath not a soule, to save, to thrive, to prosper in grace, or to be happy, or to desire it: He that neither cares for the losse of heaven, or woe of hell; he that abhors the name of a child, & so the allowance of his fathers house, & the portion of an heire; he that chooseth rather to be without among dogs & swine, he that hath cut off himselfe and is become an Heathen & Publicane, a scorner & past grace, let him exempt himselfe; else the Lord exempts none at all. Pearles indeed must not be cast before swine, else it is not the difference of any outward respect that can discharge from this duty. All need the benefit of it, all are in danger to incurre the losse by neglecting it: all therfore are equally obliged to it. The people cannot exempt themselves under colour of inabilitie, or not being booke-learned; they must not put it off to the Minister as more sufficient for it. The Minister may not exempt himselfe from it, as if he lesse needed it than the

Persons.

1. How many?

Exod. 12.

None exempt

See Exod. 12. 43.

the people: Schollers are not free, becauſe their calling is to ſtudy, or reade the Scriptures, for they may be far from the triall of themſelves: Such as have learned the Doctrine of the Sacrament ſoundly, muſt not waſh their hands of it, becauſe of their knowledge. The wife muſt not thinke her ſelfe to be tried in her husbands carefull triall, as if ſhee were but his ſhadow, and hath him to anſwer for her; much leſſe the husband may quit himſelfe upon hers. The rich muſt not pleade liberty by his great buſines; nor the poore for lack of leaſure from his handy labour; not the aged, becauſe of their infirmities growing upon them: not the more experienced, becauſe they have oft done it; nor the novice, becauſe he is greene, & new to begin: not the traveller, becauſe in a journey: not ſervants, becauſe they are under the government of others; nor governours, becauſe they have authority over them: No, there is no time, age, perſon, who can preſcribe againſt the Lord of heaven; Prince and people, learned and idiots, Iewe, Barbarian, bond, free, great or ſmall, are all alike and under no difference with him; But all of all ſexes, conditions, eſtates and relations, (if men, if Chriſtians, if of capable yeares and diſcretion) ſtand bound to this Sacramentall triall. Hee who will exempt himſelfe, let him bring forth his diſpenſation: Therefore let all covers of figleaves, drawne from the variety and defence of outward reſpect, fall to the ground, as unable to hold water, when God ſhall enquire who they are that dare take out their names from this generall rule; Gods Lawes are not as cobwebs, onely to catch ſmall flies.

Branch 2. Who muſt try?

The ſecond branch is, Who muſt try? To which I anſwer, Each one himſelfe; for theſe are the expreſſe words of the Apoſtle, in which were reaſon ſufficient; but beſides, there is cauſe for it. For

Each one himſelfe.

Reaſon 1. firſt, the object of this inquiſition and triall, are not errours and ignorances (properly) whereof the ſoule for lacke of knowledge can take no notice; but either good or evill, whereof we are privy or guilty to our ſelves; and as for the reſt, the Lord in mercy pardons them to his owne ſervants, who mourne for them, as thoſe who would gladly know them, and ſo ſhun all evill, and repent of their

Reaſon 2. omiſſions and failings; therefore it is conſcience which muſt give the anſwer, and make the inquiry. Secondly, the triall which flowes from the ſence, the eye, or heareſay, or conjectures of men and their actions, is Moſt uncertaine. For ſometime a good man out of ignorance of ſome caſes, being plaine and open, may ſeeme to goe to worke upon a worſe principle, than indeed he doth, & to be worſe

than

than he is. And againe, a sly hypocrite, who can accommodate himselfe to the opinions of men, and occasions of things very cunningly, may procure the conceit of a very honest man; but conscience well informed will beare witnes without cosenage or error, what a man is, Thirdly, it is conscience which is the do-all in the soule: *Reason 3.* She is set by the Lord to bee the espiall of the narrowest passages of the heart and life, (except hood-winked and defiled,) she keepes the cinque ports, the out-lets and in-lets of the heart and life, nothing passes without her notice and verdict; that water which runs by the mill of our course, utterly unknowne to others, is to her well understood: And therefore from her must proceede this triall: she is this himselfe, who must examine, and who must be examined. *Reason 4.* Lastly, all judgement and triall from others without, can not attaine to this true triall of a man: and that for these respects. 1. Because that there is none that knowes or can know the spirit of man, save the Lord & it selfe by the Lords meanes. For then should man become in Gods place: now that cannot be, for although some man may be in Gods stead to another, yet that is only in light & direction, not in search or triall. The things that are in the soule, lie hid under so many lockes, & with so many windings & conveiances, that the soule it selfe cannot search them of it selfe, except the Lord helpe her: much lesse can any other doe it. Secondly, put case that some wise and discerning Minister should by his wisedome, discover somewhat more than others; yet, the intentions, extents, measures, and consequences of those evils are past his inquiry: how deepely the soule is engaged in her guilt, with how high or low an hand she offended: against what light she sinned: what penalties she hath incurred, what offence to God or men, and what wound to her selfe, (whether felt and repented or not) hath followed; no man besides her selfe, can search out.

1 Respect. 1 Cor. 2. 11. Iere. 17. The 2.

Thirdly, say he could, yet it is not in him to worke upon conscience so discovered. The feeling of sin, guilt & curse; the true view of sinne to humble, melt and afflict the soule, that it might apprehend pardon, repent, and returne to God, is the act of conscience by the efficacie of the word, reflecting upon it selfe. Lastly, though all these were, yet is it not in the power and authority of another to enquire. Perhaps a fit man is not present, if he be, he may want a calling: how ever, the issue upon triall may be out of his power and hand: for, either he is not to debarre from the Sacrament for such sinnes as are unconvinced, and open but onely within the bosome of the committer; or, if they bee scandalous, yet its beyond his

3 Respect.

strength

strength to execute the censure of suspention upon the party, but notwithstanding he will rush upon the Sacrament. Whereas a man examining himselfe aright, may and must be such a law to himselfe upon due survey taken.

Vse of it. Admonition.

The use of the point is manifold; but it will more fitly fall upon the last branch. Here onely I admonish such as would try themselves well, to beware least they rest themselves upon either the labours or opinions of others. How ordinary an abuse is it of the publike and private directions that are given to the people for triall, that men thinke themselves discharged from selfe triall? How great pitty is it, that faire weather should doe such hurt? And that men should hang other mens triall of them, as a Cover of darkenes before their eye, that they might not come within themselves?

Reasons why men try not.

Some through unwillingnesse, ease, or a false heart, stoppe their mouthes with this, that having had such excellent helpes, they cannot chuse but be well tried. Howbeit themselves can give no reason why? And others when they have offered themselves to be tried, with some sence of their neede; yet either by having more knowledge of the Sacrament than was expected; or expressing some good affections of desire and sorrow for the present, or because they have a gift to make the best shew, and to conceale the worst: I say, some way or other, bleare the eye of their Minister or Parents: so that they thinking the Annointed of the Lord to stand before them, occasion them to adventure boldly upon the Sacrament as if beyond exception. Alas poore soule! Dost thou not know that the triall rests in thy selfe? If thou be neither truly broken, beleeving or penitent, can other mens erroneous Charity releeve thee? It may possibly be a great sinne in another to thinke thee unfit for the Sacrament (knowing no other) or to exclude thee: when as yet it is a fearefull, bold, and uncharitable rashnes against thy selfe (who knowest thy selfe) to dare and presume thereto. What shal it profit to winne a world of good opinion from others, and lose thy owne soule? or to rejoyce in other mens errors, to deceive thy selfe? What did it boote *Iudas* to escape the judgement of all his fellowes in comming to the Passeover? Let that patterne discourage all selfe conceited and subtill hypocrites.

1 Sam. 16. 7.

Mat 16. 29.

Mat. 26. 22. See 2 Chron. 35. 6.

Objection. Is the triall of others needelesse?

What then? may some say, is the helpefull triall of others needles? No, but of use. As we see the *Levites* to sanctifie their brethren. Onely there is difference betweene the triall of others and our owne. The triall of others, serves as the materials towards a building:

ding: our owne tryall is, as the building of the workeman himſelfe. When all the Timber, Brickes, and Lime is ready laid: the workeman muſt finiſh the frame. The Saw or Axe may be layd upon the ſtone, or upon the timber: but except the lively hand of a man doe act thoſe tooles duly, there will be no ſawing of them in two. So is it here: The Miniſter or governour muſt give light and direction how to try, wherein it ſtands, and how the falſe heart ſhould be handled: he may teach, upon what termes ſearch is to be made, and what not: he may remove falſe ſcruples, errors & lets: But the verdict of triall muſt be thy own in ſecret when all is done. As at the Aſſyſes, there be two Iuries, the one of Inqueſt: the other of life and death: There is a ſingular uſe of the former, and yet that meddles not with the finall ſentence. Onely it makes an eaſie way for the finall, and remooves rubs, and gives light, what bills are to be enquired upon: and ſo the other conſults and gives verdict of life or death, guilty or unguilty. So here let the uſe bee, to admoniſh all cavillers and prophane perſons, who would take advantage of the rule, to try themſelves: and all to exclude the helpe of others, whom they would ſhunne, leaſt their ſinne and profaneneſſe ſhould be perceived. There are none who ſo decline the helpe of others, but thoſe who abhorre to try themſelves, and ſo at once would rid their hands of all. But oh wofull wretch! Wilt thou neither try thy ſelfe, nor take advice of others? If thou wert under arreſt for debt, and ſome of thy friends would become ſurety for thee, wouldeſt thou chuſe wilfully to goe and rot in priſon, rather than to be beholding for their love? Then may it bee ſayd, Thou art worthy to periſh. Even ſo I ſay to thee, If thou wilt not try thy ſelfe, nor be tried, let him that is filthy, bee filthy ſtill. Thus much for the ſecond point. *Anſwere. No.* Revel. 22. 11.

The third branch followeth, which concernes the difference of this triall from others; and that from theſe words; (Whereby a man may diſcerne himſelfe to be qualified to receive.) I will digreſſe as little as may be; but my aime is, to diſpatch ſomewhat in this point, which may give light to that which followeth, and to ſhew what may helpe to the better tryall of a Communicant when he comes to the Sacrament, alſo how a Chriſtian may without confuſion apply himſelfe to each ſervice of God, in the due manner and kinde ſeverally. Firſt, this triall and preparation differs from the triall wee ſhould premiſe to other Ordinances, as hearing the Word, reading, praying, falting, family duties, &c. 3. Generall. The difference. Differ.

All

All which require a preparing of the soule to seeke the Lord; yea
1 From other Ordinances. in these respects they differ; First, in that all other (for the most part) although they doe require an estate in grace, ere they can please God: yet so farre as they doe conferre towards the conversion of such an one as yet wanteth grace, and must therefore be used upon paine of rebellion against God: therefore they doe not absolutely require that strict tryall which the Sacraments doe. True it is, those who heare, pray, fast, conferre, being destitute of faith, sinne in the manner of doing: yet since the Lord hath also ordayned them to be instruments of begetting faith it selfe: therefore its also a sinne to neglect them, although a man be unqualified to use them holily. But the Sacrament is of another nature, being no ordinance appointed for the breeding of grace, but of nourishing it onely: so that he who dares to come to the Sacrament being yet out of covenant, profaneth it both in matter and forme.
Double presence in Sacraments. Therefore the closer tryall is required unto it, above others. Againe, in the Sacrament, the Lord is not spiritually and virtually present, but even visibly and sensibly appeares to his people in the signes of the substance, matter and forme of his covenant; both our reconciliation, and sanctification. A good subject ought to present himselfe at each Court and meeting of Iustices, Sessions, and Assyses, with due regard and reverence, as one that dares not breake the peace, nor be a bad subject. Howbeit if the King doe send for him personally in his owne sight, to tender and renue his Oath of Allegiance, it behooves him to put on a more awfull and reverend loyalty than before. So here, every ordinance is sacred, and hath the Lord present in it: But the Sacrament exhibits him in a more reall, neere, and familiar manner, even as if the Lord Iesus came corporally in presence, to eate and drinke with us, and to present us with his owne flesh and bloud to feast us; Therefore in the appoach thereto, our triall must bee more cautelous and solemne.

Differ. 2. 1. From legall. Againe, the tryall before the Sacrament differs from other sorts of Religious tryall. There is a Legall tryall belonging to the unregenerate, by which the soule laying it selfe in the ballances of the Law of God, feeles her selfe weighed downe by sinne to hell and destruction. There is a triall of the Gospel, whereby a loaden soule, finding that the Lord offers her ease and pardon in Christ, upon the due preparations to faith, and actuall beleeving the promise, doth try her selfe about the worke of these, that shee may partake

partake the benefit of Christ. There is a penitentiall tryall, by which a beleever having fallen from God and broken covenant, searches himselfe, and casts up his gorge, that he might by pardon of his revolt, returne to God, and recover himselfe to former grace and comfort. There is also an ordinary and daily tryall of a Christians course and walking with God: by which he watches to himselfe, and to the rule, and living by faith, and obeying God, viewing his practice dayly, and keeping holy quarter with God, as occasion moves him: These all differ, each from other, and all from Sacramentall triall. Not that they are excluded from it (for they are necessary antecedents to it), but yet they faile in this speciall respect of a Sacramentall tryall; which lookes at this, how the soule may be qualified to communicate. 2. Penitentiall. 3. Ordinary walking with God.

So that in this tryall, as these former tryalls are helpefull, so yet a further thing is lookt at. viz. 1. How the soule hath carried it selfe in respect of former Sacraments received; how it hath lived and thriven in grace by them; 2. How it hath failed therein, and broken the covenant there renued in speciall. 3. What repentance it feeles for that speciall sinne, what faith it hath in the promise of the Sacrament; what fitnesse to joyne with the Church in communion of the body by love. What desire after former fruit and groweth, by experience thereof. 4. This tryall at the Sacrament is a speciall Reviving, stirring up and quickning of all these graces for the use of the Sacrament, and thereby (through mercy) the soule may goe and receive with the lesse feare, and more faith to speede of her desire. This trial is a further thing. 1. 2. 3. 4.

The summe and scope of all is, thus much; 1. To teach Gods people, how to make use of all the former Tryalls for the helping them forward to this. Then secondly, to shew how a Christian should accommodate himselfe to every duty wisely and orderly, without errour and confusion, which is no small grace. 3. To confute the blindnesse of such as see no distinct grace contein'd in this tryall for the Sacrament, and therefore thinke that if they can bee devout, catch up a booke and reade, put on a demure habit, and violently keepe off themselves from usuall riots and prophaneness of life, or simper with a few good words, (that they carry good hearts to God, meaning no man any hurt) they thinke this to bee that which will passe for their triall at the Sacrament. To whom I say, Without knowledge the heart is naught: If they who have practized the 4. Tryalls above sayd, yet must not confound *Vse*, 1. 2. 3. Pro. 19. 2.

found them with this, but revive this triall at and for the Sacrament; what shall bee said to such blind and ignorant tryers as these without rule or reason? Lastly, it should informe every good communicant in the nature of this true tryall, not to desist and give it over, by wearinesse, sloth, or difficulty, till in some measure hee finde how hee is qualified for the Sacrament, seeing till then hee doth but mistake the whole scope of the Ordinance, and mocke his owne soule.

4. Generall The issue of it

The fourth branch of the description, is, The issue of this triall, viz. That accordingly a man may either proceede to the Sacrament, or desist for the present. And this the nature it selfe of tryall requires, and otherwise it were needlesse to trie except it were for the issue. Which is plaine by the end which the Lord hath in tryalls of another kind. Why is the Lord said to try his people with false teachers, and lying Prophets? Is it not to know whether we will cleave to the truth, or beleeve lies? Is it not that the faith of the elect might be discerned from the rottennesse of hypocrites? Why doth the Lord try us with streights and crosses? Doth he not intend to try whether we will be content with our portion, or murmure and use indirect shifts? So the Lord tryed *Gedeons* souldiers who were meete for warre, who not. Men also in their tryalls (as at Assyses) what intend they, save either to acquite, or condemne? My scope is to shew, that Sacramentall tryall hath also her issue, either to encourage a man to receive with comfort, or to desist for the time, till better provided, with caution and warinesse.

Deut. 13. 3.

Iudges 7. 5.

Vse 1. Instruction.

Which point is of great use. 1. To instruct all Christian examinants, in treir triall to be carefull of themselves, and not to suffer themselves to bee deceived by error or selfe-love: For why? The issue is great, either the comfort of well receiving, and danger of losing a great blessing if we come not: Or else the perill of incurring of a great mischiefe and judgement, if they presume to come. We say, the end of a thing is last in execution, but first in intention. If this were so in the purpose of such as try themselves; how wisely, jealously, and religiously would they goe to worke? If they knew and considered, that the scope of tryall, is either to come or to forbeare; and that our desisting it selfe (if it bee ordinary) is a mocking of God, what colour soever we pretend; how close and wise would it make them in going betweene both extremities, either of rushing to the Sacrament without triall, or desisting

ſisting upon unſufficient triall? How would it cauſe them both to tremble at contempt and refuſall: and yet alſo at neglect of due tryall ere they come? which is indeede to make a vertue of a neceſsity.

Secondly, this condemnes the formall and fulſome practiſe of common Proteſtants: who (if they be pull'd out of the vile profaneneſſe of ſuch as abhorre all tryall:) doe preſently thinke that God is ſo beholding to them for their trying themſelves, that let their tryall bee what it will, he owes them welcome to the Sacrament for it. Alas poore wretch; Tryall is appointed for an iſſue, not for a faſhion and formality, to ſtop the mouth of God and conſcience. That triall wich hath no iſſue, can have no due ſubſtance of matter or manner in it. but rather is a confuſed doing of ſomewhat without rule, with opinion of ſomething in the deed it ſelfe, to commend a man to God. No. As well the tryer of himſelfe may ſee cauſe of not comming as the not tryer ought not to come. Tryall hath ſtill a reſpect to the iſſue: and muſt be uſed to avoyd ſinne and puniſhment, not to increaſe both. *Vſe 2.* Reproofe.

Laſtly, let it be admonition to others, who upon tryall do finde themſelves unfit for the Sacrament. Of which ſort there may bee two. Some ſuch as (although Gods people) yet having fallen into ſome ſuch ſin as hath deepely defiled and hardened them, can not finde either their faith ſo lively, or their repentance ſo ſenſible, as that they dare to come, in ſuch a caſe I ſay, (if upon adviſe with other wiſer than themſelves they finde it ſo to require) their duty is to conſider, that the Sacrament may prove ſo farre from helping them, that it might rather encreaſe their guilt by boldneſſe. Therefore it ſhall bee their wiſedome to conſider, That the Lord hath other Ordinances to uſe, than the Sacrament. As that ſerves to nouriſh the faithfull: ſo there be others that ſerve to humble and caſt downe the looſe and preſumptuous. Let them therefore inquire after them: as Counſell of the Miniſter of God able to helpe them: Penitentiall ſearch and tryall of themſelves about the occaſion of their fall: Faſting and Prayer with conference, if they feele Sathan hath deepely bewitcht them & hardned them: Theſe Ordinances are appointed to caſt out ſinne: if it be yet unſeene and unrepented of: and to expell ſuch Devils as neither the Sacrament, nor any other Ordinance can, eſpecially the publique Miniſtery being the ſetter of them on worke, and the firſt convincer of the conſcience. Its a wiſe mans part to uſe every Ordinance for the good of it. *Vſe 3.* Admonition. Branch 1. Marke 9. 29.

Branch 2

Secondly, such as by tryall find themselves out of the Covenant of God in regard of any actuall faith in them, and besides finde the guilt and taynt of much other corruption and evill: let them (much more) blesse God for this ordinance of tryall: and so long desist from the Sacrament, till the Lord hath sanctified the conviction of their conscience, in some measure, to drive them out of themselves unto a promise for reconciliation and peace. For the Blood of Christ and his Body serve not for the nourishment of any, in whom they have not bin as the seed of Regeneration, both in pardon of sinne, and change of heart, in which conversion standeth. Therefore let them ply this worke, of which in the tryall of our estate *Chap.* 2. more is said. But to rush upon the Sacrament, upon tryall of this dangerous Condition, is a double sinne, an adding of drunkennesse to thirst: as also an abusing of the Sacrament: causing it to seale up rather their guilt and curse, than their pardon and peace. Remember still, the Sacrament converts none, but strengthens the converted.

Beware therefore (all such) left by sinister and unwise counsell of any, they blanch themselves over, and thinke that because they see all is not well, therefore the Sacrament must bee their Physitian. No, The word of Law and promise must first convince them of sinne, and then of righteousnesse: whereof after they shall finde both the Sacrament to be a seale through faith: Baptisme of their Conversion, the Supper of their Confirmation. Onely let this bee added, That as they doe for the present desist from the Sacrament, so, yet they must ply this first conviction and tryall of themselves, by attendance upon other ordinances, till they come to see clearely that the Sacrament belongs to them. For if they give over the worke by looseneſſe and wearineſſe, before the fruit bee attained: they may feare that it had beene as good for them they had never seene cause by tryall to desist, as having so done, to leave their worke unfinisht. Sacramentall triall serves not to dash men quite out of conceite with the ordinance, but to convince them for a time, that they may bee so abased for their cutting off themselves from it, that they may returne to it with more comfort, and abhorre themselves in that condition of desisting from it. And so doing, their Abstinence shall be for their good: and although the Minister cannot suspend them, yet their owne suspending themselves shall proove more gainefull to their soules, than their bold adventure. And so much for this fourth branch.

John 16.9.

The 5. and 6. now followeth: which (as I said) I have kept to this last place, as depending upon one another, and most essentiall to the Doctrine. The 5. branch then is, that this triall is a charge of God, not left arbitrary to us, but necessary to the receiving worthily. To which ere I come, lest any stumble at this word (worthily) as if any could be worthy to receive: I answer its the phrase of the Holy-Ghost himselfe in sundry places: And looke in what sence the wicked are said to bee aunworthy, in the contrary thereto the godly are called worthy: first in respect of themselves, secondly, of the Lord. Touching the former, see *Act.* 13. 43. where *Paul* saith, *Seeing you thinke your selues unworthie of eternall life, &c.* he meanes, that they thought the tidings of it unworthy of them; they thought themselves so worthy and so good, that they thought Gods offer unworthy of them, and so they despised the Counsell of God to save them. So here, the profane and hypocrites, doe thinke Sacramentall Christ a meane thing, discerne not what it is, or of what worthinesse; therefore they are unworthy. But the faithfull receiver is worthy: Why? In respect of that worthy and precious esteeme of the Sacrament, for which they account no preparation sufficient. Secondly, in respect of God himselfe. In which sence, *Rev.* 3. 4. the Holy Ghost telles those few names in *Sardis*, that they should be clothed in white, for they were worthy; hee doth not meane they were worthy to bee so clothed; but being so clothed, they were worthy: that is, the Lord having cloathed them with the Robe of Christs righteousnesse, (the linnen of the Saints) they were worthy ones in his account: So contrarily, the unregenerate are unworthy, because they are naked still, and care not to bee covered with this garment: And why? They know not (or will not know) that they neede it. Now then, as the good receiver is worthy, because he is so accounted in Christ, and his preparation is accepted in him, and the want thereof is not imputed: so the bad is unworthy, because his person is not accepted, and therefore whether he prepare himselfe, or no, he is the same; for out of the Lord Iesus he cannot bee worthy. The Summe is, not the preparation of a man (in it selfe) makes him worthy: but the imputing of preparednesse by faith: and this workes an high esteeme of the Sacrament, and a carefulnesse to be a Communicant: neither whereof the ungodly can be partakers of. This by way of Digression.

5 Generall; that it is Divine.

How a man may be said to receive worthily.

Matth 22. 6.

1 Cor. 11. 29.

Revel. 3. 4.

Revel. 19. 8.

Revel. 3. 17.

To returne then: The duty of tryall is commended by God. Proofes of it.

And this appeares by *Paul*, 1 *Cor.* 11. 28. as also by good Analogy of the Passeover, applyed by the Apostle to us. For the former, *Paul* concludes the direction for receiving well, and cutting off all abuses: *Let a man therefore examine himselfe, and so let him eate*: He that told them before what Christs institution was: But as if knowledge alone of the pure ordinance were not enough, hee addes further; Let a man therefore examine: q. d. Although the meere observing of the institution were enough to cut off the abuse of your love feasts: yet for the avoyding of all other corruption inward as well as outward, I command from God, Let every man examine. He doth not meane, let him if hee please, as leaving it to mens choyce: but the word is imperative, let him, that is, I enjoyne him: As, let a man abide in the vocation wherein God hath set him: let a man so esteeme us as the dispensers of grace, &c. That is, I command him so. Neither is this as one of those temporary counsels, of which *Paul* saith, hee had no warrant from God expressely: This saith not the Lord, but I. But it is one of those, of which he addeth, This say not I, but the Lord. And the connexion of this 28. verse with the 20. evinceth: For I deliver unto you, that which I received of the Lord, &c. And hee subjoyneth, Let a man therefore examine, &c.

Further proofe.

Neither doth this rest onely upon this text; but upon the Analogy of the Passeover, whereto this succeeds. Its manifest by the Scripture that there was speciall Preparation of them that ate the Paschall Lambe. For not onely the Lord required the Lamb it selfe to be weaned off from the damme 4. dayes: to teach the people in all that space to weane themselves from those sweete breasts of their worldly delights and lawfull liberties; but he required them also to keepe another feast of unleavened bread seven dayes; wherein all leaven whatsoever, was to bee swept out from their houses, and Sacrifices to bee offered for expiation of sinne and uncleanesse, that so they might not come polluted to the Passeover. And those two passeovers of *Hezekiah* and *Iosiah* prove it: where speciall charge is given to the Levites and people to sanctifie themselves and each other: although for the speedinesse of receiving, there could not be such Legall clensing, as the Law required: and so also, the people and the King first purged out Idols, and defaced their groves & abandoned all will-worship ere they came to the Passeover What betokened this, save the triall of their spirits, much more, purging out all Idols of the heart, sweeping out the

2 Cor. 20.
2 Chron. 23.

the leaven of corruption from within; without which the other had beene bootleſſe. Therefore *Paul* in that place doth preſſe the ſame, though not Sacramentally, yet univerſally, ſaying, *Let us therefore keepe the feaſt; not with old leaven of malice and wickedneſſe; but with the unleavened bread of ſincerity and truth*: Why? Becauſe Chriſt is our Paſſeover, who is ſacrificed for us: *q. d.* Let not us be behinde hand in our feaſt and ſpirituall Paſchall Lambe, to thoſe that eate the old Paſſeover. If they might not eate it with leaven, with any pollution of fleſh, as of Leproſie, touching of the dead, or the like ceremoniall defilement; how much leſſe we, with our reall and ſpirituall leaven and uncleanneſſe of ſoule? 1 Cor. 5. 7, 8.

To adde a word or two of uſe to this (for I leave the reaſons to the laſt point) this I ſay: That its well that we have an expreſſe charge from God for this triall. Elſe the world is full of curious heads, and profane hearts, to outface and outwrangle the Ordinance. Men have no joy to ſuch a taske as they feele to pinch their ſpirits, and preſſe upon them any power of practice; and therefore (although they are ready to caſt the cords, and breake the bands of the moſt convinced truths; yet) the more mannerly way is to queſtion the charge it ſelfe. And hence are thoſe uſuall interrogatories, How prove you that any man hath to doe with me when I come to the Sacrament? Or how prove you that *Paul* ſpeakes to us as well as the *Corinthians*, to try our ſelves? Or how can you proove that I am bound to ſanctifie the ſeventh day from the Creation, for a Sabbath? Or how know yee that God will have us preach and heare twice upon the Sabboth in publique? Or that a man is bound to pray by himſelfe, or twice a day in his family? Or that it is againſt nature for a man to weare long haire? Or for a woman to be ſhorne? And to theſe might I adde a thouſand other ſcrutinies of a baſe and profane heart, willing to overthrow all ſuch ſtrictneſſe, as it ſelfe diſtaſts; and loth to beleeve, or informe it ſelfe of any thing which it is loth to doe. The truth is, never did Satan ſo obſcure thoſe maine truths of the Scripture, in Popiſh darke times, by turning all into curious queres of things leſſe pertinent; as now, he doth in this light of the Goſpel ſeeke to alay, and diſanull the power of truths by prophane cavillation. But I ſay ſtil both to the one, and to the other. Its well that God hath ſo punctually declared himſelfe in his Word as he hath. All that are not wickedly nice and curious, will rather yeeld to thoſe probable deductions from Scripture, which ariſe by conſequent, for the beating

Vſe of it. Inſtruct. Profaneneſſe of mens wits.

ting downe of our owne baſe ſpirits, and rejoyce in ſo doing, becauſe they argue for God; than whet their lewd and prejudicate wits and ſpirits upon the devils whetſtone to cavill againſt truths received: nibling here at one, & there another, till they have defaced their beauty and grace, and ſo expoſed them to the utter contempt of themſelves and others; Stop your mouthes therefore oh ye carpers at Gods preciſe rules, and play not the Proctors for the devill againſt God, leſt he pay you your fees little to your content: Stoope rather to the Lords Canon in all things. And you to whom this yoke of tryall at the Sacrament is ſo heavie, conſider the Lord will not leſſen or lighten it for your ſake: labour ye to be eaſed of the devils yoke of a profane carnall heart, and turne your ſwords into mattockes, deny your ſelves, get the Lord to change your mindes and wills, that ſo his yoke may become ſweete unto you. And as the Prophet tells thoſe Cavillers, who asked him, Why may not we goe to good Witches about our cattell, or things loſt, &c. Eſay 8. 20. *Goe* (ſaith he) *to the Law and to the Teſtimony*; let that bee your touchſtone, that will abandon both all will-worſhip on the right hand, and all profaneneſſe on the left. If theſe give ye no allowance, know there is no wiſedome in your witchcrafts, nor in your cavilling defences: So here ſay I, Goe to the charge of God, that will convince both Popiſh tryall, and tell you, that there is no Religion either in faſting before the Sacrament (although I doe adviſe no man to eate) nor in not ſpitting at the Sacrament, that much more will confute all profane contempt of tryall of our ſelves: let God ſpeake, and let all men be lyers, both left hand profaneneſſe, and right hand ſuperſtition muſt fall before the Ordinance. Oh! if men be ſo buſie againſt the practice of goodneſſe, when there is a rule to controwle them, what companions would they be, if wee wanted it? Howbeit even by this they ſhew that the duty is divine, becauſe elſe their curſed ſpirit would never ſo fight againſt it. Thus much of the fift point.

Generall 6. Whac it is. The ſixth and laſt branch is, what is that due triall which God requireth of every true Communicant, and in what things doth it conſiſt? I anſwer, Due and true triall ſtandeth either in the properties thereof to qualifie it aright; or in the object thereof, that is, the things to be tryed. Concerning which, firſt, I will lay downe ſome reaſons why the Lord requires this triall in both reſpects. Then ſecondly, I will lay downe the due properties or manner of triall. And ſo with the uſe of the generall doctine I will finiſh this Chapter;

ter; and in those that follow, God willing, I shall handle the severall objections to be tried in their order, one after another.

The Reasons are these three. First the plaine charge of God importeth it. For the word here used by the Apostle, is not a word which aimes at some defect in the measure of our grace onely, as the triall of light gold may bee dispatch'd by weights which any man may use: but it especially signifieth triall of substance, and soundnesse of mettals, such as onely the Goldsmiths skill can finde out: the Touchstone and the Fornace onely can try gold, or separate the silver from the drosse. Even so, its not a common skill nor easie worke to discover the soundnesse or falsehood of the heart in matter of grace. There is nothing more hard than this discovery. Satan and Hypocrites can transforme themselves into Angels of light; and make men to thinke them so. And the hollownesse and depth of the heart, and the selfe-love of it in easily beleeving our selves to be that we would be, & yet are loth to be, is unspeakable. Nothing more easie than to pray for such things as indeed wee would not have, if God would give, because then our hearts and courses must be changed; & yet we thinke we pray aright. Nothing more easie than to looke upon our selves in our outside of duties & performances, & reflect an opinion thereby, that we are true worshippers. No grace, but a false heart will counterfeit; and the depth of the heart is such, that there is no shew of meekenes, innocencie, tendernesse of spirit, thankefulnesse, love of Gods people, but a bad person may accommodate himselfe unto, and act a part therein. The soundnesse of the heart is very hard to discerne.

Reason 1. The Difficulty of this tryall. 1. To discerne hypocrisie from soundnesse.

2 Cor. 11. 14, 15.

Secondly, although there bee soundnes in the heart, yet it is not alway discernable. As it is not easie to finde a Pearle in the dunghill, nor a needle lost in rushes; so, its hard to finde out a little truth of heart and faith, when they are so covered and mixed with abundance of drosse. Besides, it is no easie thing, (although a man finde them) yet to walke constantly with God in the practise thereof. Its with us as with the foole, who not knowing the worth of gold, stoppes here a peece in an hole, there another in the thatch, and forgets it: So doe we slight that grace which should rule us in each part of life; lose the good things which have cost us labour to come by. Its hard to improove the things wee have heard and learned and to bring them forth in due season; they are to seeke with us, patience, when we are provoked: faith, when we see no likelihood of Gods hearing or answering our prayers, and so of

2. To discerne soundnesse where it is.

3. To discerne our not improving of grace. Either in our privacy. 2 Iohn 8.

the reſt; as it is with tooles ſeldome uſed, ſo there growes a ruſt upon the gifts of God in us, for lacke of watchfull improovement. Sloth, and eaſe do fret into us as a canker, and creepe ſo inſenſibly upon us, that they marre us ere we be aware. The Talents of God which we have received, become unprofitable in us. The greateſt part of the duties we doe, is not the leaſt of them we omit: in the uſe of meanes and Ordinances, formality, and commonneſſe, unreverence, unſavorineſſe, defiles us: and the life of faith in croſſes, bleſſings, duties, is very poore and wanzing in us. 'T were endleſſe to ſpeake of all. Now if it bee ſo hard to try our grace, how much hard to try our whole courſe, in which the weariſomneſſe of our hearts doth tire us ſo, that the errors thereof in ſo manifold parts cannot be reckoned; as the ſinnes of our ſingle eſtate, or married ſtate, our callings, dealings in the world, lawfull liberties, company, ſolitarineſſe, with other innumerable occaſions; wherein as it is hard to ſurvey our ſelves diſtinctly; ſo its as hard to watch to our rule unweariedly.

Or in our outward courſe.

Much more is it hard to trie our corruptions.

To conclude, if the triall of our grace be ſuch, what is the triall of our corruption? Who can perceive the danger whereto the beſt lie open, by the unſpeakable ſweetnes of their perſonall and beloved ſinnes? How ſecretly doth Satan and luſt creepe in (as ſleepe to one warme in his bed) even to an honeſt heart ere it be aware? By what fine ſlights is it at firſt entertained, either becauſe it is but one, or ſmal, or ſoone ſhaken off; and having once entred, how doth it defile the conſcience? When once the tenderneſſe and ſenſibleneſſe of the ſoule; (which is the Sentinell) is gone: how ſoone doth ſinne grow upon it, and increaſe? That whereas at firſt it ſeemed a great thing to attempt, now it ſeemes little, to go through with it: and that which ſeemed little, now becomes as nothing: till at length it foulds up the heart in ſelfe-love and careleſſeneſſe, and growne to a cuſtome and falling ſickneſſe, that it is a great difficulty for a man to picke out an end in this confuſion of eſtate, or to know where to begin or where to end. So then if triall be ſo hard a taske, how due and conſcionable ought the practiſe of it to bee; ſeeing the Lord hath ſet the Sacrament to be the awer, and holder in compaſſe of our courſe?

Reaſon 2.

Secondly, except we trie our ſelves before wee come: the Lord who ſearcheth and trieth the reins, will ſearch and trie us to our coſt, and litt'e to our liking. He will revenge our profaning of his Seale, with ſealing up our ſoule, & giving us over to thoſe evils in which

which we prēsumed to come; so that they shall become our scourges and penalties, to harden and defile us, and draw impenitencie over our spirits, that although we would we shall not repent. Perhaps if we may escape present judgement upon our persons, to bee smitten downe suddenly with a thunder-bolt, or to bee plagued in our bodies and children with sicknesse or death (as those *Corinthians*) we are content the Lord should deale with us otherwise as hee pleaseth. But oh wretches! To be accused with barrennesse for ever, with an insensible, dedolent heart, with a dead benummed spirit; to be stript of those gifts we seem'd to have, to be sent more emptie away from God than we came, to be pull'd out with that guest that wanted his wedding garment, and cast into utter darkenesse; these are curses ten times greater than the former. Thou eatest and drinkest thine owne condemnation as *Iudas* did; the handsell whereof was this, that upon the eating of the sop, Satan entred into him and fill'd his heart, ripened his treachery, and seal'd him up to a desperate resolution that he would finish it, though he went to hell for it. They that judge not themselves, make worke for the Lord to judge them finally: and although it appeare not to men, yet the wrath of God abides upon them, and shall in time smoake out as upon *Cain*. The Sacrament is a spirituall mystery, and cannot be violated, save by spirituall wickednesse. And whereas the gaine should have beene great, if thou hadst come prepared, even the enjoying of the Lord Iesus wholly: now the judgement shall bee as fearefull, not onely to goe without him, but to drinke and eate hell and damnation. Of which more in the use.

Rom. 2. 3.

1 Cor. 11. 29, 30.

Mat. 22. 11.

Iohn 13 27.

1 Cor. 11. 30.

Thirdly, as we say in our Proverbe, leave is light: If we come to the Supper of the Lord, as becomes his guests invited by himselfe: lo, we shall sit there among his Angels, and eate of the dainties of heaven: we shall behold the face of his Majesty with joy: we shall have our soules, within us, feasting us with the conscience of our obedience: wee shall not neede to feare sadde affronts and accusation: wee shall enjoy the sweet fruit of our reverend and carefull triall: our faith and repentance shall there meete us: and if we faile in any measure of our hoped for welcome; the fault shall not lie heavie upon our selves, but we may be assured, that it is for some other end, for which the Lord deferres us; that at our returning againe he may give us an overplus. These may serve for some reasons to enforce due triall upon us. *Reason 3.*

But here a willing heart would faine know the properties of this tryall, *Properties of true triall.*

triall, and when he hath duly tryed himselfe. For answer to which, although in the Chapters following, this will appeare better in the objects of triall: yet briefely I will note some workes here generally concerning all the particulars, and so come to the use.

1. Wise. First, then let thy search and triall bee wise, and according to knowledge. Let the Law and Testimony bee the hammar, the Fornace, and Touch, to try thee in all, both thy heart and life. This will informe and instill such skill and discerning into thee, that nothing shall lightly passe thee without, both notice and due verdict: Thou shalt neither by loosenesse of heart judge evill, good; nor through blindnesse, or misprision, thinke good evill. This will let in light to thee to behold all things in their lively colours as they are. The Goldsmith will not easily be gulled in the triall of gold or silver. So if thou carrie this light and torch into the darke corners of thy heart, few either sinnes or graces shall escape thee. Else, thy owne false light, erronious judgement, prejudice, precipice, security, defilement, and the like, may soone deceive thee. And so thy triall may prove like *Ahimaaz* his newes, idle and confused.

Filiall. Secondly, let it bee ingenuous and filiall: Doe not thinke that the Lord onely enjoynes thee to search out the evill, and let the good passe: Triall of Gods people is as well of their vertues and graces, for their encouragement, as of their corruptions to their humiliation. And yet, let it also be impartiall. So abhorre a slavish heart of base feare causing thee to harpe upon the jarring strings of thy distempers: That yet thou much more loathe selfelove, to applaude thy selfe in any of thy corrupt and vicious habits or actions: But rather be as willing thy errours and evils be discovered, as thy graces. The true triall of a Christian is a middle betweene both extremes. The most usuall of the second, is the latter. Fewer offend in the other; and yet their danger is as great, because the true roote of triall, is the witnesse of a good conscience, testifying that there is grace at the heart, which a slavish triall denieth to it selfe.

3. Narrow and close. Thirdly, it must be very inquisitive and narrow; not hoverly and superficiall. It must not be like the mashes of a net made to catch great fishes, and letting passe the small. For both the good things and the evill are closely and deepely couched in the soule; Cursory triall will not search them throughly. Graces are as coales raked up in the ashes, and appeare not easily; or as a little corne in a great Chaffe heape. And corruption is as the core of a disease lying in the intrals; and as *Gehazi* his booty throwne into close corners. If the King

King should send a commission to a true subject, to search Iesuites, or Priests in a great house: they would take a narrow course both by belaying, and ransacking the inner passages and roomes, for feare of escape or lurking: Sacramentall triall should be such. Not as the searching of friends houses, whom wee very sparily and generally looke over, or give notice before to remove out of the way that which wee are loath to espie. But as a man would search the house of his enemies; And as we reade that the Papists were wont to search for the Martyrs in all places, likely or unlikely, yea even the heapes or reekes of corne, and the haymowes, with forkes, swords, spits and speares. So should we doe our selves, as Searchers very glad and desirous to finde what they seeke. And to this end, our triall should be punctuall and painefull. By punctuall, I meane particular and personall, either graces or corruptions; which must naturally accompany thee. And therefore Christian search best attends Christian Prayer and watch: looke what thou observest to pester thee most usually, either in thy spirit, or in thy course, that take note of, and make a Calender of it. Forgetfulnesse and confusion of memory doe much hinder triall. Note therefore both what sinnes runne in the streame and frame of thy life: and what speciall evils beare sway, and are most selfe-putting forth; and then the rest will follow alone; and yet passe not by the lesser: seeing those which are but of a second degree doe oft disguise us, while we are bent only to marke the most prevailing ones; and so by ill custome are unsuspected. Few men there are in whom some masterly sinnes doe not beare rule, pride, selfe-love, worldlinesse; or the like, to poyson their course. Secondly let it be painefull: The issues of good and evill are as a spring of seven heads. A laborious searcher will therefore open them all, and take himselfe tripping in all: searching the spirit within, the tongue and members without, and fetch in matters of humiliation from the triall of marriage, single estate, Duties, Ordinances, company, solitarinesse, liberties, callings, behaviour, and actions of common life. So much of the third.

Both in punctualnesse.

And painefulnesse.

Fourthly, it must bee faithfull and loyall, that so all the subtill startingholes, and cunning deceits of the heart may bee found out; for selfe-love and falsehood will else bleare the eye of the wisest. Bribes corrupt the wise; but not the faithfull: Sinne is a bribing mischiefe, it labours to overthrow search and enquest, that so it may escape the jury. But as a good Iustice, in taking the examination

4. Faithfull.

tion of a fellon, or rioter: will not bee gulled with each colour or faire tale, but will search to the quicke, and drive him out of his trickes, and lay him open, becauſe he is for the King; ſo ſhould our triall be faithfull, becauſe it is for the King of heaven. Its for his honour; and yet alſo for our comfort to be true to the Lord and our ſelves: Elſe we ſhall finde as we binde, and the Lord will be froward with the froward, and ſubtill with the ſubtill. The Sacrament will not affoord that peace to the falſe, which it will to the faithfull; with the true, honeſt, and plaine the Lord will be good and plaine. If ſweete, gainefull, or naturall corruption bee ſo incorporate and beloved, that wee are loth to ſearch them out, and (like *Laban*) ſearch every where, ſave where our *Rachel* ſits upon her Idoll; the Lord will leave us to our defilement, and deprive us of the fruit of our triall. Now that our triall may be honeſt; obſerve two things: Firſt, nouriſh tenderneſſe of conſcience and uprightneſſe. Ofttimes many a ſecret evill of ſmaller conſequence may annoy ſome men, even a glance of the heart, or eye; when as a groſſer evill will not touch another. Its not eaſie for one that hath his glove upon his fingers to take up a needle or a little pinne, which the naked hand will eaſily doe. The tender eye will water and twinckle at a mote falling in it, as if ſome great hurt befall it: and the weazand will ſtreine at a gnat. Secondly, bee willing to take any helpe which may further thee to the ſearch. Sometimes a faithfull friend who obſerves thee; a ſtander by may ſometimes ſee that which a Gamſter ſpies not. Sometimes it will not be amiſſe to ſee and reade thy owne triall in the booke of a Croſſe; for each Croſſe hath her ſuperſcription, and will either tell us what grace the Lord would try, or what ſinne he would correct; yet I ſay, the beſt trier is our owne conſcience and experience.

Pſal. 18. 25.

Gen. 31 34, 35.

Laſtly, let our triall be Direct; aime at the end of thy receiving the Sacrament, and the reviving of thy faith, or thy repentance of evill. Search out in thy ſelfe, either thoſe ſpirituall graces which are like to further, or thoſe evils which are indirecteſt oppoſition to a comfortable receiving the Sacrament. The Sacrament is a moſt ſpirituall communion with God; ſpirituall evils will moſt choke it, as infidelitie, hypocriſie, apoſtacy, unthankefulneſſe, falling to the creatures: let theſe and ſuch like be moſt purſued. Contrarily, the moſt ſpirituall graces, doe moſt cheriſh it; as daily faith in the promiſe, both of pardon and holineſſe, pureneſſe of heart, heavenlineſſe of minde, ſelfe-deniall, humbleneſſe, thankefulneſſe, and

ſuch

such like: be sure to finde out these; and so thy search will stand thee in best stead toward the end thou aimest at. And thus much for those properties of Sacramentall triall: according to which the particular object is to be framed, as in the following discourse shall appeare.

Now for the Vses of this point. First, let it be terror to all such, as (for all this) dare rush upon this holy feast, with unwashen hands, and with profanation or neglect, whether presumptuously or carelessely without triall. Be it knowne unto you; ye take the Name of God in vaine in an high degree, and are guilty of the body and bloud of the Lord, as tramplers of it under your feete, and crucifiers of him the second time: Therefore he shall not hold you guiltlesse. You boast much, that ye have received to day, and eaten your maker (as the Papists say) but you have eaten and dranke your owne bane and poyson. This Sacrament shall be as that cursed water was to the belly of her who being defiled, durst come to drinke of it, as if innocent. And as *Elisha* said to *Gehezi*, *Went not my spirit with thee when thou runnedst after Naaman*? So, Is not the Spirit of Christ privy to thy profane neglect and bold adventuring, being in thy sinne? Although the Lord come not really to plucke thee from thy fellowes in open vengeance, yet bee sure, the Sacrament shall be as *Iudas* his sop to harden thee in thy sinne, and seale thee up to impenitencie and damnation. Once a Monke did villanously poyson a Christian Emperour with the wine of the Chalice; but thou poysonest thy selfe: How much greater is thy villany? Therefore, although I scare thee not from receiving utterly (to which by nature thou art prone enough) yet for the present, I admonish thee, abstaine till tried and examined. But perhaps thou wilt object; Alas, I doe come indeede; for I am commanded to doe so by God, and by the Minister. I answer: So were the Israelites bidden to goe up against their brethren of *Beniamin*: But yet the Lord smote forty thousand of them when they went. He who approved the justice of his own will, that sinne should be punished; yet punished them (*Iudg.* 20. 20.) even them who went about it, being themselves as guilty. The question is not about the doing of the duty, but the right manner of it. So I say to these, that Gods Sacrament be received, is necessary. But who are they that are fit for it? God hath no such neede of Sacraments, that he cares not now they be received: But most righteously he urgeth the duty, yet punisheth the ill doer. Thou wilt still cavill and say, thou hast oft done thus, and art not yet

Vse 1. Terror.

2 King. 5. 26.

Objection. *Answer.*

yet strickẽ from heaven: I answer, the morẽ is behinde; the Lord can smite with dumbe strokes in a worse manner. But durst thou so abuse his patience, and heape up wrath to thy selfe? But thou wilt say, I will abstaine then, and so I hope to escape, for this charge concernes no other save receivers. I answer, thou excusest a fault with a crime; thou canst not thus escape, for God shall judge thee for both not comming, and not preparing, But thou pretendest, that its hard to try thy selfe, and thou art ignorant, hast no gifts: Well, bee admonished, Wisedome is easie to him that will understand; thy ignorance comes not from seelinesse, but wilfulnesse. Those whom thou canst mocke as simple ones, can yet remember and repeate all these directions: and hast thou lost thy wisedome in this businesse? Oh! but thou saist, I am forgetfull. Why? Save that, thou hast no heart; for thou canst remember any quarrell, or wrong to reveng thy selfe. But thou wantest leasure. Alas! the Trevent complaines of an ill pen, inke, and paper; But the fault is in sloth, else all were well. For why? Thou canst finde a day in a weeke spare to hunt, to game, to drinke, to bee in company, to sit in the Alehouse: if thou carrie thy corne to market, thou dost somewhat else besides thy businesse: and so, if thy heart stood to this worke, thou shouldest finde leasure enough for it too. But thou saist, Few doe thus, and thou dost but as the multitude. Shall number and company qualifie thy judgement in hell? If thou wouldest be loth to suffer with them, bee loth to sinne with them. And to end this use, breake off thy cavils, thinke not thy case desperate; Say not, there is no hope for so saped a wretch as thou. Who can tell? Perhaps the Lord may bring honey out of a carrion, and even out of thy long contempt, fetch humiliation and repentance? I have knowne some touch'd more by the Sacrament than by any terrour besides: That the Lord hath so long spared them in patience: they have concluded, he hath done it to breake their hearts. Perhaps the Lord will turne away his fierce anger, that thou perish not: Howsoever it fare, be doing, humble thy soule, and chuse (if thou must perish) to perish in thy triall, rather than justly to run hazard, and rush into assured misery, by not trying.

Vse 2. Exhortation. 1 To Ministers. Iude ver 23.

Secondly, this should be exhortation to all sorts: Minister, and people, strong and weake, all who would behold the Lord Iesus his face with joy in his Ordinances, to submit themselves to this triall. The Minister first, knowing this terrour of the Lord; let him with compassion, plucke as many out of thẽ fire as he can, by a care-

carefull instructing of the people in this way of triall. Its not one of the least objections which are made against it, that they have none to direct them. No bucket for this deepe Well: no man to thrust them into this poole. How shalt thou answer the losse of so much bloud of soules, when God shall call thee to account? I know indeede that where the Minister is most faithfull, many people are contemners, but their bloud be upon their owne heads: save thou thine owne soule, and let them not perish by thy sinne. Secondly, let all godly Ministers do their uttermost to debarre all open despisers of this Ordinance, from partaking it: Though they have but small power of the keyes of censure in their hands, yet let them use the key of Doctrine so much the rather, to stoppe as many as may be from running upon the pike of vengeance.

2 To the people.

Likewise let all faithfull receivers looke to their dutie, and upon no colour, either of their knowledge, or former use of it, or other occasions, neglect it, either for themselves or their families committed to them. The Lord will accept a little endeavour, & judges, us not according to that we want, but that wee have, if there bee faithfulnesse. And let none thinke that this duty is so urged, as if there were merit in it from the worke wrought; No, thy searching it selfe stinkes, and thy very cloathes may defile thee, if thou looke at thy selfe. But looke at him that commands it, and hath promised a blessing to it: that is, *So let them eate of this Bread and drinke of this Cup*: Let this welcome encourage thee. And because I have already laid downe some properties of triall for thy direction: I say no more, but seeke the Lord in prayer and deniall of thy selfe, to helpe thee to put on these cords and ragges, to come out of thy ill custome. And to shut up all; let me encourage all faithfull endeavourers to try themselves: I know there is cause; for many tender hearts foile themselves sore in this worke, and make the remedy worse than the disease. They say, these rules are so strickt, they shall never practise them: and that therefore cannot be prepared; yea, they say, the more they search themselves, the more drosse and scurffe they meete withall. To whom I answer, First, let no difficulty of selfe-triall, in the point of the measure thereof dismay any: let sloth, contempt, and wilfulnesse, bee absent, and the Lord will both admit of their honest endeavour to trie: and also (the weaker they are) so much the more welcome them to the Sacrament, which is more especially belonging to the weake than the strong. Secondly, I say, Although by triall they

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meete with much corruption; yet better to be met with than concealed: Neither doe they meete with it to favour it, but loathe it; and they so meete with more corruption than they dream'd of, that also they finde a Pearle in their Dunghill and more grace than ever they looked for: unlesse slavish feare and unthankefulnesse doe blind-fold them. Let them thereby the more praise God who pardoneth these their transgressions, and say, *Who is a God like to our God?* and then although they must adde, who is so corrupt a wretch as I? yet mercy shall drowne their sinne in the sea, never to appeare more. Therefore let them bee comforted; and looke what hath beene said in the generall, touching Triall, let them wisely apply to the particulars following, to helpe themselves forward in the practise thereof. This much for the Vses.

Mica 7. ult.

2 Generall. Object of triall three-fold. 1 Estate. 2 Wants. 3 Graces.

Having thus spoken of the properties of tirall: I come to the Object. And that is threefold: A Communicant is to try himselfe, either, first, about his estate in grace. Or secondly, his wants, or else thirdly about his Sacramentall grace; concerning which, God willing, in the following Treatise more shall be said in their order.

Chap. II.

Of the Tryall of our estate toward God.

Triall of estate.

Concerning which triall, although I know there be such strange spirits stirring in these our dayes, as take for granted, that all those that are baptized, and live under the Gospel in a visible Church, are undoubtedly in good estate of grace without any more adoe; and therefore will reject this as needlesse to try our estates by surer warrant: yet because I know none of indifferent judgement, but abhorre their conceit: I shall take liberty to confute them with silence, and to proceede to shew what better triall of a mans estate towards God may bee found. Onely one objection of greater moment I must first remove out of the way, to wit, that the calling in question of our estate towards God, upon every such occasion as the Sacrament, may seeme to inferre, that a Christian estate is a very staggering condition, which may easily bee doubted and suspected, as also it may seeme to turne Christian liberty, into a slavish and fearefull bondage. To which I answer, that it is no such matter. The reason of the triall is this, First, the Sacrament being a seale of the Cove-

Objections against it.

Answere 1.

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nant of grace (as oft hath beene said) and no converting meane of the graceleſſe unto grace (properly) needes it muſt be, that every one who would finde it as a ſeale to his ſoule of the encreaſe of grace received, muſt firſt approve his eſtate in grace to be ſound: except the Spirit of God ſhould be made a ſervant of ſinne, and ſubject to the preſumption of hypocrites, willing to ſet his ſeale to a blanke. Things ſtanding in relation, import an excluding of ſuch as are out of that relation: *Ex. gr.* If the Prince ſhould graciouſly proclaime that he would renue the Charter of ſome Corporations in ſuch a Countie: No Village, Towne or Places that never had any ſuch priviledge from the Crowne, would be ſo idle as repaire to the King, for they are excluded. If the Parliament grant the King a ſubſidie from his ſubjects, no man that knowes himſelfe to be no ſubſidie man would prepare any ſuch mony for the King; for the buſineſſe concernes him not. So is it here. The Lord calls his free-denizons by ſpirituall baptiſme, to renew the aſſurance of their pardon, peace, and adoption, at his Supper; and promiſeth there to all ſuch, a further increaſe in the graces of his covenant: ſhould then any be ſo mad as claime a part in this Sacrament, who never have beene baptiſed, or called, and partakers of the Spirit of grace at all? Now then how ſhall that be diſcerned? True it is, thoſe that are free borne, and true members, know it, or may doe, as *Paul* quickly could tell *Lyſias*, he was a Roman. But who ſhall ſtoppe the mouthes of Aliants and ſtrangers, ſuch as are of *Aſhdod* and *Cham*, when they come to pleade themſelves Iſraelites? I meane when hypocrites come to the Sacrament, pleading themſelves to be Gods people: doubtleſſe there muſt be ſome Rules of Triall which will not deceive; they muſt be urged to prove their Genealogie, or elſe be convinced to be counterfeits.

But be it granted, that this triall of eſtate concernes alſo ſuch as are Gods people: yet it followeth not that they cannot uſe it, but they muſt by and by be anxious and perplexed about their condition. No, farre be it from any to thinke ſo. The Lord affords all his, to ſtand faſt in their liberties, and to bee above the bondage not only of Popiſh or Iewiſh ceremonies: but of unbeleefe eſpecially: and to walke according to that they have received: For peace ſhal be to all that walke according to rule, even the *Iſrael* of God. Yea as it is ridiculous for any ſuch to ſeeke new grounds to build upon: ſo is it ſinful to ſtagger about the: old becauſe the covenāt of God is with us, as the Covenant of *Noe*, as the Covenant of the Sunne

Anſw. 2.

Gal. 5. 1.

Eſa. 54. 8.

and Moone: yea everlasting after these shall have an end. Farre other use are Gods people to make of this triall at the Sacrament. First, many know not all such grounds as their faith rests upon, although they beleeve unfeinedly: ignorance may hinder them. Againe, although they had them in a readinesse, yet by Satans deluding them with other diversions to worldly objects, or by forgetfulnes, or being dazeled by some secret love of evill, or by the errour of others, these things may be grown strange to them, dark and to seeke. Besides, although it be not so, yet may it be a sweete exercise for a beleever to be well skill'd in his best Evidences, and it may joy him to have the things revived in his spirit which hee hath knowne before, and especially at the Sacrament, when they may most encourage him. Men doe looke upon their evidences of lands for more ends, than feare of their Titles. And yet I will not deny, but that (as the case may stand) the triall of a mans estate at the Sacrament may and ought to be anxious and sollicitous: yea, and that so, that for the time he were better desist than proceede: viz. when having snared himselfe with some lust which he cannot easily be rid of, he questions his estate thereupon: and till God have eased the hardnesse and dispaire of his spirit, through unbeleefe, perhaps he can neither perceive nor yet relish his evidences as he hath done. This may be one case in which this tryall may be used with some doubting and distemper: Howbeit neither is this so ordinary, but to be sure not the only case. Therefore this objection is of no force.

2 Sorts of triall of estate.

1 Our first calling.

To proceede then: This tryall of our estate I would call to these two heads as briefly as I can. First, to a mans first calling home to God. Secondly, to some essentiall markes either accompanying or following the same. Concerning the former of these, it shall not be amisse to give the reader a short general view of calling, before I mention any tryall in speciall belonging thereto. In a mans calling therfore, consider first from what, secondly unto what, thirdly to what end God calls. First the Lord calls a soule from an estate of woe and misery through sinne & curse (common to it with all the posterity of *Adam* wherein shee lay plunged, deadly; from a covenant (I say) with sin, death and hell, wherein she was wrapped. This he doth by the Ministry of the Law; which crying a dismall and lowd alarme in the eares of a drowsie and sleepie sinner, awakens him from the dead. Being rouzed out of this sleepe, it beholds a deepe gulfe set between the Lord and it selfe, so that it

In calling 3. things, 1 from what?

Ephe. 5. 8.

cannot

cannot come at him; By this meanes the soule is broken off from all her rotten propps either naturall through secure ignorance, or Religious through conceit of knowledge, or the old covenant of workes and performances. And (whether Publicane or Pharisee, before) this Law putting no difference, condemnes and kills a sinner in point of all his former life and jollitie in sinne, holding him under the arrest of Iustice in an estate of bondage, til it be brought to utter despaire in himselfe (more or lesse) of any redresse.

Secondly, the Lord calls the soule to an estate in grace through the Lord Iesus. And this he doth by a most sweet voyce of the Gospel spoken in the eares of it while it lyeth in this Pit of selfe-despaire. The which doth let in (by the degrees) a Spirit & Covenāt of grace into it: first in susteyning it from extremities by an hope of possible Deliverance: Secondly, by presenting the soule with an encreasing light & sight of the All-sufficient price of grace and reconciliation in Christ the satisfyer of wrath, & procurer of peace; Thirdly, by declaring himselfe fully appeased by this satisfaction, so that former anger is turned into welpleasednesse: Fourthly, by expressing his placable and pittifull heart to a sinner in an offer of a covenant with him; adding moreover, that hee would have him to be reconciled & receive his promise as freely as he makes it: Lastly, by enlarging his promise in the apprehension of the sinner both in respect of the infinite many good things contained in the same: as also the most free, full, gracious, faithfull heart of the promiser (loving, strong, and sure, which cannot lye:) I say by all these presentments of grace in a most apt, sweete, and powerfull manner: he workes in the soule such preparations of meditation, desire, esteeme, inquisition, restlesnesse of heart & unweariednes of meanes using: That at last this seede breaks out into fruit: so that the soule weighing all duly in the ballance, to wit, the worth of grace offered, the mercy of the offerer (beyond exception) and her unavoidable condemnation in refusing it; doth at last cast her selfe upon the promise, resigning up her selfe to it so farre, as to beleeve it to be her owne portion. 2. To what?

Thirdly, the Lord calls the soule from misery to mercy, to the end that it might enter into a covenant of holinesse; and become a Saint by calling, called to sanctification and the image of him that called it: That as the soule lives by grace, so grace might live in the soule. And this he doth by the voyce of the Spirit of Regeneration and Baptisme; The which by the immortall seede of the word, 3. Why? Rom. 1. 7.

sheddeth the love of God into the soule, to the end his seede may beget the image of God in it; By which meanes the whole bent and frame of it is changed, subdued and turned from sin to God; so that now Gods Spirit is that, unto and in it, which old *Adam* before was according to the capacity of the soule. This Power the Spirit of Grace workes in the beleever, because it is that Spirit of Christ which cannot bee divided in her parts of Reconciling and renewing, but carries the soule into Christ for both. More plainely and breefely, this Spirit writeth the purpose of the covenant of the soule, to wit, that it may have the law engraven in it, it may be cleansed, as by an inward new Principle, to walke in the Obedience of all Commandements of Law and Gospel, as compting them an easie yoake and perfect freedome.

Ier. 31.33.

These three are wrought (according to the measure of mercy) in every called one: and are (not so much the markes, as) the parts of effectuall calling: and who so is thus called, is also in covenant with God, and by vertue thereof hath true right to the Sacrament of the Supper, for the growing up in the grace of the covenant. Howbeit because it is hard for a Camell to goe through a needles eye; and every poore soule cannot receive all this whole frame all at once to try it selfe thereby; I will helpe it a little, by taking it so into peeces, that each severall triall may enter in at the narrow doore the more easily; Let then the soule that would try it selfe about her calling, proceede in this or the like manner.

2. Triall of estate by markes of calling.

1 Marke Preventing Grace.

1. First, hath God called thee? Try it by his Preventing grace; canst thou say, That when thou thoughtest of nothing lesse than grace, yet God was found of one that sought him not; Did the Lord so mightily over rule and so order thy occasions, of education, company, acquaintance, calling, ministry, placing, employments, that in all thou sawest God spreading his net for thee, that thou mightest not run thy course, but be taken in it, and be brought homewards? Did the Lord, by this way of Providence, make thee of a dead, unsavoury peece of flesh, to begin to hearken after and savour the things of God? it is a good signe.

2. Secondly, canst thou say, That the Lord suffered thee not to content thy selfe with vanishing devotions, and groundlesse hopes or wishes of good: But by his word wrought thy heart, to see into thy corrupt heart and course. Did the Lord discover thee to thy selfe either in thy particular lusts, or generall bad course, or in thy Originall poyson of heart? Did he knocke thee off from all thy

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colours, shifts and excuses? Convince thee of sinne and curses, and cause thee to stincke in thine owne nostrils? Its a good signe: especially when the 10. Commandements did it.

Thirdly, did the Lord keepe thee from extremities in this case? Either from revolting backe to thy old lusts (as one weary of Gods yoake before the time) or rushing into desperation; or falling into a presumptuous loosenesse and peace of heart in this thy dangerous condition? I say, did the Lord hold thee downe under his hand of the spirit of bondage, till thy ranke, jolly and lusty heart were kill'd and tamed in thee? It is a good signe. 3.

Fourthly, when thou wast in thine owne sence as one hanging betweene heaven and earth, at an utter losse, joyless in any earthly thing, and yet voyd of spirituall: did the Lord yet in secret put some poore hope of not utter perishing into thee, and whisper thus, Yet what if the Lord will turne away his fierce wrath? And didst thou feele thy selfe by this meanes, stayd, till better newes came? It is a good signe. 4.

In the second place, I aske, hath God called thee? Try it by his Assisting grace, thus: Did not the Lord leave thee thus but ply thy heart with the word, and nourish thy feeble hope with more and more light in his Promise? Canst thou say this light was no Moone light, darke and doubtfull, but as the light of the morning, dawning and encreasing in thy soule? Its a good signe. 2 Marke. Assisting grace. 1. Mat. 24. 17.

Secondly, did this light vanish and fleete away into flashy pangs of joy, without any abiding, or did it draw thee to behold something in God, able to bottome thy hope as the Law was to unsettle thy rotten peace? Did it cause thy spirit within thee, to goe aside and hide this pearle, digest it, the worth, the weight of it? To ponder the truth and warrant of the promise, that thou mightest see how able it was to beare thee? So that thou wouldest not in so weighty a thing as this, leave all at six or seven, and trust rather than try. Its a good signe. 2. Mat. 13. 44.

Thirdly, when thy Affections were up in armes to pursue this grace, with a broken, hungry, heart and desire, felt'st thou the resistance of thy selfe and selfelove to breede in thy soule even the paines of conception, or quickning in thee? Did this cause thee to discerne selfe in the worke, selfe pride, selfe unworthinesse, selfe feares, selfe hope, carnall reason, cavills, objections? Feltst thou Satan heere to ply faster with buffetings and temptations, than (presently) the word it selfe could stay thee? Did this conflict of selfe 3.

against the light of the Word, so affect thee as the strugling of the twinnes in her wombe affected *Rebecca*, when she went to God for counsell? Didst thou enquire still for counsell, and by degrees labour to see the heavenly rest and ease of a promise; the woefull restlesse pudder of selfe within thee? Did this still make thy soule more to loath selfe, and dive into the freedome and fulnes of Christ in the promise? Its a good signe.

4. Fourthly, when thou couldst not feele such an overruling power, in the word as thou desirest, but rather self and doubting overruled the word: canst thou say, that in this suspence and darkenesse of thine, thou yet strivest to hold to the naked truth of God? To his faithfull covenant, in which he cannot lye; Sawest thou enough in that to satisfie thee, although thou wantedst a bucket to draw up this water out of the wells of Salvation? And did this sustaine thee in the others absence? Did the absence of that thou wouldst have, make thee so restlesse after further measure, that yet thou didst quietly submit to be (the whilest) as God would have thee? To be very glad, and boast of thy nothing, that the glory of grace, and the name of God might be magnified? That God might have his ends in meere grace to such a base empty one, than thou thy owne ends in being filled to the brimme? This is a speciall good signe.

5. Fiftly, didst thou continue striving thus, till the Lord drowned thy selfe and thy distemper both on right hand and left, in the truth of the promise? And dost thou labour thus to hold it, according to it, as the truth is in Iesus? Without hookes or crookes; resisting the dayly recourse of slavishnes, ease, selfelove, puffing up, worldlinesse, or any lust which might defile the sweetnesse of Christ, and weaken thy faith in him? Are these markes in thee, true and soundly wrought? Then are they good, though weake. Thirdly, art thou called? Try it by the perfecting and fulfilling grace of God. Canst thou then say, That the worke of faith is finisht in thee with power and perswasion? Canst thou say, if thou have beene deceived in beleeving, God hath deceived thee? If thou perish by beleeving, thou art content? Canst thou buy and sell upon Gods Word? And doth the Spirit of the Promise deliver thee into it? Dost thou finde that sealing of heart thereby, which fills thee with peace and joy through beleeving? Then is thy sparke growne to a flame, and the Lord hath brought forth thy judgement to victory. Lesse measure than this may yet be a true signe: but this is a fuller signe.

Eph. 4. 22.

6. Secondly, is the love of God in thy soule, as coales in thy bosome?

Doth

Doth it constraine and hemme in thy heart, to love him againe? 2 Cor. 5. 14.
To thinke no dutie too hard, no measure too much? Doth it worke life in graces, in Meanes using, and workes of piety and charity to God and man? Or is it a love comming from a dead faith: which will suffer thee to bee proud and selfe-loving, unmercifull, careless, barren in fruits, worldly, covetous? Thy faith is vaine, and thy love rotten. But canst thou say the love of God is a fire in thy bones, to purge thy drosse, to kindle thy heart to all love, thanks, upr ightnes, humblenes, innocencie, and fruitfulnes? Its a good signe. Iam. 2. 20.

3. Thirdly, hath God declared his righteousnesse unto thee, from faith to faith, both of kinde and measure? Try it then. For the former, thus. God hath given all his a double Portion: standing in a coppyhold and a freehold; the one by grace imputed which the soule takes up by the Court Roule of the Promise, holding upon another; The other by a grace inherent, which it takes by the livery and seasin of the sanctifying Spirit. Try then: Canst thou say thy faith hath both a hand to take the one and the other? To take both righteousnesse from faith of justification, to faith of sanctification? Darest thou not sever those things which God hath joyned? Its a good signe of a faith pretious for kinde, if by the same faith, thou canst receive both kinds of righteousnesse, though by a severall conveyance. Rom. 1. 17.

4. Fourthly, try the measures of it. If Gods Righteousnes be from faith to faith: it proceedes from one step and degree to another: gets to it selfe more Promises, more evidences, yea stronger & greater. Canst thou say, it is so with thee? dost thou grow from faith of salvation to faith of governement? Is thy cheefe religion, thy living by faith? Is thy faith thy bottome for law obedience, and not thy Morality the bottome of thy faith? Is Christ revealed to thee from faith in his Priesthood, to faith in his Prophecy and Kingdome, to guide thee and rule thee? Doth the peace of thy King so awe thee, that rather than thou wouldest forgoe it, thou wouldst forgoe all? And, doth the Law of the same Spirit of Christ, which hath freed thee from hell, act all thy whole man, the powers and members of it, so that (in some measure) not thou livest, but the Lord Iesus in thee, to doe all thy workes for thee? Its a sweet signe.

5. Fiftly, Try thy selfe in the Bent and streame of thy Spirit: Though thy errors and defects are many: yet if still thy spirit be upright, thy Course (taking it generally) is sound; thy frailties are covered, the Lord lookes not upon thee and thy sinnes, but upon his grace

in thee, Feare not: its a good signe, And thus might I be large. But I content my selfe with a draught in steed of many.

Triall 3. Fruits of calling.

Now because this first tryall of calling, and of a good estate toward God, is more large and full than some weake ones can reach: At least they may be dismaid by the weightinesse thereof: Besides these, I will yet adde a second sort of markes, that is, some severall fruits of grace as the soule may discover them more easily in it self to flow evidently from faith of Gods elect: of this sort are these following in which I observe no method, but name them as they offer themselves, let every man take notice of himselfe by his own earemarke. First, if we abuse no truth of God to wantonnesse and security, its a signe wee be those children for whom Gods Bread is prepared: For example, these are holy Truthes of God, and blessed encouragements: The Righteous fall seven times a day: The Lord sees no iniquity in *Jacob*. Whom God pardons one sin to, he will pardon all: No beleever can fall totally from God, God loves his when he afflicts them for their sinne: In many things we sin all: No man here can be perfect: but our perfection is the sight of Imperfection: God compts our endeavours and willes for performances: Faith is not the excellencie of apprehending and feeling the good of the object, but our cleaving to a Word. All things, even sinnne turnes to the good of Gods elect. None come to Christ save such as are drawne by God. Our comfort stands not in our repenting, but beleeving (especially:) and the like. Now the triall is, If these be snares to us, causing us to fall to sloth and looseneſſe, its a signe wee are dogs; but if they worke kindly to provoke us to jealousie and more awe, its a signe of children. For example, the sinnes of Gods people God turnes to their good, and he loves them when yet he afflicts them for sinne, Oh then! how much more gracious will he be to such as walke with him? Those that truely beleeve are elected, Oh! how then will my soule strive for Faith, that I may prove my election? Not be desperate, because if I be elect, I shall beleeve. In a word, when such Truths are used for encouragement to the tender, not occasion to presume, its a good signe.

1 Mark.

Prov. 24. 16. Numb.

Rom. 8. 28.

2 Mark. As Eph. 5. 16.

Secondly, if we finde the Arguments of the world to worke in us by contraries: as for example, if when the world argues for looseneſſe by the custome of the times: we argue then for so much the more closeneſſe in walking with God: and then above all, thinke its a season for us to draw neare to God. *Psal.* 73. *ult.*

3 Mark.

Thirdly, if when we may (for ought man knowes) scape well and

and avoid the marke of a sinner: yea, when we are in most secret privacy from men, yet our conscience checks us and keepes us as free from it, as if all eyes were upon us: And besides, if the secretest passages of evill, gall and sting us, although but omissions of some good, or defect in the secret passages of our spirit, wandering, remisse, formall in a Sabbath, in prayer or worship: if then we are brought upon our knees with confusion, when men magnifie us for the duties we doe, its a blessed signe.

Fourthly, if we shrug and start not at close and neare Truths, as too hot and heavy for us: if we shun not information of such, but feele a spirit joyfull in us that truth is brought to us even with the losse of some lust, which the ignorance of it did nourish in us: its a sure signe, that the more the Lord costs us, the more we love him: and would lose any thing for it. 4 Mark. Se Gen. 39. 29

Fiftly, if when we feele that God payes us home for any sinne or liberty we corruptly lived in, wee then thinke it a cheape penny worth, and cost well bestowed, if thereby we may bee purged and reclaimed: and mutter not at the way of it. 5 Mark.

Sixthly, if that which sets us on to suffer, bee the preserving of the honour of God and the pureneſse and power of godlineſse, more than any respect of our owne praise or zeale; its a signe that we love the truth for it owne sake. 6 Mark. 2 Sam. 6. 22, 23.

Seventhly, if Gods way bee not liked, because it runnes in our streame: but when our way runs in Gods streame: If we preach not, pray not, worship not God, because our streame of credit, comings in, welfare, content to the flesh, pleasing of man, lyes that way: but our zeale and service runs in Gods streame, & fights under his banner, and good conscience, its a good signe. For by this wee shew that wee chuse rather that our channell stand dry when Gods is full: our crown, wealth, gifts be cast into the dirt, so the Lords crowne may stand upon his head: than that our streame and ends should run full, and the Lords dry and empty. When we take no more care for Gods ends than himself looks for, abhorring to thinke God cannot spare us, except we serve him throughly with a craz'd conscience: this is a sweet marke in this bad world. 7 Mark.

Eightly, if we picke out and devise duties for God, when yet he streightens us: so that when we cannot doe what we would, yet we doe what we can: if not openly, yet secretly: this argues wee serve God with our best wisedome, and seeke not handsome shifts not to serve him at all. 8 Mark.

Ninthly,

9 Marke. Ninthly, if we so serve God, as none can, but such as wee in our condition: abhorring to serve him in a generality and with reservations. For example, If in bad times, wee onely rest in our faith and repentance, family duties and such as all times require: But

Acts 38. serve not our time and Generation in the peculiar duties thereof. Also if being rich, learned, honourable, Ministers, Magistrates: wee content our selves with such Religion as any poore, ideots, meane ones, and private ones may do: but for the duties of the rich as are rich, to honour God with our wealth, honour, parts, we are farre from it: This bewrayes us to be such as are nearer to our selves than God. The contrary to this bad signe is a good one.

10 Marke. Tenthly, if not onely we hate that calling and company, and occasions which admit us not to serve God: But rather chuse to forgo otherwise a lawfull calling, if to us necessarily encombred with conditions of an evill conscience, chusing rather to endure any streights, and to trust God in a pinching crosse, its a good signe. Many markes might be added, whereof good bookes are full, and the soules of such as are the Lords are convinced; as to love a Saint as a Saint, even a poore one that is so, better than the richest that is not: To be fruitfull in grace as well as gracious, to change no religion with the time; to mourne for sinne more than for sorrow, our owne sin more than others; and yet for both sinnes and sorrowes of others as our owne; to keepe the Sabbath closely, and with a thousand more: but these few I have chosen as perhaps agreeing best with these times, and because many are not convinced of them, as were to be wished. And thus much for the triall of our estate to God, necessary for such as come to the Lords Table.

Use. Now I briefely end with the use of the Doctrine. First to all sorts
Admonition in generall. better or worser, this I say, Trie your estate. All unregenerate
1 The unregenerate. ones doe it more fully, toze your consciences by the parts and marks of true calling and grace: And the regenerate also doe it, yet with more quietnes and lesse anxiety of heart, as knowing these markes belonging to them: The former sort labouring to get some sence of sinne, to rubbe their secure hearts to the quicke, and get off their deadnesse of spirit; awaking from the dead that Christ may give

Matth. 22. 32. them light, *God is not the God of the dead, but of the living.* The Sacra-

3 Ioh. vers. 2. ment serves not to be put into the mouthes of dead men, enemies of God and strangers from the life of grace: but into the soules of the living, that they may prosper and grow. How should such dare to receive the seale of a covenant of grace, being in a covenant with

hell

hell and death? Deceive not thy selfe: If thou be in covenant with God, the fruit of the lips hath done it, even the effectuall Ministery of the Law and Gospell; else thou art still as thou wert borne, in old *Adams* rotten stocke. There is no communion betweene lusts and Christ, betweene a proud, adulterous, hypocriticall worldly wretch, and grace. Trust to it, if the Lord never called thee, thou art not in covenant, so as by an actuall faith: if God never stopt thee in thy lewd course, laide it as a loade upon thy shoulders, presented thee with better hopes even the hope of immortality by the Gospell, digested in thy soule the value of this pearle till thou hast bought it. Except the Spirit of God have purified thy soule through beleeving: never count thy soule spirituall in the covenant, and therefore presume not upon the seale of it. Alas poore creature: No neede of these is wrought in thee as yet: no condition of them, no knowledge, no feare of the worst, no degree of desire, endeavour. 2 Cor. 6. 15. Acts 15.

If Gods deare ons, who have tasted his grace, yet find themselves so unfit to receive when they have fasted, prayed, worshipped and walked with God all the weeke long; where shalt thou appeare who never wert so in covenant at all? Renounce all thy false errors and counterfeit signes, colour not with God, (who will not be mocked) pretend not thy good meanings, civility, keeping of Church, paying of debt, being in charity, giving of almes, shedding of teares: these amount not to the markes of a calling: but say rather, Oh Lord, by all signes, I see I want the faith of the covenant of God, and have run into a premunire with justice all my life long, and each Sacrament hath seal'd up my judgement: God hath long suffered me, I dare heape up wrath no longer, I will a while cut off my selfe from the communion, that the whilst I may get the faith of the covenant. Doe so and prosper. Remember *Miriam* and how she was served; when she abused *Moses*, and would have yet abode in the Congregation: the Lord forbade her, saying, If her father had spit in her face, should shee not separate her selfe seven dayes? So doe thou, and make use of thy separation, to humble thy soule: And yet doe not abuse the Lords cutting thee off for a time, to lowre and quarrell with him, saying, This tryall hath hurt me, I had beene quiet and well, if I had beene let alone, and gone to the Sacrament; but this searching hath snared me, and now I am further off: No, this is nothing but Sathans delusion, who would for ever pull thee from the Sacrament: Num. 12.

whereas

whereas the Lord would hold thee off onely for a time, and shut thee up as a Leper for seven dayes, till the Lord Iesus the high
Levit. 13. Priest have beheld thee, and cleansed thee by beleeving. This sicknesse is not to death, but life: endure affliction in thy spirit a while, pray God to blesse this triall unto thee; repent with *Miriam*, and thou shalt returne with *Miriam*; and blesse God with *Onesimus*, that thou departedst for a time, that thou mightst returne for ever. So much for the first sort.

Vse 1. Exhortation to Gods people. Secondly, this is exhortation to Gods owne people, that even they also looke for this worke of trying their estate. Perhaps such will say they have tryed it often, and hold it by faith daily, and therefore its needelesse so to doe: But I answer, yet honour this ordinance and renew your comfort, by reviving the memory and presence of it: The oftner you doe it, the easier is the worke, and the gaine. Yee will object, Christ Iesus is the same, yesterday, to
Heb. 13. 8. day, and for ever. True, but your unbeleefe is great, your inconstancy admitts infinite feares, wastings, doubts, and distempers. Revive therefore the sence of former mercy, and apply it each Sacrament a new: Bee not weary of getting daily more sweetnes
1 Pet. 1. 10. in the promise, and proove your calling and election more sure to your selues, as it is sure in God: Pray for more insight, savour and taste of this worke: and injoy the comfort thereof at the Sacrament. The lesse rust yee have gathered, the lesse filing of your soule may serve. Take either the three points of calling before said, which are the surest, or sometime revive the other markes and fruits of conversion: Doe not divide them, but try thy selfe by them all together if thou can: if not, then chuse out some few concluding markes, and apply them to thy selfe: if it be hard, seeke to God to teach thee to search them in thy selfe; mourne for any decay of them, and humble thy heart for it, and give not the Lord over, till both thou know that thou hadst them, and (in measure) they appeare to thy selfe presently: Recover thy losse, quicken
Heb. 12. 7. that hath wanzed, strengthen the feeble knees and hands: and so doing blesse God, that by the occasion of the Sacrament, thou hast seene those graces to abide in thee which thou thoughtest thou wantedst; for the Lords waies tend not to destroy, but to edifie, and not to turne thee off from the Sacrament with feare, but to send thee thither, with stronger consolation and hope. So that thou shalt have small cause to repent thee for obeying God: For loe, in this
Esay 25. thy strength, thou maist goe to the feast of the hills, to the Lords

fat

fat things, and fined wines: the which if the Master of the feast bid thee to; neither have any other, nor thy selfe authority to forbid thee.

But heere some will object: Put case many a poore soule doe stagger, and alledge, if these bee markes of a receiver, I am none, for I cannot proove my calling by any of these markes: But rather call into question, both my calling and the fruites: both faith and holinesse: for alasse, I feele not my selfe to live by the one, & I sin often against both law and grace, I am held under with lusts and corruptions. I answer: For grosser breaches of duty the Lord taskes thee to serious humbling and repenting, but not giving over thy confidence: As for ignorance, or infirmities unavoydable, they shall not hurt thee: if thou can say, I have beleeved formerly. I tell thee: the seede of God in thee is immortall; As appeares by thy longing after the Sacrament. If then thou suspect the worst by thy selfe for thy omissions, declining to ease, to world, to other evils, if thou desire to know the worst by thy selfe, to vomit up thy morsels, and to recover thy hold upon the promise: if the fruit of the Sacrament be so precious to thee, that (so thou mightest find thy selfe an invited guest) thou wouldest not bee kept from the Table of the Lord, for the world: then I say, There is fire under the ashes, take them off, that it may appeare and burne out: Claspe about these markes (though but in poore measure) and when measure failes, cleave to thy uprightnesse, and let not Satan or selfe bereave thy heart of courage and hope to get by the Sacrament, but know, these must not beate thee from it.

Objection.

Answere.

Yea, (will some say) But when all is said that can be, If I want faith it selfe the chiefe grace that serves to cover all my unworthines, I cannot come: Now I feare I have it not; For why? faith overpowers, and prevailes in a true beleever above doubting, and carries the soule above all feares to the assurance and feeling of mercy, and fills the heart with comfort and joy; these I want, therefore I have no faith. I answer: Try thy selfe by that I have spoken about faith before: and let that stay thy spirit. Farre be it from us to affirme faith so to consist in the full sayles of perswasion, and in the flaming out of comforts, that where this measure is lacking, the soule is to balke the Sacrament, and lye downe in the cold Couch of the Law, and water it with teares continually, till this fulnes be attained. For to say truth, These are the effects rather of faith; (when judgement breakes forth for her unto victory) than the Act of beleeving.

Objection. 2.

Answer.

Mat. 11. 20.

One

Answ. 1. By confession.

One thing I must freely confesse: That there was never more cause than now in this forlorne Age full of formality and dissembling, (in which the devill and the error of the wicked would deceive the very elect, if possible) to presse upon the soule the necessity of faith with power. For, weake faith, hardly will beare out the strong fiery darts of Satan, which now in this subtill world, are on foot to try our effectualnesse of beleeving. Men heare preachers say, Faith is as true in the least sparkle of it, as in the whole fire: and faith may as much excell in infirmity to hold the promise upon former experience, as in the greatest strength, &c.

Now (as I said before) what use doth Satan make hereof in hypocrites, save this? They neede not be so earnest for faith, for the kind of it must save them, not the measure, and the weakest may be saved as well as the strongest. I could in this respect wish, that so oft as Gods Ministers fall upon these Arguments, they tooke as good paines to stave off the dogges, as to encourage the faithfull-weake ones. For when error hath once defiled a man in the root and truth of faith: then he growes presumptuous to thinke that each wanzing motion & Pang after faith, is as good as that which is attended with selfe-deniall, and cleaving to the promise. Whereas faith of the true stamp, although it come short of some feelings, stirrings, and much more that overpowring of spirit that quashes unbeliefe; yet the spirit of grace, puts forth it selfe in combat against their infidelity, sets it in the forefront of Gods battery, (as *Vriah* was set by *Ioab*) maintaines no ease or sloth in them, but rather mourning for their standing so at a stay, with continuall care to proove themselves to be in the faith, and their calling to it, to be effectuall. And in this warfare they looke for no discharge, till God have answered them in some measure.

2. By Solution.

But to answer the objection, & so to conclude, I affirme that not only the weake in faith, simply, but even the decayed in faith, yea the fallen into sinne, if recover'd by faith, are not to be debarred from the Sacrament, till they become partakers of overpowring grace of the Spirit. It were exceeding absurd for a Physition to say to one tormeted with a burning ague, want of sleepe, or like pain; That he must forbeare Physicke, & lie under his disease, untill he get more strength, and recovery. What shall Physicke availe him after, if he die before? Or what needs it, if he be recovered? The Sacrament, I say still, is rather the portion of the weake child, than of the strong man, so that a loose, dallying heart be abhorred; and

to

to such this ordinance serveth. And (to say truth) such poore soules neede not be urged to more sorrow than they feele: for what sorrow is like theirs who mourne under unbeleefe? and yet even such (as experience proves) have found the Sacrament effectuall, to send them away much setled and confirmed. And so for answer of these doubts, and also the triall of our estate in grace, ere we come to the Supper, thus much be said.

CHAP. III.

Of the triall of our wants.

NExt to the tryall of our estate, fitly offers it selfe to our view the Triall of our wants. The method whereof (God willing) shall bee this. First to lay downe the grounds of this Triall. Secondly to shew the nature of a Christians wants, and what sort they are of. Lastly, in the use to teach us in what duties the Triall of our wants standeth. Tryall 2. Of our wants

The ground of this triall is manifold. First, the necessity of Sacramentall trying of our wants, appeares in this, that as the Lord enjoynes all that receive, to prove themselves to have grace: so he supposes all such to have many wants therin. So long as this body of death, and back-byas of corruption cleaves to the regenerate soule to retard and weaken it, to defile, to disable, to dismay, to quench it: a poore soule shall never want matter to cry out, (even when grosse evils are farre off) Miserable man who shall deliver me? How shall I doe to get out of this my dead, luskish lazy and unsavory course? Who shall supply my wants? Now then if these wants be unknowne, how shall the soule be thankefull for the releefe of them? How then should a Christian search them out and mark them? In the duties of both tables, in the use of the ordinances, in the graces of the spirit, in the order of our whole conversation. For the first. The circumstances of all duty, what wants have they? In the ground of our Actions, how ignorant are we of Gods perticular wil, how erronious in discerning the colors of good & evill, and easily mistaken? how unwise in weighing the fitnes of inconvenience, season or unseasonableness, safety or scandall of our Actions? Why is it so, save for want of wisedome & Iudgement? 2. In the manner of doing, how impure, unsavory, inconstant, irresolute? why, save for want of holinesse heavenlyneese of minde, 2 things. 1. The ground of this triall 2. All have their wants. Rom. 7. 24. 1. Search 2. Search

3 Search. minde, courage? 3. For the measure, how remisse, lazy, cold, backward, and content with any thing? Why save for want of soundnes, integrity, and fulnes? 4. In the end, how corrupt, selfeseeking, forgetting both Gods honour, our owne peace, and the good of others? Why, but through want of love, uprightnesse and selfedeniall? And so I may say of duties in speciall: How hard doe men finde it to keepe a mediocrity, and avoyd extremities? In worldly busines, to goe betweene loose careles senes, or else extreame carking? either wholly improvident, or buried in the earth? In the duty of Charity and mercy, who understands himselfe bound to give according to his estate, but rather under it? In our words, who keepes a meane betweene silence, or jangling? In judging of others who shuns partiality, credulity, prejudice, censoriousnes?

Search 5. The like may be said of using the ordinances? In hearing what want of waking, attendance, reverence, mixing the word with faith? in the Sacraments, what seldomnes, unpreparednes, rashnes, and profanation? In prayer what formality, commonnes, and distrust? It were endlesse to insist in all.

The 6. In the exercise of graces, what carnality & sensuality is there to weaken the life of faith? What one grace of the Spirit, Patience, Love, Communion of Saints, mercy to the afflicted, Thankfulnes, Humblenes or the like, which hath not her langour and infirmity? As for the order of our Coversation, what weaknes appeares

The 7. not? Who observes Gods administration towards him or his, in Patience, Crosses, Mercies? Where is the man who lives by experience of former times? What want doe we finde of Quietnesse of spirit in taking up, or bearing our Crosses, if any thing tedious? Whom doth not prosperity puff up? And in family governement, company, liberties, buying, selling, and common life, how is it that Christians seeme as other ordinary men, because they know not what it meanes, to rule inferiors wisely, live with wife meekely and purely, ayme at doing or taking good, using liberty sparingly, and doing to others as we would be done to? Surely if wants be so rife in our whole course, how should a man who would finde releefe at the Sacrament, marke and survey them beforehand?

2 ground of this triall. The 2. ground of this duty of Triall of wants, is the wisedom of God in providing for the soules of his people, a supply of all their wants in the Sacrament of the Supper. A point which is yet as a Riddle to many receivers: who although they looke at the Supper of the Lord as a service of high devotiō, fit to hold men well occupied;

pied, and keepe them from baſe earthly thoughts, yet alas! farre are they from once dreaming that it is ordeyned for a ſupply of all their wants. It needs a good perſpective to ſhew a man the Lord Ieſus Sacramentall, ready to fill the ſoule with all good things, much more to ſupply all our wants. Chriſt in the Supper is ſealed by the Father to give us all that his Promiſe conteines: Now if that offer proviſion againſt all defects, ignorance, unbeleefe, earthlineſſe: if that bee able to releeve the wants of the ſoule complayning that ſhe is unable to beare a croſſe, to enjoy a bleſſing, to live well in marriage, &c. What leſſe can the Supper conteine, ſave the ſealing up of that proviſion, and the unlocking of all Gods ſtorehouſe? The Lord in the Supper hath taken meaſure (as I have noted) of all the infirmities and wants of his Children: and although it bee not ſenſible to the eye of fleſh, ſave in a ſhadow of the Elements, (Bread to repaire ſtrength, and Wine to reſtore the Spirits) yet ſo it is, there is all the Lord Ieſus, (as one privie and ſenſible of all the wants of his members) to fill up every breach, to ſoder up every chinke and flaw of the ſoule, that can waite for him. How ſhould the ſoule then put on the Lord Ieſus his apparell to cover her, except her nakedneſſe in each part bee underſtood? Or, how ſhould thoſe Varieties of diſhes of Gods feaſt be fed upon, except each receiver feele his owne wants? Feaſts we know conſiſt of many dainties becauſe there are ſundry appetites, & each gueſt hath his ſpeciall longings. So here the Lords love in providing ſuch ſupplies in Chriſt ſhould teach each gueſt to enter into his own wants, except we ſhould thinke the Lord either ſo unwiſe as to abound in ſuperfluous proviſion, or to faile in neceſſary?

The third ground is taken from that ſpirituall inſtinct and nature which is ingrafted into all Gods people; and that is, to ſeeke the welfare of it ſelfe. Now that cannot be except it were ſenſible of her wants. Wee ſee it is naturall to each creature to procure the ſupport of it ſelfe by all meanes. The leaſt maime in a tree or plant or herbe, cauſeth a kind of ſence in the creature, for it will fill up the wound and knit the breach againe. The body of man beeing wounded, or the fleſh decayed, or the ſpirit, ſmite a feeling and compaſſion into the naturall ſoule, which lins not till by nouriſhment, cordials or Phyſicke, the want be repaired. So much more is it in the New creature; it cannot feele a want of grace in it ſelfe (except it be not it ſelfe, but fallen into ſome ſpirituall lethargy) but it is ſenſible of it ſelfe, & cannot lin till it out-grow it, and ſupply it

The third ground.

by meanes, that so the welfare thereof may be recovered: Now what meanes are so like to eike up and repaire spirituall losses, as the Supper of the Lord? and how can that helpe, save by the due trials of our wants?

2 Generall. What and What sorts of wants.

But to come to the second generall; some may aske, What, and of what sort are these wants? I answer, That wants are such things as presuppose true Grace, in the being of it. Wants then may be called either defects of grace, or decayes in grace. By defects I meane commings short of that which ought to be: By decaies I meane failings and losses in that which hath beene. Defects are necessary aswell as willing: but decayes wilfull and voluntary. Defects arise from sundry causes; sometime from unavoidable, or else unusuall inabilities and impotency of understanding, memory, spirit and parts; Sometimes want of due meanes and helpes as of publique Ministery, private ordinances, counsell, fellowship or the like. But especially I speake of such, as are caused by either the soules neglect of meanes by which she might supply her wants, or using them lesse frequently or fervently than she ought: or else not wise and thrifty exercise or improvement of graces, occasions, and experiences already attained. In like manner I speake of decayes in what we have got, either for the kinde or number, or the measure and forwardnesse.

Vse 1. Terror.

Now I come to the uses, and to direction for tryall of our wants. And (to speake of two or three uses ere I come to the maine.) First, here is terror to all ungodly ones, they are wholy made of privations; spots are not seene in stained clothes: They cannot come to the Sacrament, because they cannot try their wants. They have no wants to try; both because they have no stocke of grace at all, and because they are not sensible of the true Treasure. Their misery is, they have but one want, that is want of grace in generall, no God, no hope, no reconciliation, no faith. Oh! these are not as one who hath drunke some gall and wormewood; but are drowned in the gall of bitternesse, (as *Peter* told *Simon Magus*.) They have no gaps or flawes, but lie to havocke and all is downe but the hedge and ditch: they have no wants or breaches, for all their life is a wide gulfe of distance, betweene God and them. When they see the godly mourne for some particular wants, as of memory, gifts to pray, to fast, or of humility and the like, they doe not smite upon the thigh and say, O Lord, doe these (who yet have some good stocke of grace) thus complaine for a few

Act. 8. 23.

wants.

wants, and am I no whit troubled that I want grace altogether? If the righteous so mourne because here and there some want appeares, shal I be thus merry being a meere begger & a banquerupt? The one streines at a gnat, and is troubled to see any gift of meekenesse, or of uprightnesse in others which they want: and the other swallow a Cammell and sticke not to say, They hope to doe as well as the most precise of them all. Tremble Oh ye wofull men! The Lord hath a feast of all good things, but you are incapable of them, yea bid him take them to himselfe, they want none of his dishes. They aske who shall shew us any good? good bargaines, marriages, fellowship at the Alehouse, gold and silver: or if they be full of Gods hidden treasure, it is from the earth: they are full and want nothing, therefore all that God powres into them runs over. Oh! doth it not scare ye that ye are bereft of any right to the Supper, or that whether ye come or come not, the Lord hath sworne ye shall not taste of his Supper? That he will turne ye back (at death) and bid ye satiate you selves with the things yee have gotten! Oh! be sensible and pray, or rather desire others to pray for you, that if possible, the wickednesse and cursed barrennesse of your heart may be forgiven!

Psal. 4 6, 7. Psal. 17. 14. Luke 14. 24.

Secondly, here is admonition to all who would receive aright, that they beware of such evils in this kinde both on the right hand and left, which might hinder them. On the right hand, let them be warned of two things. Eirst, that they rest not too much upon their quicksightednesse into their wants, their espiall of their usuall infirmities; no nor yet their complaynings, mournings and teares for them, except due triall of wants doe attend these. There is a white Devill which will tell them: Oh! there be few Christians who marke themselves so narrowly as you! you are happy! No no, he puffes you up. Triall of wants stands not in these only: Their wants may perish with them, if there be no more but sight and complaint of them: and yet I say also that many come not so farre. Secondly, when the Lord hath truely humbled ye for your wants, seene and mourned for: doe not so overloade your selves with them, as on the other side to be swallowed up with excesse of sorrow, as if the sight thereof must needs drive ye from the Sacrament, and as if none were such as you. Extremities are easily run into: but the Lord will have your sorrow moderated and alayd with thanks and faith, that ye may come to the Sacrament for supply: Others are sensible of the same with you: and no wants have

Vse 2. Admonition. *Branch 1.* *Branch 2.*

yet met you, save such as are incident to the godly: the Lord would not shew ye your wants to question your estate but to supply them at the Sacrament. Therefore be not discouraged, but argue thus, If the Lord would have cast me off, he would have left me voyd of grace, and suffered mee to runne into grosse offences, rather than humbled me in the sence of those wants which his owne may bee guilty of, that so hee might make mee better and according to his owne heart! If I could see, these wants shall turne rather to my good, than drive me away from God altogether.

Branch 3. Other terrours are also on the left hand, which this Doctrine meets with: The one is carelessenes, the other foolishnesse. For the former, beware least we grow through a degenerate ease & sloath of heart, surfetted with the love of some lust or other, to shake off the sence of our wants in a good course, and so fall to delight in a spirituall decay and commonnesse of carriage, to thinke that if we can make a shift to rubbe through the day, weeke or moneth in a smooth manner without the taint of foule sinnes; it skills not, although they be passed without any closenes, fruitfull spending the time, meditation, watching to heart, tongue and actions: If this errour once take hold of thee, it will turne thy wants quickly into secure contempt and loose profanenesse. Abhorre it therefore. *Branch 4.* Secondly, take heed of the error of thy conceit moving thee to thinke, that the Spirit of Regeneration which is in thee, will act and provoke thee to improove the grace of God, whether thou stirre or sit still, sleepe or wake. It is pestilent dotage. True it is, the Spirit of grace is an active principle in the soule of the regenerate, it is a full eternall working Spirit of it selfe, able to supply all want, as *Phil 4. 13.* *Paul* speakes: Howbeit not whether we will or no: its a willing, not necessary or compelling principle, and is given us not to let it lie by, but by the daily use of meanes without and within, especially by the hand of faith, to be continually jogged and set on worke. The sharpest saw may lye upon the timber long and neere enough, but it will cut never the sooner, except the lively hand of the workeman stirre and move it duely. How shall the Spirit of grace worke upon thee, outgrow and repell thy errors, amend and supply thy wants, while thou sufferest it to lie rusting and unprofitable in thee, both at other times, and also at the Sacrament?

Vse 3. Comfort. *Branch 1.* Thirdly, this point affords comfort and encouragement to all those who have tried themselves about their wants. First, hereby they may know themselves by this marke to belong to God, be-

cause

cause they are dayly occupied in the marking and laying to heart their wants. Poore soule! even that which most dejects thee. Alas! thou saist. If I had the perfections of such or such an holy Minister or Christian, such tenderness and zeale, and heavenlinesse of mind as I see such doe walke with, it were somewhat. I answer thee: That these holy men and women whom thou honourest so much, came to their measure no other way than by feeling their wants; and if they do not still feele them as they have cause, thy estate with all thy wants, is better then thers in all their perfection. Sence of wants is our best degree in this life. Which I speake, not to hinder thy desire of greater grace, but to comfort thee against them. Againe, I tell thee thy wants argue thou hast a stocke of grace already, and therefore mayest be comforted.

Objection.

Answ. 1.

Answer. 2.

Object. But it is but a poore stocke: I answer, the Lord is the maker of the poore and rich, and according to his admeasurement, so is thy stocke, lesse or more; and if thou have a stocke from the Lord, thou shalt not beare the blame of the smalnesse of it, so thou seeke to increase and occupie till thy Master come. All cannot have great stockes: it is in the spirituall stocke as in the temporall. A stocke of twenty or forty pound for a poore man is as good as hundreds to a greater man. So here. Those talents of knowledge and faith, nay though it bee but one, (so it be not buried in a napkin) which a poore soule hath, are sufficient for his estate. Perhaps such a poore Tradesman, may by sundry occasions, want here twentie shillings, there forty, and so borrow and supply his wants, till his trade growes better, and his custome increase. Yet for all this we count not such an one a begger: But say thus, Alas poore man hee had never any great matter to begin with, but ye see he lives well, and brings up his charge, and keepes out of debt: and although he hath wants now and then, yet hee hath not spent upon the stocke, nor trades with other mens monies: Therefore it is good to helpe such a one in his wants. to keepe him from want. Thus is it with a poore Christian: he is not in want, yet he hath wants, but his stocke abiding. Againe, I say, be comforted in this, that thou art sensible of thy wants which thou couldst not be, except thou hadst a stocke. Onely they who have somewhat can thrive, because they want somewhat to eike out their stocke with, and seeke more. Ye shal never heare a begger going from doore to doore, to complaine that hee wants a featherbed, or a bedsted, or a stocke of money, or an handsome house, or good cloathes, or cleane linnen: Alas, his

Objection. 2.

Answer.

Branch 2.

beggers coat, and cleane straw in a Barne content him: his being in want, keepes him from the wants of a man that hath somewhat to take to. So here; A poore Christian stocked with somewhat, is ever wanting somewhat; its an eye-sore to him to see others have and himselfe want: here hee mournes and complaines, Patience good Lord is wanting to my poore soule, I cannot be humble and deny my selfe as others doe, nor pray, nor be thankefull. Oh! beware least your wants and complaints blinde yee from seeing your stocke and being thankefull. If ye had no stocke, we should never heare of the wants which now ye mourne under. Againe, be comforted in another respect: God will supply all thy wants, if thou want not a stocke. He that hath, shall have more given him, till hee have abundance: But from him that hath not, shall be taken away, even that he had. The Lord is a bountifull Father, not like to the fathers of our flesh; If a child be alway complaining to his father, what answer shall hee have but a checke? Thou art alwaies complayning of wants, I put all into the bottomlesse purse; But the Lord is a Father of all abundance, and will give more than we can aske or thinke: He upraideth no man, and yet gives plentifully: Open thy empty hand and the Lord shall fill it: and especially at the Sacrament. Come in the true sence and tryall of thy wants in Christ and faith for supply, and thou needest not doubt of supply. Onely be content with thy portion: The Lord hath not superfluous grace, but he hath convenient. Although thou have not the richest apparell, costly plate to set forth thy Table, nor fare deliciously every day, which were to surfeit thee, and make thee forget thy selfe; yet if thou have honest sufficiencie to keepe out of debt, pay every man his owne, and livest competently of thy Trade, its a great portion: He is a rich Christian who sits close and comely to the Lord, though he bee not superfluous. A comely Christian hath cause to be thankefull.

Branch 3.

Use 4. Exhortation. The last use of the point in that which chiefely toucheth the scope of the triall, and that is exhortation to all that come to receive, that first they try their wants. *Quest.* How shall that be? *Answ.* By some directions helping thereto, either remote or neerer. The remote is, to beware of such lets as hinder it. They are these, 1. When our eyes are more bent to spie out wants in others, than our own, & lay a more heavie loade upon them than our selves. Strange it is how apprehensive every one is of anothers blemishes: aske them what they thinke of such a man, presently his blot or defect offers

1. Beware of lets. 1.

it-

it selfe, but his good qualities are concealed. Why is this, save that our sight stands rather in looking forward, than reflecting backe upon our owne inward infirmities. Nay, although wee come but once in their company, if there be any weakenesse in them, as of rash zeale, or unseasonable speech, passion, vanity, lightnesse, &c. Oh we shall not neede to be taught what their diseases are: whereas perhaps our owne are farre greater, though deeper and more subtilly covered than theirs, who because they see not their errors, betray themselves ere they are aware. Oh! we do but guesse at other mens, but our owne we know, and what helpes we have had to relieve them, though to small purpose. He who dewells at home, shall have small list or leasure to looke after others. Another let is, false conceit, that our wants so they breake out no further, shall not prejudice or hurt us: All (say men) have wants, some or other, and the Lord will passe by them, and not looke straightly what is amisse. But let us remember, That many a man who hath a pretty stocke, yet bearing himselfe upon it, hath run himselfe so farre into debt, that stocke and all have beene faine to pay them. Let no man slight his owne wants: a little errour not mended in time, hath brought sad consequences after it. Let us therefore redresse the smalest betime, and then the greatest shall be prevented. 2. Let.

But to come neere the point in hand, sacramentall triall of wants stands in these three branches. First in a close and impartiall overlooking our selves in our whole course, not onely when others watch us narrowly, but when we are by our selves: but more especially to marke the inward passages of our spirits before God. And not onely doe this in a good moode, but to carry a wary eye constantly over our waies. Alas! perhaps many a man being at a Sermon, or under a sudden Crosse, or comming into some rare company, or ordinance: heares and sees that which for the time smites him, and makes him lift up his hands and say, I see I am not as I should bee (God helpe) but full of wants, too light, earthly, formall, &c. But when once they are come into their old Elements alas! they are as Saint *Iames* his foole; who turning his backe, forgets of what shape he was, or what spots he had. Therefore its a needefull charge, to heede every part of our life, to see where our want lies most: & as she sought where his chiefe strength lay, so we where our chiefe weakenes lies. Sometimes also (to prevent selfe-love) to get some trusty friend who can tell us where hee thinkes the fence is lowest, inuring our selves to be most patient and thankfull Wherein triall of wants stands. 1. Inquiry. Iudg. 16. 16.

full when our chiefe follies are told us. But our nature is rather to feede upon our praises. What poore man is so madde as to deny a rich friend to see his ba e walls, or tell him of his empty purse, if he knew him presently ready to supply him? Therefore let us search our selves in every corner; in our worshipping of God see what wandrings, deadnes; in our communion what coldnes & uncheerefulnesse; in our callings what commonnesse and earthinesse: in our companies what unprofitablenesse there is; And it will be hard, but if we fetch from every part, we shall make our wants an heape.

2 Iudging our selves.

Secondly, after inquisition of our wants, wee should judge our selves for our wants; count them our eyesores, and matter of deepe offence and sorrow to us. Oh! that there should bee such a falling sickenesse in me of anger and techinesse, to blemish my grace. As *Bathsheba* takes up *Solomon* with indignation, so should we our soules, What, O the sonne of my wombe, and of my desires! should Kings drinke wine, &c. So say thou, What oh my poore soule, shalt thou who feares God, bee so waspish, so concited, so cold, so loose in duty, so carnall, so wandering! Oh! Should so many vowes, prayers experiences, and reproaches by my infirmities, prevaile so little! Oh! mee thinkes, if I had strength to hold my heart close to God one day together with delight and savour, how joyfull should I be at night? how many sad checkes meete I in the day for my unsavory, barren wandering, and wearinesse of good thoughts and affections! How lie I open as a thorow-fare to Satan in base thoughts and desires, till I am snared? What many opportunities have I of doing and taking good when I meete with better and holier ones than my selfe, such as stand with their moulders ready to catch any good speech! And for lacke of wisedome, love and grace, I vanish and am as sapelesse as the white of an egge without salt! Oh! How uncomely a thing is this, and how it disguiseth me! Oh Lord thou art privy how wearisome I am to my selfe by meanes hereof! As ground of an ill temper mends not with cost, but upbraides the owner with barrennesse, so doth my heart cast in my teeth all Gods cost. I am as one in chaines by my wants, as if I of all others were forestalled from grace and welfare: others I see with my eyes daily out-grow their ignorance, their weake gifts in prayer and conference, their impatience under crosses: Oh! how wise they grow, how skilfull, how wary, how fit to bee examples to others, how above the world? so that it scarse appeares that ever they were of such weakenesses before. Oh! doubtlesse they

they have got the ſtarte of me, for I feare as one once behind and ever behind; once techie fooliſh, and ever ſo: How ſhall Gods grace ever get honour by my thrift and forwardneſſe? Could I attaine to fill up my wants and breaches with the graces of ſuch and ſuch Chriſtians, how might I beſeeme my calling and place? Thus ſhould our wants bee as pricks in our eyes, and as thornes in our feete, to cauſe us to ſit uneaſily whereſoever we become. This indignation at our wants, upon our continuall eying and obſerving them, would purge us of ſelfe-love and conceit of our own worth and forwardneſſe, and provoke us to an earneſt ſeeking out for ſupply by any meanes whatſoever.

And that is the third and laſt rule: that we have theſe our wants ready ſummed up and at hand, when the Lord is making toward us with his Sacrament. If *Naaman* preſently upon converſion, had his hand upon his owne ſore, viz. his likelineſſe to correſpond with idolatry which yet he loathed: how ſhould we have our wants alway before us? How ſhould we pray, *Herein the Lord be mercifull to me*, (not when I goe to *Rimmon*) but when I goe to his Temple and Sacrament; (where the Lord Ieſus his fulneſſe of grace for grace, and according to all his members wants, is preſent (that as I feele my wants of grace to gap me, my unfitneſſe for marriage, for family duties, my abuſing of liberties, &c. So the Lord Ieſus would there meete me with his ſpeciall ſuplyes. Oh! if it were thus, how ſhould our hearts be on wing at the Sacrament, and how ſhould the fulneſſe of him who filleth all in all, both ſhame us for our unſutableneſſe to ſuch an head, raviſh us with his grace and proviſion, and transforme us from wanting to abounding, through faith in his promiſe! Herein Lord be mercifull to me, in that I loath pride, but it will not away: Thou bidſt mee ſhine to others in holy converſation, but for lacke of pureneſſe, I reflect my beames upon my ſelfe: Thou bidſt me converſe in heaven, and loe my baſe affections are ſo glued to my gaine, and my thoughts to the earth, that I ſeeme to be as a bird whoſe wings are broken: What ſhall I doe then? Shall I ceaſe to ſhine, Shall I ceaſe to be heavenly becauſe of my wants? No Lord, but herein be gracious that I may ſhine with humility, and be above the world: Thou haſt promiſed that thou our God ſhalt ſupply all our wants, and doe for us above all wee can thinke or aske, Lord thy Sacrament is thy Seales: Seales include all Promiſes or Covenants: I ſee thee not with my eye, but in thy Promiſes: Lord ſeale them up to my weake faith: in this

3 In a preſent view of them at the Sacrament. 2 King. 5. 20.

Iohn 1. 16.

ſupply

ſupply of my want above all other, Lord ſhalt thou binde mee to thee for ever. Let others that want knowledge, finde a ſupply of it, but I want lowlineſſe, thankefulneſſe, ruling of my tongue and paſſions: oh let mee have my ſupply, each member her owne fulfilling; for every ſoule beſt knowes her owne ſorrow, and a ſtranger ſhall not enter into her joy. Thus come to the Sacrament in the triall of wants, and there waite and give not the Lord over till hee have anſwered thee, or given thee ſome handſell of ſupply, till more come; and ſo ſhall this direction make thee bleſſe God for the fruit of this Sacrament. More I might have added: but I conſider I ſhall meet with a fuller ground of enlarging my ſelfe when I come to the 5. Sacramentall Grace of deſire: To which I referre the carfull Reader: becauſe the grounds of this and that Chapter do well helpe to the underſtanding and practiſe of each other. And thus much of the triall of our wants.

Chap. IIII.

Of Sacramentall Graces: and firſt of Knowledge meete for the Sacrament.

The 3. triall of Grace.

THe third thing requiſite to be tryed by every Communicant ere he come to the Table of the Lord, is, Whether he hath all thoſe Sacramentall graces of the Spirit, meet for him that is invited to the Supper or no. Which graces are theſe five. Firſt, Knowledge. 2. Faith. 3. Repentance. 4. Love. 5. Deſire or hunger after the Sacrament. Which I mention, firſt that the reader may underſtand thoſe queſtions which follow about them in generall. Which when I have cleered, I ſhall come to the firſt Grace of knowledge, and theſe two ſhall confine this Chapter.

Some QQ cleered. The 1. Why graces tried.

The 1. Queſt. Why muſt our graces be alſo tryed? Anſw. Becauſe it is the ſureſt way to proove the former trialls to be ſecond. Its not enough that a man be Religious, and know his wants; But he muſt alſo be furniſht and in readineſſe with thoſe graces which are to bee excerciſed for the receiving of the Supper aright. A workeman muſt not onely bee skilfull of his trade, but likewiſe have all his tooles fit to worke in his trade, ready whetted and ſharpened for the nonce. Its not enough that hee who will buy a purchaſe be a man of ability, but that hee have his monies ready to tender upon the ſurrender, or taking poſſeſſion.

Anſw.

2. Queſt.

2. Queſt. Why are theſe five culled out from amongſt the reſt? Are not all other ſanctifying graces of the Spirit as eſſentiall as theſe? I Anſwer. All are as eſſentiall to a Chriſtian as theſe, becauſe hee ought to be no ſtranger to any gift of ſanctification in his meaſure: Howbeit all are not ſo Sacramentall (as I may ſay) becauſe all doe not ſo immediatly concerne the Act of receiving, as theſe mentioned. As it is needful that who ſo uſeth any other Ordinance, have all graces for kinde, yet ſome one is more directly exercized in faſting, another in hearing, in conference. Queſt. 3. Are all theſe five equally neceſſary to receive well? Anſwer. No, not in the Act of it: for faith is the moſt chiefe and immediate grace of all the reſt for this worke, becauſe its the Appetite, Stomacke, and hand of receiving Chriſt to the ſoule.

Queſt. 2. Why theſe five? *Anſw.*

Que. 3. Are all theſe of equall neceſſity. *Anſw.*

Yet all the reſt are alſo needefull in their kinde, partly as Graces antecedent, partly as Attendant and Conſequent: for neither can Faith ſtand without knowledge, nor be approved without Repentance. Againe, in the Sacrament are more Relations than one: there is one from God to us to give us his Sonne, another from us to him, to returne our covenant: a third from each of us to another. That is, to increaſe in communion: No wonder then that in ſo many reſpects many graces are alike, (not equally) neceſſary: As in the act of going to a feaſt there are many complements required for the better doing of it, as attire decent, comely carriage, love and courteſie, but appetite is the principall: ſo here. Queſt. 4. Are theſe graces thus called, as if onely ſerving for the Sacrament, and then out of date? I anſwer, No, they are to bee uſed according to their object, *Chriſt Ieſus and the promiſe, yeſterday, to day, and for ever*: But in ſpeciall then: becauſe there Chriſt is ſealed to the ſoule, though the ſoule is alway to feede upon him as promiſed, both for daily pardon and ſtrength: Hee that will have his Armour to ſhow at the Training, or that will bring it into the field in the day of battle, muſt have it lie by him all the yeare long: The odds is, At the time of uſe, hee muſt put it to ſcouring, and buckle it on in cloſer manner and in good earneſt, than at other ſeaſons.

The. 2.

Queſt. 4. *Anſw.*

Heb. 13. 8.

Theſe generalls premiſed, I come to the firſt of theſe Graces, viz. Knowledge. Touching which I would handle theſe three points. Firſt, why knowledge is to bee had and tried for the Sacrament? Secondly, what knowledge for kind or meaſure is to be had? Thirdly, how ſhould a man try himſelfe about his knowledge? After which the uſe ſhall be applied of all the three. For the firſt, Know-

Three points to be handled.

1 Why is knowledge to be had?

Reaſon. 1.

ledge

ledge must be had and revived at the Sacrament. We know we offer up to the Lord a sacrifice of praise for the Lord Iesus. Is it a sacrifice, and shall it have no eyes? Durst any Iew have brought a Exod. 12.5. Pascall Lambe to God, maimed, halt, evilfavoured, but especially blinde? Say but one eye had beene out? especially if both? How dare wee then bring a service to God without the eye of knowledge? Againe, if it be an Eucharist or a thanksgiving, how shall we prayse God for that we know not: If we know not Christ, nor *Reason* 2. his Sacrament, how shall we thanke God, or remember his death? 1 Cor. 10.18. Further, if the eye be blind and darkenes (which is the light of the whole body) how fearefull is that darkenesse? What a Sacrament *Reason* 3. is that, which requiring light in every part thereof, for the receiving it well, yet hath no knowledge at all brought unto it, to enMat. 6.23. lighten the mystery of it, and discouer each corner clearely? Besides, if the putting out of the right eye of the body, was such a reproach to all *Israel*, what then is the spirituall putting out of both, *Reason* 4. to the communion of Saints? *Solomon* telles us that without know1 Sam. 11.2. ledge the heart is naught. Who dare goe to the Sacrament with a naughty heart, when God calls there are much as in any duty, *My* Prov. 19.2. *sonne give me thy heart?* If we reade the 1 *Cor.* 11. 20. we shall see that when *Paul* went about to reforme the abuses of *Corinth* in Prov. 23.26. their love feasts, he doth it by the light of the Ordinance: *q. d.* If 1 Cor. 11.20. ye can finde any such corruption in the first institution, goe on: but if knowledge convince you, leave off your corruption. Excellent is 2 King. 23.21. that of *Iosiah*, 2 *King.* 23.21. Where he bid them keepe the Passeover according to all that which is written in the booke of the Covenant. If the patterne of the Covenant must be before their eye so oft as they come to eate the passeover (and no doubt the Priests and Levites did then take occasion to reade over and revive the booke of the Law, and the institution especially) how much more ought the knowledge of the will of God and the supper by name, be planted in all that receive it? And if that of the Apostle hold true in the smalest duties, how much more is this, *Whatsoever is* Rom. 14.23. *not of faith is sinne*? meaning of sound knowledge.

Other reasons. 1. And there is good reason of it also: First, the Supper is Christ in a mystery: there are more mysteries in Christ Sacramentall than verball: Not to speake of all those things which I have noted in the former Treatise, consider this: The Supper conteines the union of Christ Emanuel God made flesh: The mystery of Sacramentall union of Christ with the Elements: The mystery of Christ Sacramentall

cramentall united to a beleeving soule. The mystery of faith in apprehending to it selfe those particular benefits offred in the Sacrament, whereof not one is seene to the eye, but onely in a promise. Now tell me, doe all mysteries of naturall, civill trades, arts, require such skill ere we can be better for them; and can we looke to receive this mystery without knowledge?

Secondly, knowledge is the key of all other things needefull for preparation. How shall a man examine himselfe in generall, try his estate by Law or Gospel, or search out his wants, save by knowledge of them? Not to insist in the graces that follow: whereof faith consisteth, partly of a speciall convincement of the understanding: and desire of the Sacrament presuppoſeth a knowledge of some thing amiable to the soule: (of unknowne objects there is no desire.) so I might say of the rest; knowledge therefore is essentiall to the Sacrament. When *Paul* prayes that the *Ephesians* might encrease in faith: he begins with the enlightning part of the soule: Chap. 1. Ver. 17. *That ye being enlightened* (saith he) *in your mindes, may acknowledge him and the hope of his calling, &c.* So that true knowledge is the roote of all true savour of the grace or graces of God. If thou knewest the gift of God, *Iohn* 4. thou wouldest have done so or so; So, if a man knew the Sacrament how would hee love it? But not to know it, includes a necessitie of not beleeving, or well receiving it. The second. Eph. 1. 17, 18. Iohn 4. 10.

Thirdly, the fearefull penalty threatned in the word against bad receivers, is by name annexed to the not discerning of the Lords body. Now though I grant there is more in that than meere ignorance, yet that is one mother root of not discerning. For what is that which causeth Popish prophane ones, yea hypocrites to come to the Sacrament, as to common bread and wine in the shop or cellar, save that all colours are alike in the darke, and ignorance puts a difference betweene naturall things and spirituall? If knowledge then teach to discerne the body of the Lord, and to quit the soule of all this threat and vengeance, how needefull is it? The third. 1 Cor. 11. 29.

Fourthly, the Lord hath (no doubt) ordeined, and the Church most wisely made use of this second Sacrament of growth, that by occasion of it she might take notice of the thrift of her children in the doctrine of the foundation, and by name of Baptisme, and so consequently of such things as they have beene taught in the Ministry. Alas, The Preacher followes not (nor can) all such to their house as have heard him catechize or preach, to demand an account The fourth.

of

of his labours,(as were to be desired.)If then there were not some awe and bridle put upon men by the Church (which yet alas! few make use of among our Ministers)how should the Minister know the plight of his poore people from their baptisme to their grave? Though I grant, private visitation is needfull: but what one of an hundred looke after it of themselves till their deathbed? Now the Sacrament is so holy an act of worship that few are so basely vile as not to confesse that there ought to be some more than common scrutiny and search what knowledge they and theirs have gotten. Which confession prooves knowledge to be most necessary.

Objection. 1. But as the slothfull are curious, so the ignorant are cavillers, and first they object, that devotion would doe better with the Sacrament, than knowledge, especially for meane folke who have their trades to looke after, and being unbooke-learned cannot comprehend such depths as these. And therefore it were better that they did adore them with devotion, than search into them. I answere still, Cursed is all devotion with God, which is without knowledge; the heart of such is as sapless and barren of good, and as full of rottennesse, as the most profane mans is, in Gods esteeme: Good meanings, and devotions, if it lye in Gods way and be full of eyes, not blinde and ignorant, are most pretious things: But without knowledge, selfe-deniall, and faith to enlighten the soule, devotion is as *Sampsones* bestirring himself when his eyes were put out; he was fit for nothing save to run the round and grind in the Mill. So doe devout ones, they are ever in motion, and never the nearer. Devotion of this kind is fittest for Papists, who are under a strange language, and a worship of mans braine, having no footing in the word: its best for them that know not what sacrifices they offer, but like fooles they know not that they doe evill: Its fit for the Masse, and for such like trash: But for the Sacrament its most unsavory. And as for their cavill, they are unlearned, and have trades to looke to: I grant, and therefore we require not of all, the like measure of knowledge: so there be a teachable heart willing to learn. If these men could from their trads argue as strongly against Alehouses and drinking, it were well. Sure it is, if the time which they spend there were spent in getting knowledge, as meane as they are, their trades would not keepe them from it. But what baseneſse will not men stoope to, yea abase themselves to hell in their cavills, so they may live still in their profaneneſse! I doe not allow any who are weary of their trades under pretence of hearing

Answer.

Iudg. 16.21.

Ier. 1.4.22. Eccles. 5.1.

Objection. 2.

Answere

Esay 2.

ring, or getting knowledge, but I say, trades neede not hinder from a diligent attendance upon the meanes, if the heart bee good. And as for the mysticalnesse of the Sacrament, it is so to such as plow not with Gods heifer, nor submit their carnall reason to the revealing of the Spirit: Otherwise (God be thanked) there is greater obscurity at this day, in matters lesse essentiall, than the most weighty. So that were it not for the meere sloath and profanenes of men, there neede bee no such complaint of religious difficulty. But the contempt of men, to whom Christ is hidden, might justy both deprive them of meanes, that so they might complaine for somewhat. But to end, one would thinke, that these men should reason contrarily and say; If I be so seely, and the Sacrament so darke, what an honour and praise were it for mee a simple man to have more skill and knowledge in it, than others above my ranke? Surely in other matters of hardnesse men dispute so: onely in these they are content to let all goe beyond them, yet God be thanked, there want not even amongst the seelliest Christians, many whom God hath made wiser in his matters than their ancients and betters in worldly wisedome: that by these, the cavils of the other might be confuted.

Iudge 16.

2 Cor. 4.3.

1 Cor. 2.

Psal. 119.99, 100.

To conclude, others alledge, For ought they see, they who have most knowledge of religion, and can talke of it best, are as bad in their lives, as they who have none: Therefore they thinke, the matter rests in conscience, not in knowledge. I answer, It is true, that they who know and obey not, doe lay a great block in the way of the ignorant. But let them speake, Is it their ignorance that makes them better? No surely. Well then, neither is knowledge in the fault that the other is so bad: No man shuns money, because the richest are so covetous; nor fine cloathes, because under them is hidden many a rotten body: So neither let them mislike knowledge for the sinnes of them that have it: No, its their hypocrisie, their profanenesse which defiles their knowledge. It is just with God to suffer ungodly men to defile each other: and them that know to lay offences in the way of the ignorant, that both the offender, and offended might fall and perish, because neither love the truth. True it is, that knowledge is not sufficient: a man with it may perish, but to be sure, he must perish without it. So much for these cavills; And also of the first branch.

Objection. 3

Answere.

2 Tim. 3.

2. Generall Question, what knowledge.

The second followeth: What knowledge there is requisite? I answer. First, the more knowledge a man brings (if conscience bee there-

thee after) the better; too exact knowledge cannot bee had. And here I will crave leave of my Reader, to digresse a step or two, and mourne to consider that, which (according to that little experience I have had in my Ministry of late yeares) I cannot but say, (O that I were a lyer in this!) *viz.* That hundreds of poore people in our country there are (of whom I am perswaded, they are the Lords and shall be saved) who yet by all the cost and meanes which the Lord hath for twenty or thirty yeeres beene at with them, never came to see such sweete light, order and direction by the Catechisme, that they can give an account of their faith and sound knowledge therein. They rest, in here a snatch and there a catch at a good point, in their good affections, innocent lives and blameless carriages: But as for discerning of things, persons, doctrines that differ, holding that which they have spent many a weary step to come by, grounding themselves upon the word for their estate and actions, and seeing how they have their warrants not from a Preacher (whom they love and like) but from the strength of truth which cannot lie; growing up in knowledge, that so their hearts might waxe better, and themselves more setled in Christianity: Oh these things are as the sound of many waters unto them, farre above them, shall I praise you in this (I speake to you of my owne flocke) No, I praise you not. Especially, where there is a manifest defect of that which might bee: As for invincible weakness and want of reach, I am so farre from dismaying such, that I doubt not to say, the Lord will cloath their uncomely parts with the more honour, and supply some want of judgement, with much integrity and uprightness of heart! Alas poore soules, if ye wanted this too, what should become of ye! And because I know not whether I shall ever speake to you any more, let my words sincke into you! Enjoy your portion in truth and singleness of heart, as a jewell exceeding all the skill and cauning of hypocrites. Vex not your selves too much for the want of that, whereby God doth so humble you: for who knowes what yee would prove, if your knowledge did equall some other graces and affections in ye! But to others this I adde, Seeke as much light to guide you in this deceitfull world, as possibly ye can! Let not all doctrines be alike with ye. Prize all, but above all, those which teach yee your selves and Christ, and the well ordering of your conversations: bee wise as Serpents as well as Doves in innocency: let not the cunning jugling of Satan and diceplay of

men

A digression and caveat to ungrounded Christians.

1 Cor. 12.23.

Exhortation to others.

Psal. 50. ult.

men, *Eph.* 4.14. so gull ye as to picke out here one truth, there another, while he hath left you barren, so that all is one with you whether ye live under an idle, empty, fruitlesse ministery, or a grounded and fruitfull: And the like caution I might give yee in other respects: But I forbeare; onely let that hope and opinion which God and his people have conceived of you, be upheld in you with honour, least the Lord doe crosse you both with a staggering life, and a doubtfull death because of your dalliance. Eph. 4.14.

And so I returne againe to the point and answer, that it is one thing to speake of that measure of light which would doe best, another of that which is simply requisite. When I teach that knowledge is necessary, I speake not as if every one who falls short of exact and cleare and full knowledge, were to bee rejected; God forbid: for the grounds may bee soundly held by many who yet faile in these. For example, if I should question with many a Christian, in what nature Christ subsists, or how a person and a nature differ, and how Christs humanity is not a person, but a nature: perhaps I should gravell them, whereas yet they beleeve firmely the Lord Iesus to bee flesh, and truely God, and both made one Christ for the working out their salvation. The like may be said of other points which to the skilful are taken for granted, yet to them are not so cleare. As, how Christ should satisfie, and yet not taste of hellish torments; in what speciall office the act of satisfying standeth. To what part of the Catechisme each article of truth as the Sacrament belongs. So, I am perswaded, many a poore soule conceives not of each mystery in the Sacramentall union, although hee beleeve Christ to bee there present in his word and Spirit to a faithfull soule. Therefore of such knowledge this I say, The more the better, but many who want it may yet bee good receivers. I know I cast bread to dogges in thus saying, but weake ones must not want their due: let none abuse that to slightnesse and ease, which onely aimes at relieve of the weaker. *Answere.* Not exquisite but competent knowledge required.

But the question is, what knowledge is needfull? I answer, the Sacrament being one linke of the whole chaine of godlinesse, must necessarily presuppose a competent knowledge both of it selfe, and also of those doctrines which it depends upon. For example, the Supper is one of the Sacraments of the Gospel. Necessary therefore it is, that a man at least know what the other Sacrament of Baptisme is, upon which it dependeth. Secondly, both the Sacraments are part of those divine meanes ordeined by God to build What this competency is. *Answere* 1. 2.

build up the ſoule in the power and practiſe of grace. Needfull therefore it is that a Communicant know what the new creature meanes, what ſanctification is, what lets it hath from ſinne, Sathan, and world; what priviledges a beleever hath annexed by God to encourage him, and what thoſe meanes are which God
3 hath afforded the ſoule to ſuſtaine it from decaying in ſpirituall condition. Thirdly, the new creature and ſanctification being impoſſible to bee conceived of aright without the grace and gift of faith and the Spirit of the promiſe: neceſſary it is for the ſoule to know what a promiſe is, what ſaving faith in a promiſe is, what the Spirit of the Lord Ieſus is, which is the worker of this faith.
4. Fourthly, the promiſe depending upon the Merit and Satisfaction made to juſtice, without which God ſhould bee a lyer in promiſing to bee reconciled to the ſoule; moſt neceſſary it is (and that above all other things) that a man know who it is who hath ſatisfied the juſtice of God the angry judge: what the Lord Ieſus is both in his obedience and death; how by vertue of both, the Father having accepted a ranſom from his Sonne, offereth moſt freely and faithfully the fruit of it to a ſinfull
5. wretch. Fiftly, this reconciliation preſuppoſing an eſtate of enmity and wrath, neceſſary it is, that the ſoule know by what meane wrath is diſcovered to belong by nature to every ſoule. And that is the Law of God. Alſo by what meanes the Law brings the ſoule to ſtand ſeaz'd before God as guilty of this wrath, and that ſo, as it may bee plunged into utter woe by it, in reſpect of any ability of
6. it ſelfe to wade out. Sixtly, becauſe wrath in God and enmity in us, preſuppoſing in us, ſome cauſe by which we contracted it, which is ſinne: needfull it is, that the ſoule know what it is, and how it came upon us, by whoſe ſinne, and what, viz. The Rebellion of *Adam*, and how that becomes ſetled upon us, how unavoidable it is, and what a ſtaine and guilt it hath brought upon all fleſh, none
7. excepted. Laſtly, leaſt it ſhould bee thought that God made man thus corrupt, to damne him; its neceſſary to know man was not made thus ſinfull and curſed at the firſt; but created in integritie of nature in all the parts, and in the Image of pureneſſe and holineſſe, even his who made him; and ſo ſhould he and we have continued to this day, had not we wilfully forſaken and defaced it by revolt from God.

Concluſion of the anſwer

By this draught of the truth of God, its apparent upon what principles the Sacrament and the knowledge of it depends, viz.

imme-

immediately upon the knowledge of the meanes of salvation, next upon the knowing of the state of regeneration: next upon the knowing of the worke of faith and promise: next upon a satisfaction, and the Lord Iesus the worker of it! next upon the worke of the Law convincing of the curse: next upon the knowledge of sinne: next upon the knowledge of creation. I goe backward, that the simplest may understand the coherence: so that by this cheine of doctrine (the last linkes whereof, that is, creation and the fall, are the first in order and so downeward) every one may see that a meete receiver, is not onely to know the nature and use of the Supper: but of sinne, of the Law, of pardon, Christ, and the new creature: without which a Sacrament (severally considered) is a meare shred, an Idoll, an object of blind devotion. To apply what I have said both negatively & affirmatively: This I said; That although in all these seven some-what there is which every Receiver comprehends not fully, yet the substance of truth in general is to be known by him, except he will come to he knowes not what, nor why. For example. Perhaps some poore soule distinguishes not the meanes of salvation one from another, Publicke, Private, ordinary, extraordinary, in the name and nature of each one: yet its necessary that he know the Supper to be a meane of Gods ordeining, for his growing in grace. So againe, perhaps every one cannot distinguish betweene the habite of a new creature, and the operations of holinesse issuing thence: yet its necessary that he know all Gods people must be holy. Say againe, All cannot tell how many kindes of faith there are; By what steps faith is wrought: What is conteined in a promise: What Christ hath in speciall obey'd in, or suffered: what the severall workes of the Law are, how many kinds of sin there be, and by what meanes *Adams* is derived to us: yet necessarie it is, that he be convinced of all these in their natures generally: and finde them wrought in himselfe particularly. And surely if none may receive at all, save he who is in the state of grace: needs it must follow that the lesser must be where the greater must be: I meane, that knowledge there must be of all these, where faith must be, to give a man his speciall portion in them. Howbeit, because now we are about the triall of knowledge, apart from the other: and doubtlesse many both Ministers & people teach and heare this point of knowledge as a thing sufficient to enable a Receiver: though I abhorre their opinion (as shall appeare in the sequell) yet I would by this I have said, stop the mouth of any such as dreame

Application of it.

of a knowledge which is not competent to salvation. Sure it is, a knowledge incompetent for salvation, cannot be competent for the Supper.

A demand. Some might here perhaps aske how they might bee directed to know these points soundly, to wit of the Supper and Sacraments, and all those doctrines which they depend upon. I answer, that belongs not to this Chapter, but the Reader shall finde them all handled in my Practicall Catechisme at large, and briefely toucht in the second Chapter of this second Treatise. And the doctrine of the Sacraments, especially the Supper, is handled at large in the former Treatise, the three last Chapters; to which I send the Reader with this caution; That I handle these things at large here and there, not to the end that my booke should never come into their hands, save when they come to the Sacrament, (for to what purpose were that?) but that they duly exercise themselves in reading of the whole; That noting those especiall things which they most neede in the matter of knowledge and triall, they may be able to turne to them and make use of them familiarly, when they come to the Supper.

Answer.

I should now come to the third Branch; how a man may try himselfe about this knowledge: But I consider that this will better come in, in the use of exhortation; I will referre it therefore to that place, and being the breefer in other Vses, insist somewhat more fully in that.

Vse 1. Exhortation, with confutation. First then let this doctrine teach us to abhorre the woefull superstition of Popish Sacraments, and the woefull ignorance of Popish Receivers; who not onely in practise, but even in doctrine maintaine ignorance to be the mother of devotion, and so hatch in their bosomes all ignorant ones, as principall members of their cursed Synagogue: and to say truth, their sacrifice of the Masse beeing it selfe a masse of confusion, having no colour of bottome out of the word, who but the blinde are meete for it? Who but the deceived as willing to be led by blinde guides, as they are to lead them, would endure a Sacrament in an unknowne language? Iustly therefore both fall into the ditch of perdition. What one of a whole assembly knowes for what cause he is met? Or what doth he expressly beleeve about the Sacrament, either touching the ordainer, the matter, the forme, the end? And put case they all knew that which Popish doctrine tels them concerning a Sacrament, yet how much better were it for them to be ignorant of it, than to know it? So

that

that both their knowledge, and their ignorance are accurſed. I cannot thinke of a Popiſh Aſſembly, but that deſcription of the Poet, of the houſe of the *Cyclops* comes to my mind, wherein all darkneſſe and confuſion dwelleth, ſo that no man can tell what another ſaith. And how can they chuſe, when no man in ſpecial knowes what he beleeves, but wraps up his blind faith in the faith of the Church, and yet hath no gueſſe what his Church beleeveth? And yet more wofull it is to thinke that many of us who have lived in the light of the Church of God doe haſten to nothing more than to ſuch Popiſh ſcurfe and filth; being weary of the dazeling of Sunſhine.

Secondly, let this bee terror to all blind and ignorant receivers of the Sacrament, which (God knowes) ſwarme through the Congregations of this our Kingdome. Not to ſpeake of the thouſands that live under no meanes of light, who are rather to be pittied, that they diſcerne not the right hand from the left (whom God in due time prevent with light, ere the beſome of his wrath ſweepe away them and the cauſers of their miſery:) what ſhall I ſay even of the taile & ſcurffe of thoſe places, which have long lived under cleere knowledge of the Word and Sacrament, and yet through an incorrigible diſeaſe of ignorance, are yet as farre to ſeeke of knowledge, as if they had lived among the wild Iriſh? Such a wretched fagge end of people there is in the beſt places, whom no Sunne will tanne, no heate will warme; Neither good meanes amend, nor bad payre; but as the Windmill ſailes ever moving, but never ſtirring out of their place: ſo are they, ever learning but never comming to knowledge. As for the doctrine of the Supper, it is as eaſie to catch an Hare with a Tabour as to make them conceive what manner a thing it is: as if the Lord had branded them with his blacke-marke, *If the Goſpel be yet hid, it is hid to none but ſuch as are loſt: Whoſe eyes the god of this world hath blinded that they ſhould never ſee the light and be ſaved.* And yet (which is worſe) who ſo bold, ſo merry, ſo quiet and ſo conceited that all is wel with them? Give them the red brothwith *Eſau*, their belly ful, their luſts & pleaſures and take the Sacrament who will. If they once a yeare at Eaſter do receive with others, they thinke the holineſſe of the time and the crowde of Receivers ſhall ſhroud them: but as for any ſence of what they doe, what they want, what judgement they ruſh upon for their curſed profaning and trampling the bloud of Chriſt under feete, and not diſcerning the Lords body, its the furtheſt end of their thought! To whom (if they could heare) I would ſay; In

Vſe 2. Terror.

Iona. 4. ult.

With Admonition. Hoſ 4.

Gods feare looke to your selves! This smooth streame of yours will carry ye to hell laughing, and ye are never like to know your sinne of ignorance till it hath brought ye into utter darkenesse and gnashing of teeth! If any sence or sparke of God remaine, and if ye be not wholly forlorne and hopeles, consider this, that if thousands of such as know the doctrine of the Sacrament, yet for lacke of faith and love, shall perish! What shall become of you that obstinately and wilfully refuse so much as to know! Your sweete idiots life here shall turne to the most bitter sence of wrath in hell, and there ye shall fill your selves with that ye have loved, even lie in darkenesse for ever: and yet your darkenes shall be rather want of comfort, than of conscience; for the light of that shall so gnaw ye for your contempt of knowledge, that yee shall neede no other hell, than that within your owne bosomes. Prevent it betimes therefore.

Vse 3. Admonition 1 To the Ministers.

Thirdly, this is admonition to all ignorant ones, to lay to heart and prevent the cause and steps to it. and the lets of true and saving knowledge. First, let it warne all Ministers, Parents, Governors and Gardians of others, to consider the terrors of the Lord, and the sinne of not discerning of the Lords body: That they tremble to be accessaries to the damnation of their soules. Say not, They are old enough, let them answer for themselves: for if you informe them not, if ye who are set over them know their ignorance, see them running into the gulfe and stop them not, your lives shall goe for theirs, their bloud shall bee required at your hands. Let no sloth, ease, love of your owne pleasures, and spending the time in riot and profaneneſſe, or else in a vanishing course of worldly businesse and carnall liberties, forestall your hearts and cut off occasions of teaching them the truth of God. Catechise, preach, convince, and informe them of the truths, and by name of the Sacrament; do not turne the wisedome of the Church, to a snare. If they reject your counsell, loe ye have saved your soules; they shall perish in their sinne: because the soules were precious to you, and neglected by themselves.

Ezek. 3.18. 1 King. 20.42

Branch 2. To the people. Admonition. 1.

And secondly, let all sorts beware of the whirlepoole of destruction. Take heede of those lusts which drowne ye in wilfull blindnesse: love of your money, your drinke, your filthy uncleanneſſe, your pride and selfelove: These will bewitch ye, and in your bosome wil cavill against the light and meanes of grace. *Herodias* did not so hate *Iohn* Baptist, as these lusts hate the light, least they should

should be gastered: They know the absence of meanes is the oyle to their flame; when there is none to controll or reprove, they are alive and jolly: But the word comming in, their feast is marred, they cannot bee quiet and merry. Beware of sloth and ease, lothnesse to stirre, alledging the way is long, the weather bad, businesse lying upon hand, when in truth heart is gone, and will is not at home. Beware of stumbling at the wants or sinnes of such as have knowledge: Nourish no prejudice against the Ordinances and Ministry: That it was a merry world ere they came: They cannot endure men should use any liberties. They are worse themselves in secret, than those they preach against. They shall not tie us to their girdles, &c. I say abhor all such errours of the wicked as foment this ignorance. Cast off all prejudice of knowledge, as the tediousnesse and difficulty, the needlesnes of it, the precisenes of it, the disrepute of the world. Breake through these armies to the well of *Bethlem*. Foster no secret love of the sweetnesse of ignorance: it kills as the Viper: Thinke not, that because this sinne deprives you of sence (for the time) of your danger, therefore ye shall avoyd it. No: the ignorance of the glasse of mercury water (among other glasses of rose water) and the drinking of it by errour, will poyson you and fret out your bowels, as well as if wilfully taken. In a word, as yee love your soules, so hate the steps leading to this hell of ignorance. And whereas the Devill would have you thinke its an harmelesse thing, a tame beast, and the mother of good meaning: know its an hideous mungrell: a monster of many heads. Cry out against it as *Crescentius*, that Cardinall did of the blacke dogge, which came into his chamber. Beate out the blacke dogge, beate him out. This ignorance is the true blacke dogge, and the Devill himselfe. Know that its as the surfeit and drunkennesse of the soule; for, as that surfeit, sometime makes men mad, sometime merry, sometime sullen, sometimes fearefull, sometimes bold and ventrous, sometimes quiet, but ever fooles, so does this: sometimes it breakes out into sottish stupor of heart, sometimes into madnesse and villany, sometimes into desperate presumption and scorne of all meanes, sometimes into slinesse and subtilty, sometime enmity and malice, sometime superstition and Popery, but alway to mischiefe and misery. And in a word, it makes every Idiot uncapable of the Sacrament, eating and drinkeing his damnation, not discerning the Lords body. This damnation sleeps not, because thou sleepest: God shal awaken thee oneday with sad confusion.

Mark 6. 25. Iohn 3. 20.

2.

3.

4.

Wofull fruits of ignorance.

Psal. 4.

Lastly, this is exhortation to all Gods people that they bring knowledge with them to the Sacrament, and try themselves about the competency and savingnesse of it. If those whom it concernes, forget their duty to us, yet that shall not excuse us: let every one examine himselfe about his own knowledge. It will be asked how this triall shall be made? I answer. By these rules following, or the like. First, If our hearts tell us that we have so prized knowledge of Gods will and the Sacrament in speciall, that we have sought it as pearles: have attended upon the ordinances in season and out: have chosen rather to be at cost with God, than to forgo the knowledge of his truths. No heate in Summer, cold, raine, windes, snow in Winter have hindred us: but as he that soweth or reapeth, takes his season, so have we; ordering wisely, yea undervaluing other affaires, commodities, liberties, to make a purchase of truth, buying it whatsoever it cost us, not selling it whatsoever we may have for it, Wives, Farmes, Oxen: but returning to them with our second affections, when God hath had our chiefe courage and strength: this is a good signe.

Trials.
The 1.
Phil. 3.

The. 2. Secondly, if we goe not to worke by halfes, that is, to catch up knowledge in what kindes wee please, scumming off the fat and sweete of the easiest duties, or that which will stand with our own wills or knowledge of some Promises or priviledges. But as for knowledge of our selves, our natures, our sinnes, we are backward to them: If we rejoyce that there is a word that crosseth us in our belovedst sinnes, that smites us under the fift ribbe most mortally, coumpting it as balme: esteeming the words of the Minister in that kinde as sweete as any: refusing no information from God which concernes us, not kicking at it, but saying, The word of the Lord is good; its a good signe.

Psal. 141. 5.
Esay 39. 8.

The 3. Thirdly, if as wee have sitten at the feete of Christ attentively while wee heard, so afterwards wee ponder the things wee have heard: digesting them, and chewing the cud of them; till they become nourishment unto us, and till that which is truth in the understanding, becomes love in the soule, causing the word to dwell plentifully in us, swaying us (as the Scepter of Christ) to all obedience in our course, living by faith, bearing our crosses and the like: its a good signe also.

Luk 2. 51.
Math. 13. 43.
Col 3. 16.

The 4. Fourthly, if we come and goe, to and from the meanes of knowledge with appetite, savor, delight, and hunger. That is, if wee come with a view of our speciall errors and ignorances to be freed from

from them: and if when we have ſucked out the ſappe of one ordinance, wee are unwearied and goe to another, if by any meanes we may attaine to true knowledge: and that we take as well other occaſions to enquire, adviſe, pray, meditate, conferre, and reade the Scriptures, as at the Sacrament, and uſe extraordinary helps aſwell as ordinary, by others aſwell as our ſelves, yea the meaneſt; not diſdaining to be diſciples even to the Ant, the Horſe, the dumbe creatures, ſo we might learne, its a good ſigne. Prov. 6.6.

Fiftly; if the knowledge we get, be ſweete and harmonious, according to the analogy of faith. That is, cleere, evident, convincing, orderly, and agreeing with other parts of the word, unto which (as the linkes of a chaine) it belongs by coherence, ſo that by knowing ſome one threat, command or promiſe, wee conceive of more, and be not ſtill in darkeneſſe, and doubtfulneſſe, about the truths of God, its a good ſigne. The 5.

Sixtly, if as our knowledge encreaſeth, ſo our humility doth alſo grow withall. If it awe us, tame us, mortifie us, and teach us to denie our ſelves, as it did good *Iudas*, who ſaid, Lord what is the cauſe why thou ſhouldſt reveale thy ſelfe to us and not to the world, it is a good ſigne. Commonly men either are blockes under the meanes, or if they thrive in knowledge, the Devill puffes them up in the companies where they become, ſo that they muſt rule the roſt, and be praiſed, or elſe all is marred. But true knowledge ſerves eſpecially to ſhew us our ignorance, and ſo to abaſe us more than when we were empty: ignorance is ever moſt bold. The 6. Iohn 14.22.

Seventhly, if our knowledge bee a welſpring to runne out to others as well as to teach our ſelves. If our lippes be as a fountaine of life, and never ſtands as a lake, putrifying and ſtinking, but alway is dropping, as thoſe Olive branches, *Zach.* 4. were into the candelſtikes to maintaine their burning: So if we bee alway dropping as dew, and raine, upon others that are dry and barren, wives, children, others, its a good ſigne. The 7. Prov. 15.4. Zach 4.3. Deut 3.2.

Laſtly, if we revive the knowledge of the Sacrament in our own ſpirits, and linne not, till that we know of it, ſet our teeth on edge to the Sacrament, and whet an appetite in us unto it, it is a good ſigne, that we reſt not in the lazie habite of that wee know; but ſet it on worke to the end it ſerveth. Theſe and ſuch like Trials, may ſerve for this uſe, which if wee ſhall ſanctifie to our ſelves by prayer, they may ſtand us in ſome ſtead, for the triall of our knowledge. The 8.

To

Vse 5. Comfort.

To conclude, because I doubt not but the weake and tender Christian will bee ready to snare himselfe with these rules, and rather hold off himself by them, than encourage himselfe to the Sacrament. Therefore these two things let me adde. 1. Be not dismayed in thy selfe by thy small measure of knowledge, so long as there is soundnesse of minde in thee; which may bee aswell in a little as much. The Lord will require of thee according to that thou hast, and no more. Be faithfull in a little, and thou shalt bee ruler over much. Excellent is that of our Saviour, *Iohn 7. 17.* If any man doe the will of the Father, hee shall know of the doctrine, more and more: and If a man keepe my word, I will come unto him, and acquaint with him. Looke to thy obeying heart, and that hath a promise of knowing, yea and that experimentally, which is better than all rules or conjectures. Againe, if thy knowledge bee sound, though weake, yet let this bee no let of receiving the Supper: for that serves for the weake, both in knowledge and in all other gifts. Christ Iesus is given of the Father, to be unto thee wisdome aswell as righteousnesse: come to his Feast, and it is a good time to aske it; for him hath the Father sealed in the Sacrament to be thy Prophet, and hee will give thee of his fulnesse, even knowledge, for knowledge, yea, richly and without upbraiding. And for this grace of Sacramentall knowledge, thus much.

2. Caveat.

Iohn 6.47.

Iam. 1.4.

Chap. V.

Of Sacramentall faith, and the triall of it.

Entrance.

I Take it for granted, that the wise Reader will remember that which was before said, that faith is not required as all other graces are, that is, onely for the better receiving of the Sacrament. But that it is above all other the most essentiall grace, and the immediate instrument of receiving that which the Sacrament exhibites: by how much the more diligence ought to bee used by a Christian Communicant, that this grace be tried to be soundly wrought in him, and revived in the Sacrament. This caution being premised, I come to the matter it selfe.

Grounds of this point named.

For the better conceiving wherof, what this triall of faith in the Sacrament imports, I thinke it meete, by some steps to ground this point in the Readers minde, and to lay downe these three things: 1. That the Lord offers the good things which hee bestowes upon his

his faithfull ones, only by and in the way of a promise, which faith laying hold upon in speciall, takes the name from that promise: as Sacramentall faith is so called from a promise of a Sacrament. Secondly, that each particular promise depends upon a former maine promise; that is, the promises of Sanctification, upon the promise of Iustification, and the promises of more grace and growth upon the first promise of reconciliation, and spirituall or lively being in grace: so that he who would trie the latter, viz. a promise to grow by a Sacrament, must first trie his interest and part in the maine promise. Thirdly, that who so hath by sound evidence proved his right to the first; may and ought with the more ease prove his right to the latter, faith in that latter depending upon experience of the former.

Touching the first of these three, viz. That God offers and conveighes all his goodnesse by a promise alone (externally) conceive it by these few steps. First, it being God our Father all sufficient with whom the soule is to trade for his graces (as Saint *Iames* saith, *Every good gift and giving commeth from the Father, who of his owne good will begat us*) wee must know, God is infinite, incomprehensible. Needs then must it be that this infinite good conveigh himselfe to a finite subject by such a meane and way, as the poore weake carnall creature can reach it. For else what proportion is there betweene one and the other? How shall flesh comprehend a Spirit? No more than a little childs short arme can reach a thing farre beyond it. Therfore the Lord conveyes himselfe to the poore soule, by an ordinance: which is such a thing as consists of a spirituall, and yet an externall or sensible nature. An ordinrnce is the subject by which God communicateth himselfe and his goodnes, with a power of his Spirit to carry them to the soule: as by preaching of the Word to the eare, through the sound of a mortall voyce? By prayer, consisting outwardly of sentences and order: By the Sacrament also consisting of outward weake Elements: The Lord carries to the soule by these, most inward and spirituall things. The 1. ground. Step 1. Iam. 1. 17.

Secondly, though an Ordinance have Gods good things conteined in it: yet still there is a great gulfe set betweene us, our spirit and minde, and betweene the good of these Ordinances; for wee are blinde, and they are mysticall and heavenly. Wee may sit and heare, and receive the Word, or the Sacrament, and yet wee may Step 2.

be

be held off as it were at staves end from the good and life of an Ordinance. There must be a second meane to bring us and them together. This mean must be the flesh of the Lord Iesus in an ordinance. All Gods good things being first given to Christ our head & Mediatour, that so by his flesh they might be conveied to us familiarly: needs it must be, that except Christ be in an Ordinance, as our Prophet, Priest, and King, that so by him they might bee united to us, first, sensibly, after savingly: it can not be that any Ordinance can doe us good; we shall still be strangers to it, though our bodies and sences be never so neere it. For example, Prayer is an Ordinance, by which God imparts himselfe deepely to the soule: yet except the soule cast anchor upward by faith upon the flesh of our Advocate giving strength and life to it; Prayer is but a morall devotion, and a meere shaddow in respect of uniting those good things to the soule. Likewise the Word of God preached, if it want the flesh of Christ our Prophet and Head: it will carry nothing, save by a bare sound into our eares: The words he speakes are life and spirit, and must be carried by the spirit of our flesh into us, or else not at all. And note this. The more of Christs flesh an Ordinance containes, the more it imparts Gods good things to the soule. And so the Sacrament of the Supper, consisting of the very materials of Christs flesh and bloud, must needs bee very powerfull meanes of grace to the soule: and must needs carry the good things of Christ, both in point of satisfaction and of sanctification, pardon, and holinesse; into the soule in a more peculiar manner, as being the instruments of both.

Iohn. 6. 63.

Step. 3 Thirdly, as Christ in an ordinance is the way of Gods conveying himself: So Christ is conveied in an ordinance by a promise, or else not at all. Take away Christ, and an ordinance is nothing: and even so, take away a promise, and Christ, in an ordinance is of no effect to thee: The ordinance is excellent because Christ is there: How be it thou art never the better for it, because thou wanteſt a promise, by which Christ conveies it to thee. So many ordinances as God grants thee, so many promises he makes to thee of blessing: one ordinance is not the better for the promise of another: Prayer cannot looke at the promise of hearing: nor hearing of a Sacrament, because each of these are severall meanes of conveing Gods good things unto thee. But each ordinance must have a speciall promise: Christ in it comes in and by the way and channell of a promise. The cause is plaine, because no ordinances can bee savorie,

rie, except mixed with faith, and faith there cannot be, where there is no promise for it to worke upon.

The conclusion then of this first ground, is this, If God will give his graces to the soule, it must be by the meane of an Ordinance, of Christ in an Ordinance, and of a promise. A promise is the immediate way by which Christ in an Ordinance is made ours. As the promise is, so faith beares her name: faith in a promise of the Sacrament, is Sacramentall faith: and he that would try whether he gets by the Sacrament, must trie his Sacramental faith. This for the first ground. Conclus. of a ground.

Ere I proceede, let this point teach us to mourne for the common sort of Christians, and Receivers of the Sacrament, of whom I may say, as those in the *Acts* said to *Paul* of the Spirit: *They never heard whether there were a Spirit or no.* So, these worshippers of God, and hangers upon Christ & his Ordinances, yet cannot tell us, whether there be any promise or no, any faith in a promise or no. They keep their Church, and come to the Ordinances, pray, & receive, but the way of faith in the pomise they have not knowne. To whom I say, save for fashion sake: What differs a Popish corrupted ordinance from a pure ordinance of God (I say, in respect of good to thee) yea what differs thy absence from thy presence, in this regard? Oh tremble at this, all ye that professe God, and yet know not a promise, nay, I say! Professe to beleeve and yet know not a promise. Was it ever heard that faith could subsist without a Promise? Oh therefore I say to all such, judge what case ye are in: ye are without God in the world, and are still barren of all his good things, either of Reconciliation, or of regeneration: your Baptisme, hearing and receiving are emptie, and never doe you good: For you never got any thing by a Promise: A Promise never wrought upon you any life of God, or growth in that life: yee never saw neede of Gods good things, never emptied your selves by selfe-deniall: If ye had, these would have presently brought yee to a promise to be sustayned by, as the Woman of Samaria drew her neighbours to Christ. I conclude therefore, the faith which such pretend is an Idoll: a faith hanging upon the bare story of a God, a Creator, a Christ, a Redeemer, not in God; and such a faith is a meere hangby and formall notion of a thing a far off: its a faith of the Church, a faith of contemplation, a faith not of adherence to a promise, but of meere heare say of things, which thou never, either feltest any neede of, or soughtest any part in. And therefore whosoever thou art Vse of this ground. Acts 2.

art whose faith is no other, know that thou liveſt a moſt woefull life, without any of Gods gracious influence, and when thou dieſt (except thou be changed) thou ſhalt die without comfort or hope. Therefore, to this thy heareſay of God and his good things, adde faith in a promiſe, and thou ſhalt enjoy God in an Ordinance, and by name in the Sacrament ſavingly, really, and comfortably. Oh let all thy weariſome and miſpent former time, ſting thee for thy unprofitableneſſe, and now in time looke about thee.

The ſecond ground of this point.

I come to the ſecond ground. Every particular promiſe of good things from God, is planted in a generall and maine promiſe. So that hee who would try himſelfe whether this or that good thing be his or no (as the gift of patience, right uſe of the croſſe, growing by the Sacrament, &c.) muſt firſt try whether he be in the Covenant or no, which is the well-head of the reſt. For this one Covenant, to bee our God reconciled, includes, yea, gives a being to all other promiſes that God in this or in that, will be our All-ſufficiency. True it is, each poore ſoule ſees not this. The reaſon is, becauſe they judge of the chiefe promiſe, according to the limit of their preſent feeling; that is, becauſe in the agony of their loden ſpirits, they feele moſt neede of Chriſt to eaſe their conſcience of guilt, and to ſettle peace, therefore they ſee it not to reach further than their preſent neede. Whereas Chriſt being ſuch a gift as either is wholly denied, or wholly given, cannot be divided; but is by the ſoule (if ſhe knew it, and were not too narrow to containe it) received as he is given, all at once. Onely the ſoule retailes him in particular, as ſhe meetes with her needes of him; and then by recourſing to the maine promiſe, finds her right to all the reſt. As the ſmaller boates tied to the great ſhips, follow their motion, ſo is it here. At leaſure the ſoule comes to ſee her penny worths, which at the firſt appeared not: even as a purchaſe of worth, doth not all at once appeare to the buyers ſence, but at leaſure, as the commodities of it come to hand. Now when the ſoule comes to behold them, then ſhe ſees all couched in a generall gift of Chriſt made to be her peace and pardon. Secondly, the reaſon of this is, becauſe God is the God of order. He firſt ſets the ſoule out of the danger of *Adams* forfeiture of grace, becauſe the ſoule is not elſe capable of any good thing. Now in taking away this guilt hee aſſumes the ſoule againe into union and fellowſhip with him in all the good things which ſhe enjoyed before. When the gulfe is taken away which ſeparated the ſoule, then the way lieth open to the ſoule to recover all her

[1 Cor. 1. 13.]

privi-

priviledges in time past. Thirdly, this is true in respect of congruitie of providence: For having once granted a being to the creature of spirituall life, he doth therein binde himselfe to a supporting of that life; else he should plucke downe that which hee hath built, and undoe his owne worke. As *David* saith, *I am thine, Lord, save me.* I meane not that beleeving one promise should save us a labour in beleeving the rest: But become a good pledge of performing the rest. As all the promises of God in Christ, are yea, and Amen: so, all speciall ones are yea and Amen in the generall. *He that hath given his Sonne, how shall he not with him give us all things?* Psal. 119. 94. 2 Cor. 1. 20. Rom. 8. 32.

The use of which briefely is, to instruct and convince us of that horrible treason to Gods Alsufficient promise, which every one is guilty of, who will not cleave to God in his first and maine promise of mercy and redemption. Alas, what man is there who oft desires not to finde God good to him in the Sacrament, there to fill him with good things, seale up his pardon, purge out his corruption, and the like. But because hee seekes not to know God in his Covenant, how should his Seale doe him good? What is a Seale, save a relation to a former bargaine? If thou never straked hand with God for his Christ thy righteousnesse, how camest thou in for his wisedome, sanctification, and redemption? They belong not unto thee: either thou must have all Christ to set thee out of feare, or thou hast never a whit of his benefits. And to apply this to the present point, how shouldest thou come to God by speciall faith in the Sacrament, when thou wantest him in the chiefe faith of the first promise? Oh! thou cuttest off thy selfe, thou knowest not from what liberties, and mercies, when as thou art careless to bee made sure of the maine. Thou shouldst dispute thus: The time will come, when I shall crouch to God for strength to beare the Crosse, to be afflicted in all my afflictions, to die willingly, &c. But then why doe not I the whilst make sure in the maine with the Lord, that hee might finish his owne worke and save mee, because I am his? Doubtlesse if I dally with this, or goe upon false grounds, deceiving my selfe, the Lord will be guiltles in not regarding me, because the time was when he cryed out to my soule, Beleeve; robbe me not of my glory, distrust me not in my offer: But because thou wert deafe to my cry, so its just that I stoppe mine eares at thine; goe therefore and seeke releefe of thy idols of ease, selfe-love, and the world which thou preferredst before me. It is with thee as it was with Israel, *Iudg.* 1. 21. The Lord had given them one promise for. Vse of the second ground. Prov. 1. 24. Iudg 1. 21.

for all, to drive out the Cananites; now becauſe they beleeved not the maine, therefore here one Cananitiſh city, there another prevailed, and became goades and prickes to them. And ſo, hence it is, that neither promiſe of Sacrament or of other Ordinances doe prevaile to purge out their luſts, but they remaine as thornes unto them, becauſe they never tooke paines to joyne iſſue with God in the truth of his Covenant to pardon them, and make them his beloved. Thus much for the ſecond ground, teaching, that the triall of ones ſpeciall faith reſts in the triall of the maine.

Ground 3. The third ground iſſues from this ſecond, viz. That the triall of our firſt beleeving, may, and muſt make the other eaſie and familiar. Its our great ſinne if it be otherwiſe, For why? The Lord gives us aſſurance of the one in the other; yea, teaches us to argue from one to another without wavering, ſo farre as our weakeneſſe will permit. Excellent is that of *Paul, Rom.* 5. 10. *If when we were enemies, we were reconciled by his death, how much more being frends, ſhall we be ſaved by his life*? Marke his manner of ſpeech, How much more? If God made that eaſie to us, which ſeem'd impoſſible, how much more eaſie is that which is under a direct promiſe? If God had caſt us quite off being enemies, we had the mends in our owne hands, and could not complaine: But having his Word to make good our owne deſires, we have the Lord tied to us, and at a kinde of advantage, (be it ſpoken with reverence) ſo that we cannot bee defeated, Great is the oddes betweene being an enemy formerly, and being now reconciled. Hee that will releaſe a ſtranger from priſon, and pay an hundred pound for him; will (in reaſon) lend a friend twenty ſhillings. Such an argument is this here.

Rom. 5. 10.

Vſe of the third ground

I. Conviction. The uſe of the point is, firſt to condemne the practiſe of all ſuch, as having found the Lord above their expectation in the promiſe of reconciliation, yet dare not truſt him for ſome ſhreds (in compariſon) of bleſſings of leſſer nature, as to overcome their paſſions, revenge, worldlineſſe, &c. Oh! Thou art like *Ahaz* and his ſubjects, who would not tempt God in asking a ſigne, when as yet they beleeved not without it. The Prophet tells them: *Is it not enough that ye weary men, but ye muſt weary my God alſo*? Thou tireſt the Lord, when he ſeeth that none of his waies will prevaile againſt thy infidelity. But ſtill thou art ever out and in with him (as *Ioabs* ſword that could not hold in his ſcabbard) and puts him to cry out, *Oh! Ephraim, oh, Iudah, What ſhall I doe, or how ſhall I intreate thee*? Is the worke of faith as farre off now as when thou firſt beleevedſt?

Eſay 7. 12.

Verſe 13.

Hoſ. 6. 4.

Oh!

Oh! weake (if not froward wretch) how long shall I suffer thee? As they in the wildernesse, whom no miracles, no providence could perswade, but were as farre to seeke at the end of fortie yeares as the first day. Oh! the Lord loves when his Schollers are apt to learne, (especially this lesson of faith by many warnings;) and when our experience teacheth us to buy and sell upon his word. But so seeme to trust God with the foiling the enemies of the hills, and yet not to trust him with those in the vallies: to pretend that they doubt him not for heaven, but distrust him for earthly blessings, surely it either justly calls thy first beleeving into suspition; or else argues a careless heart not able to improove thy Talent of reconciliation, to warrant thy faith for a poore supply of this life. 1 King. 20. 23

Secondly, it should very much presse upon those in speciall, who are to receive the Supper (in which the Lord offers the increase of first graces received in Baptisme) to try their Sacramentall faith with all readinesse of minde. Is it easier to doe by many degrees, than to beleeve the promise of mercy at first? And doth the Lord with farre greater ease (as I may say) beteame to the soule growing in faith, than breeding of it? Why then doe they who beleeve come to this triall with so much adoe, and bury the Talent of God unthankefully in the earth? As those servants of *Naaman* told him, If the Prophet had bid thee do some great thing, wouldst thou not have done it? How much more then, when hee onely bids thee, *Wash and be cleane*? So say I, put case the Lord required the greatest worke of thee, would it not seeme small in respect of the good of the Sacrament? How much more when hee saith, Revive thy faith, in the promise of the Sacrament? If thou wert bidden to try what almes thou hast given since thy last receiving, or what zeale thou hast uttered against sinne, &c. oh, how wouldest thou plod, and gather thy goodnesse together? Now when the Lord saith, Revive the edge of thy faith once received, oft renewed, quicken it up in some Sacramentall promise or other, ere thou come to the Supper; loe, how hard a taske it seemes. Why? save that those morall duties partly are from thy selfe, and are mixt with selfe-love: But the other is a meere divine grace without thee freely given, and relying barely upon the promise, and behold how tedious it is: whereas thou shouldest say, If I were found of God when I sought him not, how much more easie will it bee when I seeke him unfeignedly? If mercy were free, when I had no pro- *Vse 2.* 2 King. 5. 5. Esay 65. 1.

miſe, who ſhould doubt of the more aſſuredneſſe of it, when God hath tied himſelfe: Surely the very eaſe of it ſhould teach us to diſpute ſtrongly for our ſelves, the Lord teacheth us to argue for our ſelves: In other matters that ſerve for our owne ends we can argue faſt enough; but in this, either God muſt put us to it; and ſhame us, or elſe we will loſe our benefit for lacke of pleading, and ſo come to the Supper, with a dead or unrevived faith. May not the Lord repent him of all his coſt, when hee ſees ſo ſmall profit? And thus much for this third ground.

The point it ſelfe.

Now having premiſed theſe things thus, let us apply them to the point in hand. The Queſtion then will be, how a Chriſtian may try his Sacramentall faith? I anſwer, by theſe two waies.

Two waies of trying faith.

1 Firſt, beleeving.

1. When he can proove by good evidences, that hee hath beleeved the promiſe of reconciliation already. Secondly, when he can revive his faith upon the promiſe of the Sacrament. Therefore of theſe two I will ſpeake a little, and ſo come to the uſe of the Chapter.

Queſt. How may firſt beleeving be tried.

It will firſt bee demanded, how a Chriſtian may finde and trie himſelfe to have beleeved ſavingly? To which I anſwer, this may be done ſundry wayes. 1. By the meane conducing (in the purpoſe of God) to beleeve. 2. The Object upon which the ſoule looketh, that it might beleeve. The 3. The Roote, out of which faith ſpringeth. 4. The Act it ſelfe of beleeving. 5. The ſcope and end which faith propounds to her ſelfe in beleeving. The 6. and laſt, The effects and properties aſcribed to faith. The other wherein I would lay downe theſe points, is this, 1. I would propound the truth of them. 2. Shew how the ſoule may trie it ſelfe about them. Which ere I enter upon, let the Reader (for avoiding of confuſion) take notice, that in the ſecond Chapter of this Treatiſe, under the head of aſſiſting grace, I named five trials which doe all agree with that which now I am to ſpeake of the triall of beleeving. Onely there neceſſitie lead me to ſpeake of the end of calling, here more ſpecially, I treate of ſaving faith: Let not any thinke that I make theſe two, diverſe: But let him borrow what light that point will affoord for the better conceiving of this; and ſo adde what this point affoords to that: knowing that the grace of faith is the upſhot of calling. This by the way.

1 Poſition. The meane conducing to faith.

Now for the firſt Poſition. The meane conducing unto faith, is, the diſtinct underſtanding of the Doctrine of the ſatisfaction of Chriſt, both in life and death. It was the foundation of Election, *Ephe.* 1. 3. (not the cauſe) in which the Lord anſwered his owne

owne Iustice fully, to the end that hee might set open a doore of mercy to poore *Adams* lost posterity. Now, that which was a mean ordained by the Lord, for the declaring of his righteousnesse in saving, must be the mean also to conduct the soule to fasten upon the offer of God. For why? As nothing save a ransome could stop the course of Iustice, or cause, him to be reconciled with a sinner: so, nothing can stop the feare of conscience guiltie of wrath, nor warrant her, that she may be reconciled to God, save this propitiation. Till the soule come to know, that anger is not in God; she cannot thinke she may dare come neere him; seeing shee knowes him to be a consuming fire. Therefore, 2 *Cor.* 5. 20, 21. *Paul* grounds a fearefull soule strongly upon this bottome. Bee reconciled to God (poore soule) For why? He hath made him to be sinne that knew none (both by obeying and suffering) that we might be the righteousnesse of God in him. So saith *Elihu*; *Iob* 33. 24. *Deliver him, for I have received a ransome.* Rom. 3. 25. Esay 27. 4. 2 Cor 20. 21. Iob 33. 24

The triall then of faith by this Rule is this. Canst thou say truely that in the conflict of thy soule with Gods anger for thy sins, (thy long lyen in, deepely died sinnes, both of omission, commission, mortall, spirituall, offences and revolts) thou hast beheld the meane of grace, in the Alsufficient merit of Christ? Hath this stai'd thy heart, that God hath cut off his plea against thee, in giving his Son to satisfie? Canst thou say, that thine high Priest hath brought thee to God, and caused thee to see his face with joy? Hast thou sent Satan to Christ, and told him, God cannot be satisfied, and yet angry still? Hast thou found strong consolation (in the pursuite of Satan) from this, that thou beholdest this citie of Refuge, the satisfaction of Christ as a sure Sanctuary to rescue thee from the avenger of bloud? Hast thou dranke of this brooke (or well-spring) and lifted up thy head in hope of being accepted? Deny not thy selfe; if it hath been thus with thee, it is a good signe: I say, a good signe, if thou hast any condition of faith, any feeling of thy burden, wrought in thee, and sending thee to this meane. For why? By vertue of this price, the righteousnesse of wrath is turned into a righteousnesse of mercy; so that it is a meete and equall thing with God (having thus received a ransome) to forgive: yea in Christ, God himselfe was reconciling the world: and now hee doth declare his righteousnesse in justifying a sinner through the faith of Iesus: yea thou maist say with *David, Save me O Lord, according to thy righteousnesse.* See *Rom.* 5. 16. 2 *Cor.* 5. 18, 19. Triall by this. Heb. 10. 26. Psal. 110. 7.

The second object. Briefely for the second. The object of faith, which is the promise, which containes two things, either the good things offered in the promise, or the hearty meaning and purpose of him that freely makes the promise. The good things offred in the promise, (pardon, peace. a purged conscience, life of grace, support in grace, the earnest penny of the Spirit, and the like) serve to draw the affections (which carry the soule) unto God, and to dash out of countenance all false objects of gaine, ease, pleasure, lusts, to draw the soule to God in desire, esteeme of mercy, and in hungring, mourning, and endeavouring after Christ. Secondly the manner of offering these good things, being free, full, faithfull, entire, and simple, (exceeding desirous the soule should embrace them, sorry it should reject them, urging it to beleeve) serves to put it out of question, that the Lord meanes as he speakes: else needed hee not to have prevented us at all; but seeing even when wee were enemies deserving, nor desiring any favour, yet the Lord out of the meere graciousnesse of his heart would needs bestow it upon us; therefore he would have us conclude, he will not repent him of his freedome, if we come in to lay claime and pleade this promise.

Rom. 5. ut supr.

Triall by this Try thy faith then by the promise, thus; first, whence came those dispositions of heart in thee, I meane those teares of thine, those desires prayers, fastings, and diligent searchings after grace? Came they from selfe-love, or from an heart of baseneſſe, bringing thy money and cost to God to buy mercy? If so, thou hast little to boast of; but if the good things of the promise wrought them in thee, if thou canst say, that faith, and the preparations to faith proceeded from the promise: The good thing offered therein, drew thee to God, as with cords. If thou canst say, that thy good affections could never purchase faith; rather that promise which bred faith, bred also those affections in thy soule, because thou sawest God willing to save thee, therefore thou mournest after him, prayest unto him, and (as *Nineve*) couldst not give him over: the rising of the Sunne, caused this dawning of heart in thee, and these making towards grace, it is a good signe. Secondly, try thy selfe thus: If the freedome, fulnesse, and strength of the promise, have truely wrought upon thee, then thy base conceits of the Majesty of God are vanished, I meane thy enmity and hatefull spirit is gone. And whereas thou once couldest not thinke a good thought of him, but all thy thoughts framed him rather to be angry, envious, cruell, unbeteaming; now thou stoppest, and (as one better setled) beginst

Ionas 3. 9.

to

to say; oh my poore soule, who couldst never get out of thy slavery and slightnesse, thinke of the promise a little better? What wilt thou say if by all this offering, urging, expostulating, charging to be reconciled upon paine of hell, the Lord meanes thee well? Perhaps he may. If while hee seekes to save thee, thou devise how to get out from him; will it not be bitter at last? Thus weake hope breakes the yce, and sets the soule forward. Then the Spirit of grace createth in thee both thoughts and affections of such strange goodnesse, bounty, long-suffering, free grace and compassion, that thy heart breakes into wondrings at him, and saying, *Who is a God like to our God, forgiving and passing by the sinnes of his people?* Who could finde his enemie at the vantage, and not destroy him? Therefore my soule is even carried into the streame of his grace, and perswaded to beleeve. I see the good will and meaning of his heart shining in his promise; and whereas it was wont to be a barren sound and emptie noise for me to heare a promise: now I see it as a vessell standing full and running over, yea, a streame to carry me in, with holy confidence, saying, If the strength of *Israel* can lye, if free grace, if faithfulnesse it selfe can shrinke backe and deny it selfe, I am content to perish. Thirdly, trie it thus; If a promise have beene thy Object, then thou confessest that the power it selfe to beleeve is in a promise as well as the motives to beleeve. The promise is the instrument of the Spirit to perswade: And as when the Lord made a promise to the Iewes that if they did come to the Temple to worship, he would keepe their dwellings and goods safe the whil'st: Lo, this promise had in it such a power as held off all Robbers and enemies from attempting any pillage: they durst not, they could not; so much more in the promise to a loaden heart, there is alway the strength of God to effect that which he promiseth: and such a soule needs not stand out stranger-like and say, here is a sweete promise, if I could beleeve: But here is a promise strong and able to cause me to beleeve it: If in any measure these tryals be in thee, they are all good signes. Mica. 7. ult. 2 Sam. 24. 19.

Thirdly, trie thy faith by the roote of it, which roote is selfe-deniall. All other graces seeme to have some inherencie, and being of their owne in the soule: onely faith is rooted in the overthrow of a mans selfe. This selfe is nothing else save the spirit of old *Adam*, resisting the Spirit of grace; and as we see in defenced Cities some of their Bulwarkes are out-workes and retrenchments, others are maine Forts neere the walls, wherein their chiefe strength Tryall 3. By the roote of it.

consisteth: So here, selfe hath her out-workes, selfe-wealth, selfe-ease, credit and esteeme, learning, parts, experience. These are more easily cast downe, because Christ and they are of two severall kindes. Others are sorts of greater consequence, in which the heart more trusts, as carnall reason and the wisedome of the flesh, which
2 Cor. 10. 5. *Paul* in 2 *Cor.* 10. 5. calls high thoughts and strong imaginations of flesh, setting themselves up against the obedience of faith; so also Religious duties and performances, whether will-worships of Papists, or duties required, as Iewish righteousnesse by the Law, and all the devotions of carnall Protestants. To these I may adde the secret counterminings of the heart, mixing it selfe with the preparation to faith, and so destroying the worke of God, as selfe-mournings, desires, and use of meanes. Now of all these, the Scripture tels us, That if any will beleeve, he must deny himselfe, and be content to be stript of all those, or else grace will not dwell in him. Trust not in thy owne wisedome, but trust in the Lord, *Pro.* 3. 5. So
Prov. 3. 5. Phil. 3. 9. *Paul, That I may be found, not having my own righteousnes of the Law but of faith.* See how *Paul* opposes them. All the frame of Creation, Redemption, yea, of the whole Word of God prooves it. God will
Esay 42. 6. not give his glory to another. *He that boasteth, must boast of the Lord.* Two sutes of apparrell may as well agree with one body at once, as selfe and Christ (in equall termes) to a soule. The red earth had never had the breath of life put into it, if it had not beene a meere dead patient, and at Gods dispose to be as he would have it.
Rom. 11. 32. The flesh of Christ had no subsisting in it selfe, save in the Godhead: and what is else that of *Paul*, God shutting up all in disobedience,
Rom. 9. 16. that he might have mercy upon all? Not of the willer or the runner, but God, &c. The Doctrine of imputation, what doth it import, save that righteousnesse stands in counting that as ours, which is none of ours? What else is that of the Apostle, *Rom.* 11. 6.
Rom. 11, 6. *If of Workes, not of Grace; else Workes were no workes: If of Grace, not of Workes: else Grace were no Grace.*

Triall by this. Try thy selfe then by this Rule, dost thou observe this back-bias of corruption in thy soule, alway playing her parts, and resisting grace? Is this spirit of originall sinne as irkesome to thy spirit, as the most odious sinnes of swearing or theft? Is it so much the more suspected, by how much the more fine spunne; and subtill, running in the streame of thy best Religion? Dost thou feele it in the worke of the Law, of the Gospell, of Sanctification, still resisting grace, and starting as much from the Word as the Sacrifice from the knife

of

of the Prieſt? Doſt thou wholly ſet thy ſelfe againſt it, both ſelfe on the right hand, deceiving thee with thine owne hopes and deſerts; and on the left ſcaring thee with feares of unworthineſſe? Art thou as well afraid of a white Devill, as a blacke; yea, more? Doſt thou tremble to thinke that ſelfe ſhould ſhare with God in thy converſion? Doſt thou chuſe rather to be as baſe as dung and dogs meate? yea, when thou haſt done all, doſt thou thinke thy ſelfe no neerer heaven thereby, than if thou wert a Publican? Doſt thou confeſſe that there is no blood, no merit, no congruity in ſelfe, to purchaſe any dramme of grace? And that it is juſt with God rather to ſeeke himſelfe glory by abaſing all fleſh and carnall proppes, than to ſuffer ſelfe to pirke above him, or mixe with him? Yea, canſt thou ſay, oh Lord! I chuſe to lye as the duſt under thy footſtoole, and to be at thy pleaſure, as a fatherleſſe Orphan, to doe with me what thou wilt: yea, when thou art under the deepeſt abaſement and ſelfe-deſertings, and without a ſubſiſting in thy ſelfe; Canſt thou ſay, Verily, gladly will I be under this buffeting, (though it be as a pricke in the fleſh) that Gods grace may be another ſelfe and a new principle of comfort to ſtay my ſelfe upon? Yea, in the want of carnall ſtay, I wait upon the promiſe to be my ſtay. If it be thus in any true meaſure in thee, it is a ſweete ſigne. 2 Cor. 12. 9.

I come to the fourth ground of trying faith, to wit, by the act of it. And that in two things; Firſt, in the naked and free conſent of the whole ſoule to the truth of God, which is, that he will eaſe the loaden ſoule, comfort the mourning, and ſatisfie them that hunger after righteouſneſſe. The Lord requires that the ſoule ſimply rely it ſelfe upon this bare Word of his, becauſe he will performe it, without deſcanting this way or that againſt it. Secondly, in the relying upon the meere and free act of Gods not imputing ſinne, or imputing righteouſneſſe to the ſoule; yea, a righteouſneſſe inhering in another, and not in thy ſelfe. The Lords act of eſteeming and reckoning to the ſoule the righteouſneſſe of Chriſt, is as reall an act, as if he had infuſed a reall habite of it into the ſoule to dwell perſonally in it, as it dwelt in Chriſt. The fourth ground. The act of faith. Mat. 5. 4. 5. 6. Eſay 1. 16. Pſal. 32. 1.

Try thy ſelfe then by this rule thus. Firſt, canſt thou ſay truely, that in the beleeving of Gods Promiſe thou didſt directly goe from a word, to a word without adding or mixing the ſlime of thy own conceits to defile the pureneſſe of it? Didſt thou with *Peter*, emptied of himſelfe, obey and ſay, *At thy Commandement Lord, I will let downe, though elſe I ſhould not?* (*Luke* 5. 5.) Canſt thou ſay, oh Lord, Triall by this. Luke 5. 5.

Lord, thou bidst a loaden wretch come unto thee to take ease: as if there were no more circumstance in it, than onely so: Lord, I have found my soule loden and pinch'd by thy Word, therefore I come to thee for ease; beleeving that seeing thy selfe art the Author of both words, therefore thou, who wouldst so really lode me, canst as truely ease mee? Canst thou say, Lord in thy words, is neither hooke nor crooke, and therefore as I seeke to adde nothing to it, so neither doe I detract, nor dare I, (*Revelation*, Chapter 22. *verse* 18.) but take thy truth as it is in Iesus, even truth it selfe subject to no exceptions or cavills of flesh? I enquire not why thou dost it, or why for mee, and not for many hundred thousands, that lye in their blindnesse still: Secrets are for thee: but revealed promises are for mee: and therefore to thee I leave the one, and claspe so much the more closely to the latter, by how much the former is more above me. If thou canst finde in thy heart thus freely to concurre with free grace, saying: Be it to thy servant as thou hast spoken, I dare not despise thy Counsell for my salvation, or gainesay and give thee the lye, but put my seale to thy Word that it is true: I say, againe, if in any true measure thou canst doe thus, it is a sure signe. And secondly, if the Act of God in heaven justifying a poore wretch, by his bare accompting him his righteousnesse, (when yet corruption abides in him exceedingly) yea his perfect righteousnesse; can so farre prevaile with thee as to say, O Lord, thy one witnesse and approbation of me, is to my conscience, as a thousand, though I neither see thy face, nor can heare thy voyce; yet O Lord I accompt my selfe as thou esteemest me, even thy perfect righteousnesse in the midst of my greatest sinfulnesse: and all because thy accompt is a done deede: and my faith compts it done in earth, because it is done in heaven: I say, this act of thy faith is a good signe.

Rev. 22. 18.
Ephes. 4. 21.

Luke 1 38.
Luke 7.30.
Iohn 3.30.

The 5 ground The end.

The fifth ground is from the end of thy beleeving, and that is, that God may have the glory of his rich grace in saving a lost soule. The last and full end of God in thy pardon and salvation is not, that thou mightest be happy, but that himselfe might be glorified. This the Lord so lookes at, that all other ends are but second hand ends unto him, although reall ends.

The tryall of this.

Try thy selfe also in this. Hast thou sought the name of God (as cheefe) to be shrined and set up in the most inner man and secret of thy soule, above all thine owne ends? Hath the wisedome of his way of saving his elect entred into thy soule with admira-

tion?

tion? Hath it more affected thy poore humbled soule, that God one day shall be admired in thee and them that beleeve, because they obey'd the promise when they heard it: than that thou thy selfe shalt be admirable and glorious (for so thou shalt be) in that glory of his? Are all thy springs in him? All thy thoughts in him? thy delights, love, and affections in his most rich, wise and glorious grace in Christ? Is thy Spirit wholly drunke up in his wisedome, as the Queene of *Sheba's* in *Salomons*? Couldst thou chuse rather to be cut off from God (if possible, which yet is not) rather than to rob him of his glory? And is it thy chiefe crowne to know thy glory and thy life to be hid with him in Christ? I confesse this is to flesh and carnall reason, a riddle; therefore it is the Lord who hath revealed it for a speciall good marke unto thee of sound faith. 2 Thes. 1. 10. 1 King. 10. 5. Rom. 9. 5. Col. 3. 2, 3.

Lastly, among many other Properties of faith in the Scriptures, as that it is unfeigned, saving, &c. These two are most usuall. First, Its called effectuall. Secondly, precious. Try thy selfe then about these. First, by the efficacy of thy faith. Faith is called effectuall for this cause, That it overcomes the world. It beares downe before it those distempers which assaulted the soule under temptations and doubtings. Not that the soule is quite free: but as farre as it beleeves, so farre it drownes her distempers as in a Sea of forgetfulnesse. These are of many sorts. Sometimes the soule was held under slavish bondage against the freedome of mercy, so that all promises seemed to be lost upon her: Sometimes she was pufft up with vaine presumptuous hopes of a welfare without bottome. Sometime againe carnall sence prevailed, bearing downe the promise with the unlikelihood, and contrariety to appearance: sometime quarrelling with her selfe about the election of God, and casting the blame of unprofitablenesse and unbeleefe upon her not being chosen: otherwise objecting her corruption and body of death, and the members thereof unmortified: often carried to rebellion and fretting against God, feeling her selfe defeated of her hope. Againe, sometimes alleadging the greatnesse, continuance of her sinnes, her adding of spirituall sinnes against the Gospell, to morrall against the Law: besides, often oppressed with the sence of an hard heart not able to mourne or repent: oftentimes concluding against her selfe, because many beleeved long since shee beganne to be humbled: or because not humbled sufficiently, or fallen from some steppes of tenderneſse and humblenesse formerly atteined: or because, shee began no sooner, with a thousand of

By the properties of 1 Effectuall. 1 Thes. 1. 3.

What dissempers faith overcome.

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of the like distempers, some from melancholy, others from ignorance, or rashnesse. Now then try thy selfe: hath God wholesomely held thee under these buffetings, to shew the endlesnesse and the restlesnesse of them, to the end thou mightest by the power of the promise, here lose one, there another? Hast thou beaten them downe, as children with boughs beate downe Waspes or Hornets flying in their faces? Hast thou found the promise to allay thy hor-
1 Iohn 4.18. rours? and perfect love in God to banish these feares and enemies,
Iohn 8,9. so that as those accusers of the woman, *Joh.* 8. one after another they vanish and yeeld to the truth? Dost thou feele thy temptations to Atheisme, to deny the Scriptures, to destroy thy selfe, to cast off hearing and use of meanes, and to fall off as *Peters* Chaines when
1 Sam. 1.12. the Angel smote him on the side? And dost thou with *Hanna* shake off sadnesse, by the voyce of *Ely*, the promise? Dost thou grow wi-
Num. 14.9. ser, teachabler, more hopefull than before? It is a good signe; For
Iudg. 13.21. thus *Abraham* looked at the promise, not at *Sarahs* wombe, nor the slaying of *Isaac*: So *Caleb*, so others.

Preciousnesse in 4. Secondly, is thy faith a precious faith? Then it is more unto thee
2 Pet. 1.2. than all other thy graces, as a Iewell is above any other wealth: Faith having setled that upon thee which no other grace could, dost thou keepe it as preciously as such a Iewell deserveth? Dost thou account of other graces, as they borrow light from this? It is well: But especially try it by this: Precious things will goe a great way.

2 How farre hath thy faith gone with thee? Hath it waited upon thee in thy course, and shall it so doe, till it leave thee at heaven gates? Hast thou lived by it as upon thy stocke, in blessings, crosses, duties, liberties? Pretious things will beare the tryall, as gold and

3 the like. Hast thou beene much busied in trying thy faith, willing to heare the worst aswell as the best, and to take nothing upon

4 trust? Precious things are of singular operation, as the spirits of wine, &c. Hath faith brought such sweetnesse into thee, as makes the sweet of lust bitter? Hath it purged thy conscience from strong lusts? Hath it derived the power of Christ thy King into thee, to sway thine heart, canst thou say thou carriest Christ as coales in thy bosome? By these effects and properties and such other, examine the truth and stampe of thy faith, and if they appeare in thee, come to the next point of Sacramentall tryall with comfort. Thus much for the first tryall of faith in the first promise.

Second triall of faith by reviving it. I come to the second tryall of reviving thy faith at the Sacrament. Now this faith differs not from the former in substance,

but

but thus: it is a turning from the generall promise, to the particular promise of an ordinance, as the Supper. For the better direction of the reader, I will lay downe this duty by severall steps, distinctly, first propounding the ground, then adding the tryall.

For the first of these. I sayd before, that each ordinance of God is a severall channell to convey the Lords goodnesse in Christ to the soule. Although there be sundry ordinances, and sundry manners of conveyance, yet one hinders not another, but each hath his speciall grace under the chiefe, (which is the Preaching of the Word) for the supply of severall wants in the soule. The benefits of Christ are dispersed diversely in the ordinances, but still Christ is one in all. Steppe.

Try thy selfe then thus by the first rule. Dost thou revive thy faith by turning the eye of thy mind carefully upon the ordinance, of the Sacrament, as the hand of God to settle the gift of Christ thy food and refreshing upon thee? Dost thou behold this ordinance (so oft as it is offered) as a renued gift of God to the soule? as a marke of the wisedome of God, plying thee with the Supper, as he knowes thy dayly spirituall ebbings and decayes require, And doth the heare say of each Sacrament turne the spirit of thy minde towards it as a solemne object, which may not be wanted? Doth it possesse thy thoughts and memory more than common objects and passages of this life: Doe thy thoughts so mind it, heede it, doth thy memory so reteine it, as that it survives other occasionall matters, thy selfe longings while they be over, that this may possesse thy spirit? And doth thy preparation unto it cause all other things to lye by? It is a good signe of reviving. Tryall by it.

Secondly, proceed to thy Affections. I noted in the former Treatise in the chapter of the Supper, that the good things offered in the Supper are manifold. Looke backe and reade them. I spake also there of those ends which the Lord gives them for, viz. That the soule may be healthy, growing, setled and fruitfull.

Try thy selfe also by this ground. Doth thy heart by the considering of all those good things, revive and summon up all thy affections of love, joy, thankes, zeale, desire after them? Doth not thy minde rest in a bare view of them, till all the affections are up in Armes to covet them? And is it with thee as with a crazie diseased man, comming into a Physitians closet, and there is shewed a boxe wherein his medicine lyes, which being applyed will heale him? Doth not such a man fasten his eyes upon that boxe? Will he looke off? Is not that boxe precious to him for the medicines sake? Trials by this.

Doth

Doth he not ſtand upon thornes till it be taken out and put into his hand? Doth he not thinke each minute an houre? and doth hee take thought for the parting with his money to buy it? Even ſo heere. Doſt thou digeſt the good things of the Supper, till thou have cauſed thy heart to conceive an heate of appetite and love of them? Doſt thou ponder them ſo as to leape for joy to thinke that thou ſhalt be healed there of pride, ſelfe, wrath: and filled with meekeneſſe, and heavenly-minde, and gifts for thy place? It is a good ſigne, thou haſt revived thy faith for the Sacrament.

Math. 13.44.

3 Steppe.

Thirdly, the Lord offers the good things of the Supper in the like manner and with the ſame heart; wherewith he offered whole Chriſt in the firſt promiſe, and covenant of grace. He offers Chriſt thy food and reſtorative with as free, beteaming, honeſt and full an heart of love, as ever he did the other. There is no oddes, except for the better: for here is this ordinance (above all other) the Lord ſeales up his gift to the ſoule: that is, conveies it with the beſt ſtrength he can.

Try all by it.

Try thy ſelfe then by this rule. Doſt thou revive and quicken the blunt edge of thy weake faith by this conſideration? Doſt thou beate out deadneſſe, benummedneſſe of faith, by this ground? Feeleſt thou as free and naked an aſſent of heart to this offer. Take, eate, drinke: as thou didſt to the firſt promiſe: Be eaſed. Take my yoake and my refreſhing to thy ſoule. Doſt thou charge upon thy ſelfe ſtrongly to reſiſt thy unbeleefe in the Sacrament hereby? Doſt thou urge it thus, my ſoule, except the Lord ſhould meane as hee ſpeakes: hee ſhould doubly falſifie himſelfe? His Sacrament is a double ſtrength, there is both a covenant and a ſeale in it: therefore it is a double confirmation, or elſe a double deceit. Oh! dareſt thou thinke the Lord can lye in that wherein he ſeekes thy double aſſiſtance? If thou dare not, then let faith here double her ſtrength and edge. If the ſtrength of man be but weakeneſſe to Gods, then what muſt this weakeneſſe be? how ſhould weakeneſſe it ſelfe gather life and ſpirit from it? If thou canſt thus revive thy dead faith at the Supper, it is a good ſigne.

Luke 22.19, 20.

Mat. 11.29.

Heb. 6.18.

1 Cor. 1.25.

4 Steppe.

Fourthly, (and eſpecially) I told thee before, that each ordinance hath his ſpeciall promiſes annexed to it, as prayer and faſting, thankeſgiving, &c. As that one of theſe ſhall caſt out Devils, which elſe will not goe out. And that he who prayſeth God, glorifies him: So the Supper hath ſpeciall promiſes. Take, eate, this is my body, Drinke, this is my blood of the New Teſtament. Both are given, and

Mat. 17.21.

Pſal. 50. ult.

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shed for you. My flesh is meate indeede, and my bloud drinke indeede. He that eateth my flesh hath eternall life: shall not die: shall be satisfied: shall not hunger nor thirst any more, with many others. Luke 22. 18. Iohn 6. 55.

Trie thy selfe (above all) by this ground. Doth this promise really present the truth of God in speciall to thy soule? There are thousands of Receivers in the Church of God. But doth this promise speake in speciall to thee, as if there were no more Receivers save thy selfe? Is the promise of thy soule such a security as a specialty is from an able debtor, for the paying of a great debt: So that doe thou but sue the bond, and the law will restore thy debt: Is it so here? Thy name is not written in the Scripture, yet the promise assisted by the Spirit of Christ, layes the grace of the Sacrament as it were in thy lap (as *Boaz* did the Barley into the lappe of *Ruth*:) so that the Lord speakes by it in thy eare thus; Take it, drinke it. It is a sweet signe. Againe, doth the power, yea the omnipotency of God shine in the promise to thee, so that whereas thou doubtest how Christ can be in heaven bodily, and yet in the Supper Spiritually, thou wondereſt how he should be in thousands of communicants at once, and how poore elements should be one with him, to convey him to thee: yet the power of a promise can effect this? Dost thou see that all the attributes of God attend his love, least thy soule should be frustrate? It is a good signe. Againe, doth the promise settle and beare down the feare and bondage of thy heart, arising from thy present sence of unworthinesse, darkenesse, and deadnesse? Doth it worke thy spirit to a holding fast of Christ, although unbeleefe would stave him off? And whereas thou would give God the lie ten times, during the space of one Sacrament, yet doth he promise, still hold thee close to him, till hee answer thee: so that as that poore dogge, *Matth.* 15. rather than the Lord Iesus shall send thee away empty, scraps and crummes shall serve thy turne? Canst thou feele such succour from a promise (notwithstanding thy formality and flatnesse were great before) and thy experience of fruit by former Sacraments be small? Dost thou thus strive in hope against hope, and fight for life against thy base Spirit? These are all good signes of faith revived for the Supper. Triall by it. Ruth 3. 15. 2 Cor. 2. 5. Matth 15. 27.

Fiftly, try thy selfe by the testimony of a good conscience. That will appeare by this. It dares not equivocate and dally with God, by serving him very studiously in one part of thy christian course, but forsaking him in many: but say thou with *Paul*, I have exerci- 5 Steppe. Act. 23. 1.

sed

sed my selfe in good conscience continually.

Triall by it. Try thy selfe then by this rule, thus. Canst thou say (as oft as thou art going to the Sacrament) Oh Lord, I make a shew of very solemne preparing my selfe and trying my faith, when I goe to thy table. But if it were onely my practise now at this time, and at no

Gal 2.20. other, I should goe and come from thee with a sad heart. No Lord, I blesse thy name, I doe live by faith daily: I can say with *Paul*, The life I live is by faith in the Sonne of God, I appeale to thee who knowest, that if I goe to heare the word, I mixe it with faith;

Heb.4.2. if I pray, I looke to my Advocate; if I have a Crosse, I live in faith in Christ for strength, self-deniall and patience to support mee; if I prosper, I beleeve all is pure to the pure, and given me in mercy; and in this faith thus trained and set on worke, I humbly come to the Sacrament, looking that as in other parts of life, and of wor-

1 Sam.7.12. ship, the Lord hath beene with me, so he will not leave me to my selfe in this. Tell mee, canst thou say thus in truth, bee it never so poorely? It is a sweete signe of a revived faith.

6 Steppe. Sixtly, try thy selfe by thy Sacramentall experience. The Sacrament being one meane of a Christans food and growth, it becomes every one, having communicated, not by and by to vomit up his morsels, but to digest the bred of life till he find it his owne, bloud of his veines, flesh of his flesh, and bone of his bone. By this meanes, every ordinance dwelling in the soule, will adde nourishment to it and better it dayly: which could not be, if it be forgotten as fast as it is enjoyed.

Triall by it. Let thy tryall from hence be this: Dost thou dayly quicken up thy selfe at each Sacrament, in the memory and experience of former fruit received? especially, when thou hast found it sweetest unto thee at any season, when thou hast felt thy selfe most emptied in thee; faith most cleare and sensible, thy soule freest from earth and sensuality, and so of the rest: hast thou kept this experience by thee, as a child holds a sweete thing in the palate as loth to forgoe it? Dost thou by this triall goe to the Sacrament afterward with more hope and expectation of the like? Or, if thou have found the cantrary, that thou hast had but a dead Sacrament of it, what dost thou? Post it over and forget it, hoping it will be better? Or dost thou record it often, and use it as a spurre of greater care & serious dealing with God next time, being afraid to tempt him: and yet loath to forsake him, although he should hold thee off still? If thou

2 Cor.12.8. canst thus revive thy faith by thy experience, it is a good signe.

Seventh-

Seventhly, Gods people so oft as they draw neere to him in duties, dare not rush upon him, but first humble themselves in dust and ashes, as most base wormes and corruption. Then they pray for assistance in the ordinance, meditate and conferre about the right doing, and the fruit of it. Try thy selfe then by this. When thou goest to the Supper, dost thou swell in the conceit of thy former strong faith? Dost thou rush upon God without prayer, or meditation? Or rather dost thou jogge the arme of the Spirit (as the clapper shakes the corne into the Milstone) that it may let fall the benefits of Christ out of the Sacrament into thy soule? That thou maist come to receive with better savour and strength than thine owne? Dost thou begge with the Apostles, Lord revive my faith? Lord make it a sweete exceeding day: Lord, let not the meeting of profane blind receivers defile me! Let the fellowship of thine Angels and my brethren refresh me! give me that I come for Lord, and deceive me not? Darest thou not through ease and sloath neglect the sanctifying of one ordinance by another? Dost thou engrave the promise thus in thy heart, and blow up the poore spakle within thee? It is a good signe. 7 Steppe. Gen. 18. 27. Triall. Luke 17 5.

Lastly, try thy selfe thus: Dost thou hold and close with this faith of thine, thus revived, till thou appeare before the Lord in his ordinance? Sufferest thou not Sathan to come betweene thee and home, the cup and the lip, to rob thee of thy wedding garment: but dost thou claspe it unto thee, that it may not fall off: till it have possessed thee with the gaine thou camest for? Dost thou lay in to day, now for the bread of the day? And each Sacrament dost thou say, *Christ Jesus, yesterday, to day, and the same for ever*? Its a signe of faith quickned in thee. So come and prosper. So much for the latter triall. 8 Steppe. Heb. 13. 8.

I conclude the Chapter with some use. And because the whole is one use of triall (which is the scope) the shorter use shall serve. I will not trouble the Reader with former uses: as to mourne for the wofull faith of ordinary receivers: or, reproofe of Gods owne, for counting this triall tedious, which God hath made a sweete yoake to his: I will partly warne, partly exhort, partly comfort the good Receivers, and so end. First then I warne them that they slight not this duty, rest not in former faith, thinking the Lord tied to their girdles: Tempt him not to alter his course by your sloth: but hold on still triall of faith. Remember its the chiefe Sacramentall grace of all the rest; All other without this, are fruitlesse or counter- *Concluf.* *Vse 1. Admonition*

counterfeit. This must giue both being and lustre to all. Bring this and feare not. The Devill will fight against this as the King of all: if hee can wrest this way, hee cares for no more, because upon this hinge the doore turnes, I meane the joy of well, or sorrow of ill receiving hangs upon it.

Vse 2. Exhortation. Secondly, be exhorted to bring this faith; 1. Dare not venture without it. Faith in the Supper answers the act of sprinkling the posts of the Israelites doores, when they first eate the Passeover. *Branch 1.* Tell me, Durst any Iew not sprinkle his owne doore with bloud? Exod. 12.21, 22. Durst hee not as well omit the Sacrament? Did hee not feare the destroying Angell in case of neglecting it? Was not the promise of passing them over (when all Egypts first borne were slaine) in the doing of it? Therefore as thou wouldest shunne danger of greater nature, looke to it. Remember that faith doth set thee as those Lamps under the oyle, dropping into thee from the promises of *Branch 2.* the Sacrament. 2. Againe, try thy faith, first in the maine promise. If thou finde thou wantest it, desist for a time. Come not in thy base unbeleefe: rather make use of what I have said about faith, and blesse God, that by such an occasion thou maist store thy selfe with it for hereafter, and art now convinced of thy want. Perhaps thou never hadst knowne it, save by such an occasion: therefore ply it hard, while season lasteth. But if thou have got it, yet neglect not to consider Gods worke in thy conversion, blesse him that thou canst proove by what meane thou camest by it, what a promise is, what the roote of faith is, what the act, effects of it are: confessing it *Branch 3.* were hard for thee now to begin, or to be without it. 3. Revive it also as oft as thou commest; musing of these last trials, or some of them, and linne not till thou finde them in thee more or lesse, that so the Sacrament may light upon thee as dew upon dry ground, and thou maist count the approach of the Supper, joyfull newes, above the joy of a feast or banquet.

Vse 4. Admonition Lastly, let it be consolation to all poore beleevers. The best will soonest complaine. Oh! saith one, Here bee so many Rules, that I am confounded to thinke of my selfe, or to try my faith by them! But I answer. Proove but a droppe or dramme of faith unfeigned, precious and effectuall, and the Lord and thou shall not differ about measure. Bee sure thou have any, and then know the Supper is an ordinance to make weake ones strong, not onely (nor cheefely) to Objections removed. make strong ones stronger. Touching the objection of the weake, I have spoken in the Chapter of the triall of our estate. To adde a word

word more, another objectiō is, I cannot find the promise so powerfull as to overpower & perswade me to beleeve with full streame of heart. I answer, I grant that oft the phrases and similitudes of Scripture imply, That faith is a sensible thing, and a conviction of heatr: So its called, *Iohn 16. 9.* Its called the rayning downe of righteousnesse: The receiving of Christ: The buying of the Pearle: The running into the streame, *Esay 55. 6.* and the like, as drawing neere to God, comming to God: Howbeit we must know the spirituall sense of these phrases imports not alway a reflexe, sight and knowledge that we have it, and much lesse ought we to stumble at such phrases as imply the measure of faith, as to be carried with full saile: To rejoyce with joy unspeakeable, &c. Onely let a poore soule beware of resting in any measure, till hee have attained faith with power and feeling: (which is a stranger in these dayes.) But to hasten; this I adde, Many talke of the overpowring of the heart, who know not what it meanes: it is not the measure of full assurance, but the true drawing of the soule from Idols to the living God. Therefore poore soule dismay not thy selfe: perhaps thou seest not full light of beleeving, nor the whole breadth and length of it as yet, nor yet what the Lord meanes to settle upon thee: Thou art as one that dreameth: yet God was at worke to deliver Israel, when they were as they that dreamed. Long anguish caused them to heare of a Saviour, as one that was farre off: yet hee was neere. Give not the Lord over, but even in the darkest bondage, cleave to the meanes, seeke the Lord, and leave the succesſe to him, be not taken off from hope by any feare within or without. Reade *Acts 12, Peter* in his sleepe thought he saw but a vision of deliverance: yet the Lord was at worke even then: He came not at first clearely to consider the matter. But what did he? Surely he did as he was bidden, even in his dreame: he arose, shooke off his Chaines, put on cloake and sandales, followed the Angell through iron doores and gates: and at last, when hee was past danger, the Angell departing, he understood all the businesse. So perhaps the Lord will doe by thee. When all Angels and proppes are gone, and thou left to the bare promise, stript of other helpes, thou shalt bee as glad to cling to the Lord in it, as ever thou wert backward to it? But in the meane time, be doing as thou art bidden, and obey, and thou shalt one day see light. Receive the Sacrament with weake faith (for so God bids thee) and more shall be given thee. And so I shut up this weighty triall of Sacramentall faith.

Answer. First, by a Concession.

Secondly, Solution.

Heb. 10. 22.

Psal. 126. 1. Exod. 9, 9.

Act. 12, 7, 8.

Verse 8, 9.

Chap. VI.

Of the triall of repentance at the Sacrament.

Entry upon repentance. Caveat 1.

I Must in the entry upon this point, advertise the Reader of some generalls, which may make for the better conceiving of the scope of the whole Chapter. First, let him remember that which was before said, That in pressing the tryall of repentance, I doe not meane that repentance concurres to the act of receiving so properly as faith: But in a second respect, as affording a sweet witnesse to the truth of faith already shaped in the soule: as also to honour the pureness of the ordinance with suitable pureness of conscience and course. The second thing I would have noted is: That although in this tryall of repentance, it is to be supposed that each receiver of the Seale, must first be in covenant, that is, have his heart renued: and in that respect that whole labour might be spared, how the substance of repentance may be tryed: yet, considering that it is not alway with receivers as it ought to bee, but many still will come without it. Therefore as I have done already in the point of faith, to shew the true forme and being of it, ere I come to handle the renewing of it at the Supper: So here I will doe for the grace of repentance. The rather least any should alleadge his ignorance what it is, or wherein it standeth: yet I will be short, because I have elsewhere handled it largely, viz. in the third part of my Catechisme, in the two first Articles. The third thing I note is, That our speciall and maine inquiry shall be (in this triall) about daily exercise and renued practise of repentance at the Sacrament, and not only as repentance is taken for some penitent affection occasioned: but as it is taken for that walking with God which consists in the duties of mortified and quickned obedience to God and men: and that either in an ordinary course of innocency, or in the case of some speciall revolt.

The second.

The third.

Grounds of the point, first Scripture.

Before I handle the triall of either the substance or the practise hereof, I will ground the necessitie of this triall both in Scripture and reasons. For the former whereof: First, the Analogy of the old Passeover will prove it: wherin sundry charges were given which typifie repentance, and that in each part of it. As we know the sorrow and irking of heart, and mourning bitterly for sinne committed, was urged under the ceremony of sowre hearbes; not onely to

Exod. 12. 8.

shew,

shew what it cost the Lord Iesus ere he could satisfie: But to shew what they are who come to the Sacrament, even such as pierced him by their sinnes, and therefore ought to come in bitternesse to the signes of his body and bloud, and eate their sweet meate with sowre sawce. So also the Lord required a separation from the filthinesse of the heathen, when they came to eate the Passall Iambe, *Ezra 6. 21*: yea from all legall pollution, *Num. 9. 6.* which as it concerned the Iewes alway in any offering or worship, so especially at the Passeover. And the Apostle, 1 *Cor.* 5. 7. urgeth one other solemne ceremony of casting out leaven. He that kept in his house any leaven at that time, more or lesse, was to be cut off. Now least we should thinke this to have lost his force under the Gospel, hee saith, Purge out therefore all sowre leaven (meaning their Communion with that incestuous man, which sowred their holy assemblies) that wee may be a cleane lumpe, even as ye are unleavened. And why? For Christ is our Passeover sacrificed for vs: therefore let us eate him with sincerity and repentance. And the weaning and abstinencie of the poore lambe from the damme foure dayes before, typified no lesse than separation of such as worship God thus, from the love of their sweet lusts and liberties that they might be free for the Lord: and when the Apostle urges the *Corinthians* to examine themselves: what intends he save that having defiled themselves by their love feasts, they would search and cast out that sinne, ere they came to the Sacrament.

Zach. 12. 10.
Ezra 6. 21.
Num. 9. 6.
1 Cor. 5. 7.
Exod. 12. 3. 6.
1 Cor. 11. 28.

Now for Reasons. First, every ordinance requires repentance least the ordinance bee defiled. *Tit.* 1. 15. To the pure, all things (not onely meates) are pure: But to the impure, all things (both blessings, crosses, and ordinances) are defiled. The sin of man can put no defilement into the things themselves, but it makes them so to the sinners that use them. It is a rule concerning both Minister and people, Be yee holy, that beare the vessels of the Lord. And, I will compasse the Altar with washen hands. And the Prayers of them that turne their eares from the word, are abominable. S *Paul* requires us to lift up pure hands without wrath and doubting. And S. *Peter* bids them that would heare to grow therby, to cleanse all superfluities away. Secondly, no man can cōfort his own heart that he hath saving faith except he have repentance. *Act.* 3. 26. *Act.* 15. 15. But true repentance argues faith, because it onely purifies the heart. True faith workes by love, and the end of the commandement is love: from whence? from a pure heart, and whence is that? from faith unfaigned. See *Gal.* 5. 6. *Acts* 24. 16. 2 *Cor.* 5. 17. Thirdly, the

Secondly, frō Reasons.
I.
Esay 52. 11.
Psal. 26. 6.
Prov. 28. 9.
1 Tim. 2. 8.
1 Pet. 2. 1, 2.
Reason 2.
1 Tim 1. 5.
Reason 3.
Levit. 10. 3.

Lord will bee honoured in all that draw neere to him. None can honour the Lord in their worship, save the holy and repentant. Those that presume otherwise, the Lord will be honoured in their destruction. Lastly, holinesse affords sweete confidence to the soule that it shall bee welcome to God. None shall ever see his glory without it, therefore none should behold him in his beauty of holinesse, or in his ordinances without it. Be ye holy, because I am holy. These few may serve.

Reason 4. Heb 12. 14. 1 Pet. 1. 16.

But I hasten to the triall of it. And first (very briefely) of the substance of it wrought in the soule. This may be tryed by the roote of it. No repentance can subsist without an inward principle: That is, the spirit of renovation wrought by the Word and Baptisme, putting into the soule a seede of God, and the Image of God as farre as in these suburbes of heaven, I meane in the militant Church, may bee obtained. Now for the opening this to the Reader, let him in a few points conceive and try himselfe.

Trialls of repentance.

1 By the substance. Tit. 3. 5.

First, in the mother and nurse of it: That is, faith, shedding the love of God, *Rom.* 5. 5. into the soule, being of it selfe destitute of all such list, ability, life or savour. The Lord in reconciliation, by faith becomes our sanctification. God having freed us from our old yoake, will put upon us a new most willingly, which eases our heavie hearts, and pacifies the conscience, sets the minde in frame, and shewes us Christ in his true & lively colours; not a Christ of looseneſſe, but as the truth is in Iesus. That having the root of his love set in our hearts, we may containe his sweetnesse, and it may set us on worke, yea constraine us to doe the like to him. Oh! How should this try us? What is our repentance? Is it a cutting off some shreds of evill, or a pang of good devotion now and then in tempest, thunder and lightning, in our passion of feare, or when God pleases us. Or is it an inward workeman at the roote of our hearts, and doth it ingraft and inoculate us into his stocke? Doth it as a corner stone hold in and incompasse us, that wee can more forbid fire in our bosome to burne us, than the love of God to compell us to love him and turne our hearts to him? It is a good signe.

In sundry particulars.

1. The mother of it.

Ephes. 3. 17.

2 Cor. 5, 14.

Prov. 6, 27.

Secondly, try it in the materiall of repentance. Its a conversion or turning home to God frō our Idols: a setting of our face backward from evill, and our backes forward to goodnesse: and that in a contrariety. As if a foole going on pilgrimage to Rome, and her Idols, should there bee smitten, and turned home (with *Naaman*) to the true worship of the living God. This triall with search also, for the repentance of most is no such turne. Men have rectified thoughts (some-

2 By the matter. Act. 26. 18.

(sometime) of a good course, and their sinnes irke them, and tire them, and cause them to ease themselves by complaints, and turne aside from them in their accusing moode: But it is with them as it is with Sea-men, who can hold their course as well when they coast about, as when the winde is on their backes. So do these: their lusts keepe still in their spirit, though they keep them out of sight as *David* did *Absolon*, forbidding him his presence, when yet his heart was with him. But these lusts will come againe as *Absolon*, and that with more violence and sway, afterward, because the heart is not turned from them, and set in a contrarietie. Hatred is not become love, nor love hatred, outside is not inside, and inside outside: Still old love abides, and the falling out of old friendly lusts, prooves a renewing of love. A bad signe. 2 Sam 14.24.

Thirdly, try it by the inward forme and nature of renovation, which is the worke of the Spirit infusing the habit of Gods holinesse into the soule; and letting in the efficacy of his power into the same, to forme it to a new creatue in righteousnesse, and according to the Image of the Creator. Its the second breathing of the Lord the breath of life, not to be a living soule, but a quickned spirit. Try thy selfe hereby: if repentance be in thee, then the Lord Christ is in thee, and stampes thee for his owne, sets his superscription upon thee as upon his coine: causes thee to bee like himselfe, and endues thee with his owne savour and qualities, purgeth thy old caske, and sweetens thee with new liquor: Now pureneſſe, innocency, faithfulnesse, thankefulnesse, soberneſſe and contempt of the world, with deniall of thy self, are powred into thee. If then thou finde no presence or operation of new savour, instinct, appetite and affections to be wrought, but old *Adam* still as hee was wont, as sensuall, carnall, proud, selfeloving, thou hast no repentance. By the forme. Ephe. 4.22. 1 Cor. 15.45. Ier. 31.33.

Fourthly, try it by the parts of renewing, quickning, & killing. By quickning, I meane that power of Christ his righteousnes & resurrection, not onely in a dead habit, but in a revived power: whereby thy dead spirit to the matters of God is stirred & changed to a lively life of grace, We doe not say that a man is alive to his trade and businesse, when he lies on his deathbed: though he live, yet hee is not lively, unwearied, active and cheerefull to it. Againe, by killing, I meane, that other part of the Spirit of Christs crosse and grave, which destroyes that old life and vigor of sinne, that rankenesse, jollitie, and crowne of pride which was in corruption: For, 4. By the parts. 1. Quickning. Rom. 6.8,9, 10. Rom. 8.11. 2. Killing. Rom. 6 6.7. Rom. 8.10.

though sinne be call'd but a privation; yet by the law it conceives a kinde of being, and becomes living, turbulent, rebellious, and venemous in the soule, till the power of the law of Christ doe suppresse this strong man and spoyle him, and tumbles him into the
Rom. 7. 9. grave of Christ, that he may lie and putrifie there. This is an excellent triall, when a man can say, I was once dead to goodnesse,
1 Sam. 25. without the Gospel: but now I am lively to it, and I was alive to sinne, and where I would be, but now dead to it, as a woman to a dead husband, as *Abigail* to dead *Nabal*. A living death, and a dying life is in my soule, and a stirring spirit in both; my owne dead and living spirit is gone, and Christs both dead and living spirit is come in place, and in both my heart is stirring, and on wing, neither flat in mortifying evill, nor unoccupied in good, but to both set at liberty. I say this is good.

5. By the Extent. Fiftly, try it by the extent both in parts and degrees. If it be sound renewing, it will be both universall, and increasing. In the first re-
Mat. 13. 33. spect it is like Leaven, which being hid in three peckes of meale, leavens all, and sowers all: So doth this Leaven of renewing, it seasons and sweetens all the parts; the understanding, judgement, and memory: The will and choise therof, the passions, the spirit and conscience, the appetite of nature, the sences, and the members. Though it be weake in all, yet it is entire and through all, body, soule, and spirit. And it is increasing in all, for life is growing as life is decaying: Try thy selfe by this also. For it is with most of us as with one that is in debt, who perhaps would sell off some peeces of his land lying out of the way and lesse looked at. But as for his faire lands of inheritance, which lie close and about his Mannor, he will not deface them, nor sell them for any price. So it is with most men: Their renewing stands in some outsides, they can tip their tongues, or colour their braines, and command their sences; but when Gods Image must be in the inner man also, they will none of that: Their spirit must still run it owne streame, to
Rom. 12. 2. die for it. And so for their growth: many have some violent offers of goodnesse, as mercy, zeale and religion: but alas! All they
2 Iohn 8. doe, addes no one cubite to their former stature, they keepe not the good they had, much lesse put it to advantage, growing to more
Act. 11. 23. sweetnesse and ease by experience, or cleaving to God with fuller purpose of heart, when they see the most to warpe. This is a bad:
6. By the conduct. but the contrary a good marke.

Sixtly, by the comfort of the Spirit within it selfe. For because

we

wee live here to bee conformed to our head Christ, therefore wee cannot be wholly spirituall and mortified; but we abide in part renewed, in part old: (not because Christ cannot make us better, but because we are not capable of perfection till we live by sence.) Therefore grace will worke a perpetuall sence of strife in our soules against the law of sinne in our members. Not onely a desire to be with our head in fulnesse of glory: But the whiles to grone and sigh under our burden; till every drop of bloud thereof bee spent: especially to warre against our strong, personall, beloved lusts which fight in us; till the house of *Saul* bee downe, and the house of *David* be up. We shall feele this combat in us, as *Rebecca* felt in her wombe by her twins: Till the Lord answer us, The elder shall serve the younger. Try then thy selfe herein: if this strife be held up in thee by the Spirit, not in thy judgement only against thy ill will and lusts: But in the very same part of thee, in which corruption fights: judgement against judgement: will against will, affections against affections, conscience against conscience, grace against grace, it is a good signe. But if sinne rule, and there be not scepter against scepter, if there bee much foyling, many falls, few or no resistances, but rather willing slavery and bondage both by sinne, and to it, it is a poore signe. And this is all I will say of a mans trying the roote of renovation in himselfe: Perhaps the view of these may do some good to comfort an heart that can finde them, or admonish such as are decaied: or scare such from the Sacrament as never had them. But I hasten to that which more neerely concernes Sacramentall repentance, which is the practise of repentance.

1 Cor. 13. end

Psal. 137. 8. Rom 8. 23. 2 Cor. 5. 2.

Gen. 25. 22.

Concerning which I will divide my selfe into these two maine heads: First, The practise of it in an usuall course of Christianity. Secondly, in our revolts. And my method shall be this. First, to lay down the will of God about them both, and in what particulars they stand. Secondly, in the use of the doctrine, to presse the triall of them at the Sacrament with a revived affection. For the former then, the usuall practise of repentance, may be thus divided, either to the first understanding part; secondly, the willing or affecting part; thirdly, the acting part in the life. The judiciall part stands in the inquiry and search of those speciall errors, abuses, and corruptions of heart, tongue or life, which have passed us from Sacrament to Sacrament or before: beginning (as hee *Gen.* 44. 12) at the eldest, and ending at the youngest: Both spirituall, as hardnesse,

2 By the practise of it. In two things. 1. Ordinary cause.

Either in the understanding.

Lam. 3.40. deadneſſe and defiledneſſe of heart: of the tongue, raſh, idle, uncharitable, falſe, vaine offenſive or ſuperfluous words: morrall of the heart and life: hollowneſſe, earthlineſſe, unprofitableneſſe,

As ſearch. ſelfe-love, pride, rancor and bitterneſſe of ſtomake, paſſions of rage, baſe feares, hopes, joyes, ſorrowes: unrighteous, unmercifull, cenſorious deedes and paſſages, or the like. Theſe although (like *Saul*, and *Gehazi's* booty) they lie hidden, muſt bee watched as they utter themſelves and breake out, notice being taken and a Regiſter of them kept by us, that they may ever be before us when we come to the Lord. And if the conſcience play booty in conceaſing, or excuſing them, the ſoule muſt goe to the candle of the Lord

Prov. 20. 27. which ſearches the bowels of man, and begge light to diſcerne, and ſtrength to convince it ſelfe of them, & the curſe due to them, till the ſoule be even cauſed to ſtop her owne mouth, and give up her weapons of defence, ſtanding as mute and guilty before God, of them. Concerning which worke of ſearch, becauſe I ſpake in generall in the firſt Chapter of this Treatiſe, I remit the Reader to that place. Here onely this: It were good for us to make uſe both of our beſt friends and worſt enemies, if wee would know our ſelves: and not wholly be our owne judges. Our friends perhaps

Helpes to ſearch. ſees us better than wee our ſelves, ſpy out our ſecret haunts, looſe

1. liberties, declining in our zeale, and falling to our pleaſures, loving them and ſuch baſe companions as become us not, for our pleaſures ſake, more than Gods ſecret company, or his ſervants. So alſo our

2. enemies ſometimes might tel us our ſecret corruptions: As he once who fought with his enemy, ſearcht out that impoſtume which his

3. friend could not. Yea Gods croſſes (as great enemies as we thinke them) if wee would hearken to their voyce, would tell our hearts preſently, what the ſinne is which God aymes at: perhaps unfruitfull deadneſſe under bleſſed meanes of grace, dallying with the ordinances, neglect of our family; earthlineſſe, and walking looſely

4. with God. And although we ſhould not neede to ſeeke out to ſpy the faults of others for lacke of our owne: yet it were a good way to ſearch our own in the glaſſe of the ſinnes of theſe times, the deſperate formalnes of men, and abhorring of any more religion than will runn in the ſtreame of our eaſe and wills: Idolatry, contempt

5. of the beſt examples. To end, if ſome of us would but aske our conſciences for what ſinnes we are faint on the ſudden, to forſake and turne backe upon the Sacrament for feare of ſhame (when yet perhaps wee came into Church with purpoſe to receive) it were

not

not amisse. And so much for this judiciall part.

The next is the soule part, or the affecting. And here in the first place is required a broken mourning heart for sin being thus searched out, and that with uprightnesse and tendernesse, as *Zachary* describeth it: *They shall see him whom they have peirced, and mourne as one that mourneth for his sonne and heire:* yea, they shall be in bitternesse (none the phrase) that is, godly sorrow shall soke and sape them, they shall bee in the power of it, so that it shall over-rule them, they shall not easily shake it off; yea it shall bee exceeding sorrow, as that of *Hadrimmon* for the sadde losse of *Iosia*: and further it shall bee fervent and sincere, both signified by the secrecy of it, husband apart, wife apart, and family apart; as wee say, Hee mournes truly that mournes without witnesse. Such a sorrow, such teares, hearty and unfaigned, not in a moode, comming from a full heart, impotent and powring it selfe out before God plentifully, because it hath greeved the spirit of so good a God, so patient and long suffering; I say such a one is the true badge of repentance: which issues from faith. Wherein either teares are abundant, as at *Bochim* or *Mizpeh* when the people drew buckets before the Lord; or else in the want thereof, the heart sheds teares of bloud, and the soule sighes under a burden which she cannot well utter. This sorrow usually beares the name of repentance as being a maine companion inseparable from it: and that true eating of sowre hearbes of him that ate the Passeover: which hearbs grow no where, save in the garden of grace. Onely the love of that God whom the soule hath dishonored even in the middest of mercy, and when she peirced the Lord of life, then was the Lord willingly peirced to death by her, that she might live, *Act.* 2. 37. I say, this love onely can melt a heart of stone, and breake it in peeces, so that it cannot but repent, whereas before by the hardnesse of heart, despising the patience of God, it could not repent. True search of heart will worke true brokennesse, and cause the belly to tremble, and rottennesse to enter into the bones, that it may finde peace in the day of trouble. Yea as the Lord turned the captivity of *Iob*, when hee prayed for his friends: So, in this through mourning of heart, the Lord turnes the captivity of the soule and converts it to himselfe. No terrors of conscience can soften an hard heart, but rather they will harden it and binde it up to greater hardnesse: As we see, an hammer may breake a bell in gobbets fit to be melted: but the fire onely can melt them, that so they may be moulded a new. So the love

Of soule part.
1. Brokennes. Zach. 12. 10, 11.
Iudge 2. 4.
1 Sam. 7. 6.
Rom. 2. 12.
Habac. 3. 16.
Iob. 42. 10.

love of God can onely effect this mourning after God, and broken heart, a most welcome sacrifice to God: till which the soule cannot beteame the Lord, herselfe to bee offered up unto him, *Rom.* 12. 2.

Rom. 12. 2.

2 Confession. Hos. 14. 2.

Secondly, the heart thus broken breakes out into confession; and (as *Hosea* saith) takes words unto her selfe to expresse her sorrow: for confession is the true vent of godly sorrow. This confession is an uttering and powring of the heart out to God, when once sorrow hath filled it to the brimme: and therefore in all those texts almost where we have examples of sorrow, confession followes immediatly. Confession (without this open, full, and affected heart) is as sapelesse and barren a thing and as unsavory a formality as can be: Onely this broken heart will breake out into open and ingenuous confession, which else keepes the impostume within her selfe, and hides it. Thus *David* sweetly, *Psal.* 32. saith, While I hid my sinne, and nourisht an hard heart, my bones were consumed, and the fire burnt within me: But when my heart thawed, then I acknowledged my sinne, that is, powred out my soule in confession; and thou forgavest mee the iniquitie of my sinne. This confession is sampled by the matter which is searched out, & according to the sorrow which the heart conceiveth: and by both becomes a most humble, plaine, tender and hearty expressing of sinne to the Lord, not only in the substance, but the circumstances of aggravation. Its no mincer or lesner of it, but to the uttermost enlarges it against her selfe: according to either the greatnesse, the extention and effects, the hainousnesse of it by the person committing it, the person against whom, the heart wherewith, the time when, the place where, and all to make up an ingenuous confession against it selfe. Oh! that one under such meanes of mercy, even in coole bloud, with the heart of a Traytor, should with so high an hand, with such spirituall wickednesse offend the Lord (say it be by uncleanenesse, by living in a course of unprofitable hearing, hypocrisie, formality, vaine glory, pride, earthlinesse, especially unbeleefe, or as the case requires) yea that I should sinne against such mercies and longsuffering of God leading me to repentance, and that to the horrible scandall of Religion, and hardening of many in the like sins! Oh woefull wretch, how shall I looke thee in the face! Thus confession turnes up the bottome of the heart, with shame & detestation, yea, treading it selfe under Gods feet as unworthy to breathe in his aire, or look up to heaven: and makes it selfe vile and odious, comparing

Psal. 32. 5, 6.

paring it selfe in her filthinesse, with the pure eyes of God. See the confessions of the holy men in Scripture, (*Ezra*, *David*, *Iob*, *Paul*, and others) confounded in themselves for their sinnes. Dan.9 8.

Thirdly, the soule having thus arraigned and indited her selfe before God, doth receive sentence against her selfe pronouncing her selfe by her guilt, to lie justly under the vengeance of God for her sinne: and doth justifie God in all his sayings, that he may be righteous (whatsoever becomes of her;) Yea she brings her selfe even to the suburbs of hell, as she deserves: looking at Gods glory above her owne redresse. This exceeds any repentance of an hypocrite: whose terrors and confessions are but to vomit up the morsells which loade the heart for the present, but after are welcome; This I say, is the third step; So to condemne her selfe as to applaud and justifie Gods sentence: If he say, she is a Traytor, she grants it; if he say she is cut off, and accursed, she confesseth it righteous: in all the Lords accusings and judgings shee prevents him and judges her selfe, saying, True Lord, thy judgements are just: If thou should'st make all my dayes miserable, it were but just, if all wrath at once should seaze upon body, name, minde, conscience, goods, wife and children, all were just, yea whatsoever is not hell, is mercie: hell it selfe being but just: and under this confusion and heape of guilt and wrath she lies, as one held downe with it; as one that lies under the ruine of some peece of building, falling upon and oppressing of his body. As we see oddes between a face made white with colours, and appalled with a disease: betweene a vizard and a countenance consumed and worne with lying bedred: which (though no man speaks) utters its owne weakenesse. And this spirituall subjection of a penitent heart lying under her sin and shame, the holy Ghost much expresses true repentance by: saying of *Ephraim*; I was as an heifer that knew no yoake, but after I was corrected I turned: yea I smote upon my thigh, yea I was ashamed and confounded because I bare the reproach of my youth. This holds the pearking proud heart of man, under the hand of God wholesomly: and sometimes the anguish and confession of the soule workes upon the body: so *David* and *Iob* tell us, that the wrath of God turned his moisture into the drought of Summer: That his flesh was as a bottle in the smoake: that it was consumed, loathed dainty meate, and was brought to the grave. By which we must not conceive pangs of despaire, but the wounds of the conscience under the guilt of sin as sinne, and wrath as wrath; so much the

Ezra.10.1.
Ezra.9.6.
Psal.51.3.
Iob.42.6.
1 Tim.1.10
Thirdly, sentencing herselfe.
Psal.51.4.
2 Sam.24.17.
Ier.31.18.
Psal.32.4.
Iob.33.20,21.
Psal.6.6,7.

the more bitter by how much more sustained by God in the hope of pardon: for all true Repentance, yea each seede of it presupposes some seede of true faith in pardon.

The fourth, Indignation.

The fourth and last in this kinde is Indignation and holy revenge of a mans selfe, as his owne gereateſt enemy for his sinne: Which followes upon the other, because the soule that loves God, hates whatsoever resists his righteousnesse; and as it doth hate sinne in others, so especially in her selfe, because it knowes it selfe best: which zeale and anger against sinne doth not onely stand in a meere pang of passion and distaste, but even in a revenge of it selfe upon both it selfe and sinne and all instruments thereof, in token of utter detestation. And why? because it meanes no more to meddle with it; for if it did, it could not attaine to this degree. First it conceives a true enmity against the sinne simply as sinne, and opposite to the Image of God, be it greater or smaller, and the deeplier, as it dishonours God most deepely. This is a worke of the Spirit putting a contrary principle into a man, to hate that which he loved, and love that which he hated, a thing which to flesh, is impossible, for no man ever hated his owne flesh. As it was with *David*, that nothing could cause him to hate *Absolon*: neither the murther of *Amnon*, nor deflouring of his Concubines, nor treason against his own person: so it is with a naturall man, nothing can set oddes between him and his lusts, the amity with them is so rooted. When therefore true enmity is set between sinne and the soule, that it can say, Lord I hate it, yea as my rankest enemy, its a worke of the Spirit: for before it counted him her enemy, who sought to sow the least dissention betweene sin and her selfe. Then secondly, she hath indignation against her selfe for sin: We know how our nature is given to mis-cal our enemy; So doth a repenter misca-ll himself. Thus the *Corinthians* are said to revenge themselves for that bolstering up the incestuous person in his sin: & *David* called himselfe (not in a pang but cordially) a wretch, a foole, a beast for his distrust of the promise. *Paul* also, O miserable man! And this revenge reacheth to the very instruments of sinne, that they may never proovke the soule to the like any more. As we may see in those, *Act.19.19.* who destroyed their curious bookes of Witchcraft, amounting to a great value. Yea lastly, the soule of a penitent revenges it selfe by intercepting all provision of old lusts, and denying it selfe the lawfulleſt liberty (if tending to occasion the sinne) as *Iob* would vow that hee would not feede his eye with so much as looking at a maide,

2 Cor. 7. 11. Psal. 37. 22. Rom. 7. 24. Act. 19. 19.

maide, to cut off lust: so farre would hee bee from fulfilling it. Prov. 5. 8.
And *Salomon* bids the young man to balke the way, and not so much as to come neere the strange woman. This is to beare the Mat. 18. 8.
voluntary markes of Christ, even to cut off the right hand, and pull out the eye that offends. And this for the fourth point of affection.

The third and last is the life part, or the part of practise. And The third
therein a repenter doth two things. 1. Renounces his sinne, 2. Re- The life:
turnes to the Lord. Reade *Esay* 55. 7. For the first, What were the Esay 55. 7.
other two, but meere equivocation, without this? This is called a Either in re-
departing from iniquitie: a forsaking of our evill way and workes: nouncing sin;
and is used by the holy Ghost as a description of repentance When the soule so falls out with sin, as that it sues a divorce, and abhorreth a Reconciliation. Saying with *David, Remove farre from mee* Psal. 116. 29.
all the wayes of deceit. This is the soules utter resigning up all her right and possession of sinne: so that as she who hath given up her right to her land, never lookes to bee a penny the better for it, nor to receive one penny maintenance by it, so here. And this is very materiall. For sinne is like an old harlot which will plead welcome after a long intermission, by old familiarity and sweetnesse. As that harlot which *Austine* answered: when she met her lover and told him it is I. He answered, but I am not I. When all unlawfull gaines in shops and trades, old base company, & unlawfull games: When old stollen pleasures and waters offer themselves in a golden cup, saying, How canst thou want us? Then for the soule to answer by wofull experience, how dare I buy repentance so deare? How dare I returne to that I have abhorred? What fruit have I had of Rom. 6. 21.
those things, whereof I am ashamed? Doe I hasten to woe, that I repent me of my repentance? When *Achish* saw *David* to goe a- 1 Sam. 27. 12.
gainst *Saul* and bare armes against him: Hee told him: Now he had made himselfe stincke in *Sauls* nostrils, hee shall returne no more. How odious were it then for thee to returne to that sinne, which the Lord hath caused to stinke in thy nostrils? An hypocrite would faine be a repenter, but he would keepe that which cuts the throate of repentance: As *David* would faine be King of *Israel* and keepe his crowne but his first question is, Is the yong man *Absalon*, alive and safe? What absurdity was here? Or how could these two 2 Sam. 18. 19.
stand together? But repentance answered as *Cushi* did, Would all Verse 32.
the enemies of the Lord were as he is! Hee is thrust through and dispatcht, never to trouble thee with his treason more. So here,

renouncing

renouncing of evill ſtands at the elbow of repentance, and when the old remnants of luſt ſuggeſt to the ſoule how ſweete it is, to keepe under-hand ſome ſweet partnerſhip with ſinne, as uncleaneneſſe, againe ſhe prompts it thus, How ſhall thoſe that are dead to ſin, live any more therein? Caſt downe this painted *Jeſabell*, Caſt out this Idoll to the Batts & Moles. Take no more thought for her, renounce her not onely in her ſelfe, but in all her colours, ſhifts, and occaſions: play not the foole, to follow thy harlot, but keepe cloſely thy heart to a finall divorce, and ſo proſper. Say thus, In my unrenued part I feele ſtrong motives to returne to folly: But my deare friend repentance will not ſuffer me! I feele an hundred fold gaine for this forfeiture of my luſt: I doe not forbeare ſinne as a ſlave, but I have boote in beame with in me, The Lord Ieſus hath ſpoken peace to me, that I may not returne to it.

Rom. 6. 2. 2 Kings 9. 32. Rom. 7. 25. Luke 18. 30. Pſal. 85. 8.

Of returning to God.

The latter part of the practice, is, returning to the Lord. For repenting is no ſtaggering betweene two: its no darke carriage, rather ſtanding in the abſence of ſome vices, than the practiſe of vertues. But, an apparant turning from the one that it might returne to the other: not to one or two duties, but to the Lord, univerſally, entirely, equally and faithfully, uprightly, and conſtantly, according to the meaſure of mercy received. And by this phraſe the holy Ghoſt uſually urgeth repentance. For why? returning to God is ſuch a cloſing with God in the promiſe of reconciliation and mercie: as proceedes to a cleaving cloſe to him in all his revealed will and waies, with comlineſſe, without ſeparation; drawing dayly ſtrength from the love of God taſted & renewed, to hold the ſoule to God with fuller purpoſe of heart, without revoltings; As the Loadſtone pulls the iron to it ſelfe by a ſecret inſtinct, and ſo holds it cloſe; ſo doth the love of God attract the ſoule to God, and faſten it to him with delight, counting his yoake eaſie and his burden light. It ſides with God, ſtands for God, the deſires of her ſoule are to him, his waies and endes; yea the remembrance of his name. It ſeekes God, balkes no knowledge or information of his will, wherein he will be worſhipped, even in all commands and ordinances, both in the immediare ſervice of the two firſt, as in the mediat of the third: Renuing covenant duely with him, where any breach hath beene, and looking more narrowly to her pathes, by occaſion of ſlips. Not fleeting off the fat and ſweete, leaving the reſt: But taking Gods worke as it lies, the hardeſt duties of ſelfe-deniall and bearing the croſſe; aſwell as the eaſieſt, diligent in all

2 Cor. 7. 35. Rom. 7. 22. Eſay 26. 12. Luke 1. 6.

thoſe

thoſe meanes uſing, which ſerve either to purge out corruption, or to nouriſh goodneſſe; obſerving and favoring all occaſions offered to draw neerer to God in the fellowſhip of his graces, and in the increaſe of holineſſe. And to this courſe ſhe endeavours (as infirmitie will admit) to bend the aime and ſtreame of her ſpirit, her thoughts and affections, without wearineſſe walking with God, till hee come unto her, watching to it, girding to it, and ſtanding with her loynes girt and lamps burning, that at the comming of the Lord ſhe may be found faithfull and well occupied. And thus much for a view of a Chriſtian ordinary practiſe of repentance, ſo farre as I thinke meete for this place; leaſt any pretending willingneſſe to try themſelves, ſhould alledge they know not how. Luke 12. 35.

The ſecond followeth, that is, the practiſe of repentance by occaſion of revolting from God. For we have hitherto ſpoken of repentance, rather as it is Gods way, than as many finde it to be or practiſe it. They have many ſtarting holes, and goe in and out of order as horſes out of their traces; yea many make the way of God nothing elſe ſave a falling ſickneſſe, ever a falling and a riſing, as thoſe in *Judges* did: which the Lord abhorres. Sometimes by their ſecret and inward declinings of heart & ſpirituall wickednes and infidelity, hypocriſie, formalitie, and timeſerving, ſecurity, pride, &c. Sometime by morall open falls into worldlineſſe, uncharitableneſſe, ſtrong paſſions and luſts, neglect of the meanes. In this caſe, the Lord hath provided a repentance of recovery, and redreſſe of ſuch falls; for ſhall a man fall and not ariſe? Shall he lie ſtill in the ſlough as an Aſſe under his burden? No, but repent of his backeſlidings, and make up his breaches, and make peace againe. But how? (may ſome ſay) is this to be done? I will give a ſhort draught of this alſo, and ſo draw to application of the whole, by way of triall. The 2. In revolts. Iudg. 4. and 6. and 7, 8. &c. Ier. 8. 4. Ier. 3. 14.

Know then, that for ſubſtance, this repentance is no other than the former: onely it differs in circumſtance. And for the better conceiving of it, obſerve theſe particular acts of it. Firſt, as the Lord ſuſtaines his people ſo, even by that ſeede of his in them, that they ſhal not totally ſhake out the ſpirit, nor yet powre out themſelves ſo far into ſin as to ſinne with a full bent and ſtreame of ſoule, but with a checke and controll of grace: ſo, when conſcience is awaked by any word or work of God upon them, they are kept from extremity of utter deſpaire. Corruption through the malice of Satan, is alwayes ready to ſuggeſt utter deſerting of Gods, & that they are caſt out of his ſight. As we ſee in thoſe pangs of the beſt of Gods children in Scripture, And that: 1 Branch. Eſay 38. 11. Pſal. 31. 22. Ionah 2. 4.

Lam. 3, 18. Scripture, *Hezekia, David, Ionah* and others; yea in the Church of God, forsaken for a time in captivity: all which were by temptation, brought to the graves brinke, and to themselves cut off from
Ier. 2, 25. the land of the living: and to say, No, no. There is no hope. Here then the first worke of returning to God, is, To stay and stop themselves in this headlong ruine; and by some glimpse of God a far off to be kept from utter dashing in peeces. Thus wee see in all those examples (if wee looke into the texts) that the Lord wrought a stop
Iona 2. 2. of despaire: *Ionah* in the Whales belly, and in his horrors, yet stayes up himselfe by an hope: Yet (saith he) I will looke backe to thine
Lam. 3, 19. holy Temple: and the Church in the Lamentations, considered and felt the gall and the wormewood, (that is, that God smote her not to cast her off, but to draw her to repent) and so she had hope. It cannot bee thus with the reprobate: who as they fall totally, so
1 Sam. 23. 6. they want an eye to see God in their horrors, but apprehend as dis-
Mat. 27. 5. mall and finall desertion of God, as *Saul, Iudas*, and others; so that they are sent away packing from the presence of God without pitty, and left to what end themselves chuse, even oft to lay violent hands upon themselves, the Lord not caring what becomes of them. It is not so here; But some light is given to them that see Gods meaning in the afflicting of their soules with wrath, not that hee might give them a taste of hell a comming: but that hee might pinch them to returne home, and to turne them from the pit.

2 Branch. Secondly, the Lord addes a more cleare sight of himselfe to his fallen servants, and causes them more fully to call to minde his mercies of old, and thereby to be more sensibly upholden. This is caused by a reviving of his seede in them, which cannot die: So
Psal. 119. 52. *David*, even in his agonies when (to his feeling) the Lord had forgotten him: yet remembring times past, was comforted. [An hypocrite I know will catch at these things to bane himselfe, but children must not be starved therefore] They seriously weigh this, That neither their goodnesse did first worke their pardon, nor yet that sinne (truely repented of) can cut off their estate in grace: for why? The gifts of God are without repentance: and his Covenant
Esay. 54. 8, 9. Rom. 11. 29 is eternall. Even as the covenant with *Noe* (as the Prophet speakes)
2 Cor. 5, 21. The Lord Iesus being made sin, all sin for the elect, sin of offence & sin of revolt, they dare not abridge his merit, and therefore conceive the covenant (by this meanes established) to be sutable. This then is the 2. step of the return of the godly: The experience of former free mercy, whē they had no title: therfore now having a title

which

which sin cannot cut off the elect from) they much more are stayed by it. By which meanes she sees, that even the sinnes of deepe hardnesse of heart yeelding to temptation, and the violence of lust, secure lying still for a time in sinne; or other sinnes, as falling to embrace the world, cleaving to base fellowship in evill, are yet curable revolts with God, and there is balme in *Gilead* for them, to heale them: not to encourage the soule to tempt God further, but in the sense of bottomlesse mercy to returne home for ever, as *Onesimus*, by occasion of his running away, became better to *Philemon*, than ever. Philem. 15.

The third steppe is, that grace in the children of God fallen, doth cleere up the understanding from that confusion which sinne else would cause in them, and deterre them from God, and from any heart to returne. Thus it is with the hypocrite: his minde doth so present the multitude of sinne, in so intricate a manner, that it confounds the spirit, and causes him to thinke, that his sinne is above pardon. The slavery of his defiled minde is so great when hee weighes the woefull course which he hath runne, adding drunkennesse to thirst, and heaping up wrath against the day of wrath, that he is one who hath runne out above his ability to pay; and therefore his booke of accounts is irkesome to cast over: it is death to him to thinke of it Thus it was with *Cain*: each hundred of yeares that hee lived, the debt of his murther was so encreased by other sinnes and the penalties thereof, that at last it became inextricable. But repentance in the true children of God causes the view of sin and the chaine thereof to be presented with some hope of forgivenesse; because although perhaps the conscience is amazed, yet its not privy to that treachery which the wicked were carried by in sinning. And therefore their sin is said to be ever before them: they are said to come to themselves; *Peter* is said to weigh his sinne ere he went out; which argues, that the weight of it oppressed him not. This reviving of the minde from the horrour and oppression of it, is a great mercie in the midst of such misery. *Ionah* was infolded as in a Labyrinth of Sea, Whale, and Conscience; yet in this gulfe hee was not swallowed up, but conceived in his minde a possiblenesse for God to bring order out of his confusion. So that the first occasion of revolt, the circumstances attending, the degrees following, and the danger incurred, rather serve to magnifie mercie, in keeping the soule from utter Apostacie from the living God, than to beate off the soule from hope.

The third Branch. Genes. 4. 13. Deut. 29. 19. Rom. 2. 3, 4. Psal. 51. 5. Mark. 14. 72. Ionah 2. 6.

The fourth Branch.

The fourth (and one of the maine) is the recovering of a sensible and broken heart, after long hardnesse by the deceitfulnesse and sweet baites of sin. A most sweete fruite of the spirit of election. For it was not possible for the hard heart of *Saul* or *Iudas* to relent, upon the check of conscience: there was no drop of the seede of repentance in them. It would seeme impossible, that *Peter* and *David* after so long a lying in so hideous sins, should at the first conviction of *Nathan*, relent, and breaking through all the barres of his sinne, say, I have sinned. It was not in the words speaking, (for *Saul* and *Iudas* spake the same) but in the broken heart which uttered them. But the cause was, That grace and mercy, which lay at the roote. Oh! that they should after such mercy once felt, and vowes so oft renewed, so basely handle the Lord, and hazard (as much as in them lay) their title to heaven, and sell their birth-right! And yet should the Lord renew a second Charter, or rather the first a second time! Oh! it pierces him to the quick! This chases away the cloudes of dedolence and impenitencie, and cleares the coast againe.

Heb. 3. 12.

Mark. 14. 72.

1 Sam. 12. 3, 4.

1 Sam. 15. 25

Mat. 27. 3, 4.

The fifth Branch.

The fifth is, That yet they doe not so easily shake off their feares: the Lord so orders it, that either by his word or workes, they feele his wrath for their revolt, so seising upon their conscience, that it doth worke out and purge their corruption (through mercy) so that they vomite up their sweete morsels: And as one under the Physician his hand, lying in an hot Bathe, sweates out the venome of his disease, so is it with a penitent soule. God mixes gall and wormewood for them to drinke: He causes them to possesse the sinnes of their youth with sorrow, though long since committed; he payes them for old and new at once, makes their bed a bathe of teares; till he have caused all that sinne which they dranke in with such greedinesse, to returne backe with as much loathsomnesse! Then, being under this racke, he makes them feele in their owne spirits, how their sinnes lies upon his shoulders; and by their owne pinching he makes them confesse: Now I see what my pride, ill company, stolen liberties come to, and must cost, ere I be ted of them! As I like such sawce, so let mee returne to the meate againe! I thought I had but dallied, I cast arrowes and darts into the flesh of the Lord Iesus, in part! But now they gugge mee! Now I see the Lord will not beare all, I must beare somewhat, and if I provoke him, it must be to the confusion of my face. As I troubled and grieved the Spirit of God, so the Lord troubles mine this day! The

Lam. 3. 19. Psal. 6. 5.

Iosh 7. 25.

shame,

shame the ill report, the sorrow and sting, outward and inward, which I sustaine; sinne is no trifle:

Sixthly, the Lord now in season proceeds to offer himselfe in a promise to this revolting penitent. And that in two kindes. First, That their revolt hath not extinguisht mercy. See *Esay* 57. 17. I will heale their covetousnesse, *Ier.* 3. 1, 2. *If a mans wife play the harlot, wilt thou returne to her? Wilt thou not write her a Bill of divorcement? Yet returne to me, and I will receive thee after all thy whoredomes!* And againe *I will heale all their backesidings, &c.* So *Revelations, Chapt.* 3. *verse,* 19. *Be zealous and amend.* Yea the spirit of grace in that fulnesse of satisfaction by Christ, doth fix and settle such promises upon the soule, so that it heares them not as the sound of many waters, but dwels upon and digests them as concerning her: So that they leave not a wanzing conceit, as in presumptuous hypocrites, who sinne that grace may abound. But they so fasten upon the promise as a reall comfort to cure them of their falling sickenesse. Secondly, the Lord reveales the promise to them, as the due order of their recovery: For whereas the ungodly doe returne to their trade, upon the supposall that their doggish vomit shall serve the turne: Loe, the Lord alway comes betweene the revolting and repenting of his owne, with a savory application of the promise: teaching them, that if there were no more but their mourning to make up their repentance, Alas! It would vanish and come to nought. Therefore he would have them lay hold upon the promise of free grace, which may quiet and cleanse their conscience, and restore them to that former influence which they had from grace: And although their pipes are set still in the welhead, yet because they are stopped, the Lord by faith cleares the passage of grace for them, that they may partake that strength and encouragement from their head, which may cause their repentance to be sound, and put new hope of holding out into them.

The sixth Branch.

Esay 57. 17, 18.

Ier. 3. 1, 2.

Ier. 3. 12.

Revel. 2. 5. & 3. 19.

Rom. 6. 1.

See Ionah 3. 21, 22.

Psal. 51. 10, 12.

Lastly, by this meanes they keepe themselves well while they are so, and dare not (by that experience they have gotten of smarty sin) adventure upon it any more. They abhorre to tempt God, or grieve his Spirit againe, but learne wisedone for ever. If thou wilt cleanse this blot, oh Lord! I shall shew forth thy mercy and convert others, but my selfe shall be farre from falling at that stone any more. And the truth is, we rarely reade of any, who after their recovery offended in like sort the second time. They so hearken to the promise, and what the Lord will say to his people, that

The seventh branch.

Rom. 6. 6. 13.

Psal. 51. 13.

1 King. 22. 41. with 2. King. 3. 7.

Psal. 85. 8. is, his speaking peace unto them, that they dare no more returne to folly, but passe the rest of their dwelling in feare, and get that Prov. 28. 14 speech by heart, *Blessed is he that feareth alway.* To the stopping of the foule mouthes of all cavillers, who abuse this Doctrine with the nick-name of licenciousnesse; being in very truth the Doctrine of the most precise strictnesse to the flesh to all that beleeve it; and the contrary, a Doctrine of desperate loosenesse, teaching them that are over shoes to rush over head and eares. And this also may serve for a view to the Reader, of Repentance upon Revolts.

Vse. of it, 1. Having thus finished the ground of Sacramentall repentance, I should adde the trialls. But seeing that will better agree with an use of triall by it selfe, I will hasten to the Vses of the point, and conclude with Examination. The first Vse then of this point is,

Terror. 1 Sort. Terrour to many, who dare rush upon the Sacrament without this grace: Alas! they know not wherein this preparation stands. They make of Repentance no other than the speaking of three words at their death: By the which reason they might as well put off the Sacrament till they die. As for the search of their sinnes: alas, looke how they have walked, so they walke still, the workes Esay. 3. 9. of the flesh are manifest. No man neede light a torch to search our those sins which they proclaime, as Sodomie, drunkennesse, swearing, Sabbath-prophaning, uncleanenesse, lying, covetousnesse and all other abominations; and yet when the Sacrament comes, to it they will goe. Their sinne is written in their forehead, and lies cluttered in their soule, and unsearch'd from seven yeares to seven. If any seeke to convince them, (Preacher or friend) they are so high and stately, so jolly and alive, that they are ready to flie in Luke 18. 1, 2. the faces of their reprovers. And as they reverence not man whom they see, so much lesse God whom they see not. Nay, most of them shunne the light, lest their sins should be seene. As for any breaking Rom. 2. 3. of heart or mourning, alas! they cannot repent by the hardnesse of their hearts, which are become as Flints and Adamants; and therefore their trade is, to justifie, excuse, to palliate, and blanch their vil- 1 Tim. 4. 2. lanies: they are seared with an hot iron, and consciences past feeling. And as their course is voide of renouncing any sin (for no Luke 15. 18 sin comes amisse) or returning with the Prodigall) so, in stead of making up their revolts, their whole life is nothing else but one falling sicknesse: if their course were but survey'd one day, how from morning to evening they cut out the day, spending it in the pursuit

of

of one lust under another, from drinking to lust, from that to gaming, pleasures, eating, company, sloth and sensuality: it were easie to esteeme what their whole life amounts unto.

Secondly, to these I may joyne another sort of common and carnall or civill Protestants and Hypocrites, who thinke themselves the best receivers: but alas if repentance be as I have said, rooted in renovation of the Spirit, planted in a course of walking with God, and redresse of their falls: then are these *Pharisees* as farre off as the other *Publicans*; for they were never rolled upon their leez, and therefore their taste and filth abides in them. They are closer than the former, but no chaster; their leaven is not purged out, still in the midst of all their hearings, Prayers, and Sacraments, as false, unbeleeving, unrenewed, and unmortified in heart, tongue, affections as ever: their sin hath seene no light this many yeares, but is keept within as the mizers hoord: If they can with much adoe keepe out of grosse evils, simper before the honester sort, and get up their names once, let them alone to maintaine their opinion with slinesse and temporising subtilty; when yet in all these wayes of theirs, seeming good in their owne eyes, they were never renewed by repentance: not to speake of a worse kinde of some of them, who have so long dallyed with God and men, till they have deceived themselves, and grow open revolters and returners with the dogge to their vomits againe. And yet in these sinnes, either the heate of (pen, or the guilt of secret wickednesse, who but they dare venture upon the Sacrament?

2 Sort.

Ier. 48. 11.

Prov 30. 12.

Oh! yee wilfull reproaches, and spots of Assemblies, (more worthy of Church censure, than private terrour of a pen) how dare ye rush your selves upon this rocke of the Sacrament, and split your selves in peices! But perhaps some of you are not so farre gone: but you will say, It is a good thing to come to the Sacrament with repentance, and hereafter you hope to repent, but as yet yee finde it too hard a taske; hereafter you hope to turne a new leafe (they goe farre that never turne) and fall to keepe your Church better, and heare, pray, and reade good books: But oh poore wretch! what wilt thou do the whilest? The Sacrament is present, & calls each moneth or quarter upon thee; Repent, repent, and come, else come not: and thy repentance is to come, thou hast none for the present; what? Look'st thou to be welcome in hope of after-repenting? What if thou be taken away (as thousands have beene, who have hoped for more) before another Sacrament come? Oh foole! rather blesse

God for these warning-peales of the Sacrament, and that it will not let thee lye sleeping in thy sinne, but awakens thee to repent:

Acts 8. Oh! ply the worke in season, if it be possible, that the wickednesse of thy course may be forgiven thee; then shalt thou rejoyce (as many have done) for the watch-word of a Sacrament, if it shall send thee to the Law, and to the covenant for an humbling and convincing of thy sinfull soule, and a hunger after righteousnesse; then shall the seale be sweet unto thee. But as for this dallying with God for hereafter, alas! it is not, because thou meanest to bring it at last, but to spin out time, and spare thy selfe a labour of repenting at all. For why? Is it not as easie for thee to alleadge it next Sacrament as this? When shall there be an end? . . .

Admonition. And say thou hadst a lease of thy life (as *Cain* had to no purpose) what use wouldst thou make of it, save to abuse the patience of God leading thee to repentance, and according to thine hard heart

Rom. 2. 4. which cannot repent, heape up wrath against the day of it. Thou promisest repentance hereafter, and loe, God is hardening thee for time past; How shall the clay that lies in the Sunne be softer? Oh breake off thy dallyings! Those many peales which both Word and Sacrament have rung in thine eares, have made them deafe, and shalt thou repent with a deafe eare, who couldst not with an open? If God will give each penitent soule forgivenesse, will hee therefore give each sinfull dallyer, repentance? How wilt thou answer him for thy not renewing thy covenant with him at each Sacrament? Whereas thou rather hast renewed and sealed up to thy soule thy covenant with thy lusts, and made each new Sacra-

Deut. 29. 18, 19. ment as a brazen bolt to lock thee out of the roome of repentance, and to make thee worse, adding drunkennesse to thirst. Come not at the Sacrament while thy false heart is in thee: eate not thine owne bane and condemnation; excommunicate thy selfe (if the Church doe not, or the Minister cannot) till thou repent, and the Lord blesse this counsell to thee.

Vse 2. Reproofe. Secondly, here is sharpe reproofe to Gods owne people, for living in any such base distemper, as might blemish their repentance, and make their Sacrament uncomfortable. I know the world is ready to cast false aspersions upon the best. But as for such, their

Iob 31. 36. innocencie is their brest-plate; and they may take such accusations, and weare them openly without feare, as *Job* speakes. No, I onely speake of such as truly and deservedly are cast upon professors of piety (either found or thinking themselves so) as this, who are so-

zealous

zealous as they in the first Table, in hearing Sermons (three or foure on a Sabbath) and receive Sacraments duly and often; but where be their fruits? Where is their repentance, or their good workes? How many leave their places where the Gospel is to be supported, and the poore releeved, and lye in private houses in the Citie, pranking up themselves in fashions, raking up portions for their children, taking their ease and jollity, neglecting calling and charity, and living upon their Revenues, without either good doing, or giving example; making it their life to hearken after newes, or to improve their wits and braines in all abilities, and under colour of much hearing and Religion in publick, open the mouthes of Papists against Protestants, as Solifidians, and fruitlesse in good workes. So others have God much in their mouth, but breake their promises as fast as they make them; they will bite and pinch in their dealings, are hard and sore in their buyings and bargaines: Others not to be trusted, but time-servers, and affecting the company of the sensuall and carnall, more than the godly; very intemperate in their pleasures, loving them more than God, and their wills better than heaven: passionate and soone stirred to rage, but hardly appeased; if displeased, fierce: living in the married estate very offensively, bringing up their children dissolutely, and the like. Oh! consider in the feare of God, what dishonour you doe to the Sacrament, and what bad preparation you make for comfort there? If any of you be such for want of soundnesse, looke to your selves, and set Saint *Iames* his Trumpet to your eares; Oh vaine man, knowest thou not that faith without workes, and repentance, is dead, drie and sapleſſe? Seest thou not how thou passest thy time away in an empty, proud, and idle Religion, as unsavory to God and men as pleasing to thy selfe? But if there be soundnesse in thee, seeme not worse than thou art; honour thy faith with fruits, and lay up such a treasure for thy selfe against thy receiving, as may meete thee there with joy, and give thee more sweete peace than all thy ease, fashions, and seeking thy will can give thee. Remove that (Butt) which enemies to profession shoot at, zealous, but covetous, religious, but proud, hatefull, &c. And give Religion the entire honour of thy heart, as well as thy shewes, and then shall one Sacrament be more truly sweete to thee than many, and Religion shall truly honour thee, as well as thou hast honoured it. Iam. 2. 2. 20.

Thirdly, it should instruct us what necessity of mourning there is for the wofull impenitencie and prophaneneſſe of many, and hy- *Vse 3. Instruction.*

pocrisie of others, who make the Sacraments their ordinary diet. And yet who shall gainesay them? How had we neede to pray for the ancient discipline of the Church, for the purging of such? And the whiles to turne our feast into a fast of sorrow, for the boldnesse of such spots; and the offence caused by such, to them that desire the pureneſse of the Ordinances? When *Xerxes* beheld hundred thousands of souldiers on an heape, he wept to thinke in how short a time so many men should be swept from the earth; how should then a Christian heart (which hath prevented that danger to it selfe) lay to his soule the sad spectacle of so many thousands, as, either for lacke of meanes or else under the contempt of meanes, daily rush themselves into hell, and eate and drinke their owne judgement for want of repentance?

Vse 4. Exhortation. Fourthly, let it be exhortation to such as would receive worthily, to bring repentance with them to the Supper. Let even the approach of the Sacrament smite your tender hearts to thinke how poorely yee have profited in repentance, since your last receiving: Yea, what a cursory ceremony their vile hearts would make of the Sacrament, if the Lord did not ring this Alarum-bell in their eares:

1 Sam. 12. 19. Even as they, 1 *Sam.* 12. 19. mourned (in the time of thunder and lightning) for all their lewdnesse, but especially their asking of a King: So at the season of the Supper should each Christian revive his repentance, and mourne as for all, so especially the sinne of bad

Gen. 41. 9. receiving. As *Pharoah's* Butler could say, *This day my sinne comes to my remembrance*; so should every good man say sadly upon the day of the Sacrament: Oh Lord, how poorely prepared went I to it? When God revived me a little, soone forgat I it: Even as the foole that hath seene his face in a glasse! Alas, the old favour hath returned instantly, I see Gods Sacrament seasons me not with feare any long time together; an hundred toyes have worne off the edge of it from mee; and I am over head and eares, if not in lusts, yet in calling, businesse, liberties, vanities, retaining no thought of my Covenant there made? Oh! revive your repentance yet more lively and cordially than before: There is a way of getting and gaining more by the Sacrament than yee are aware. If yee would deny your selves, mourne for your slightnesse, and bring faith to seale up better care and covenant with God, there is no time past, but the Sacrament should arme you stronglier than ever against Satan and your lusts: frame and mould you more to obedience with delight in the inner man, prevent falls, restore you being

fallen,

fallen and cause you to grow in grace more than ever. Which if you had once tasted, who should drive yee from the Sacrament? Or should yee come to Church, meaning to receive, and yet depart without it? or (which is worse) give advantage to the Devill and the world to set upon you the more fiercely, by occasion of this defiling your selves. No surely, but be confirmed in comming, the oftner, the welcomer.

Fifthly, and especially make we this Doctrine, a rule of triall to us about our Sacramentall repentance. I have laid down 3. grounds in this Chapter, which might serve for this use, to a carefull heart. Likewise in the triall of our estate, Chap. 2. at the end, I have said somewhat which sorteth well with this point. Yet least I should leave the Reader unsatisfied, let me here helpe somewhat toward setting this triall on worke, I will cull out some few, leaving the Reader to apply the Rest: *Vse 5.* Examination,

And first, try thy selfe by this marke. Thou knowest the Sacrament is a reall setting before thine eyes, the body & bloud of Christ slaine and crucified. Now it was prophecied by *Zachary*, that repentant soules should see him whom they have pierced and mourne. How is it then with thee? Dost thou mourne to see the Lord Iesus pierced at the Sacrament? Dost thou as well take thought for him as for thy selfe? Is thy heart broken, to thinke how thy pride, hollownesse, and selfe-love have shed his precious bloud, and beene the speare to pierce him? I meane not that thou shouldst whip thy selfe for the cruelty of the Priests and Scribes, (as Papists doe, themselves being as bad) but that the cost of thy redemption doth abase thee, and thy sinne humble thee even to hells brinke in thy owne sense. And doth it deepely affect thee, that thy sinne caused the Lord to lay such loade upon his Sonne? Doth it make thy sin truly irkesome to thee? And darest thou not the second time crucifie Christ to thy selfe? but rather carriest all thy beloved darlings to his Crosse, that they may there lose their life and heart-bloud, sacrificing them in an holy recompence unto him. It is a good signe. Triall 1. Zach. 12. 10. Rom. 12. 2.

Secondly, art thou willing by any meanes to be informed of thy sinnes, not onely morall, but also spirituall, those that doe most defile thy spirit, and vexe the Spirit of grace? Is that Ministry most welcome to thee, which carrieth in the spirit to search the depth of thy heart? When thou canst overtake thy subtill heart, and finde out the turnings and tricks of it, the farre-fetch'd devices of it to keepe thee in such a course, as maintaines selfe and fleshly Triall 2. Ephe. 4. 30.

fleshly ease; destroying selfe-deniall and sincerity, canst thou rejoyce as one that findeth spoyles? Is it thy secret prayer, that the Lord would set the righteous to smite thee? And counteſt thou him
Psal. 141. 5. a deere friend that will reproove thee? Yea, when thou mighteſt carry a sin slily, and none the wiser, hast thou one within thee that will give thee no peace till it be cast out? And is secret sinne as base as open unto thee? A blessed signe.

Triall 3. Thirdly, is the uprightnesse of others the servants of God more highly esteemed by thee, than thine owne, yea than the opinion of others, though they thinke never so highly of thee? Feeleſt thou no bottome in other mens praises, when thy heart tells thee, they
1 Cor. 4. 3. esteeme too well of thee? And doſt thou desire they might thinke of thee as thou art, that they might as well pray as prayse God for thee, as being privy that the greateſt part of thy vertues are not the least part of thy corruptions? Doſt thou still see an excellencie in the members of Christ above thine owne? And some such base
Rom. 7. 24. stuffe in thy selfe as oft causes thy beſt graces to be in leſſe account, mourning that thou canst not reach that measure in tendernesse, jealousie of heart, plainenesse and truth, which thou seeſt in others? It is a good signe.

Triall 4. Fourthly, canst thou yet acknowledge that good which God hath done for thee with true enlargednesse of heart, and without swelling? Canst thou joyne humility with thanksgiving, without prejudice to each other? And although thou feeleſt when evill is present, as pride, selfe, yet thou dareſt not bite on Gods glory in thy obedience, because there will goe some scurfe of thine in the streame? But thy heart prayeth, Lord let me shine still and honour thee, but dash all shining upon my selfe, and getting up into thy saddle by mine owne stirrops? It is a signe of a wise and holy seeking Gods ends: and that thine heart is cleane.

Triall 5. Fifthly, doſt thou love righteousneſſe it selfe as righteousneſſe,
1 Theſſ. 5. 22. be the thing and subject of never so small a nature? And doſt thou hate sinne as sinne, be it never so little in thine eye? Is the one precious to thee for that pure natures sake which it resembles, and the other loathsome, because it is opposite to it? It is a good signe.

Triall 6. Sixthly, when thou feeleſt thy heart touch'd for thy sinne, and humbled in prayer: dareſt thou not stay there, but proceedeſt to renounce it as seriously? Or rather, doth not thy tongue goe before
Mat. 26. 33. 35. thy heart? So that when occasion is offered, it seemes sweeter and welcomer, than when there was none? As *Peter* vowed to stick to

his

his Master when there was nothing to trie him, but when there was, then to stick to him was too hard and heavy to him. If it be thus, thou knowest not thine owne spirit. Take an ensample; Thou professest that thou darest not be unrighteous; but it falls out, that thou art convinced of some bad dealing: now thou art willed to renounce it, that is, to make such a satisfaction as thou hast damnified, not being thine owne judge, but as they who are wise thinke best? If thou be as free in renouncing, when either shame by open confession, or losse by restitution lies upon it, it is a good signe; else thine heart playes booty.

Seventhly, are the sinnes of others, the sorrowes of the Church, as sensible, bitter, and laid to heart by thee, as thy owne? And canst thou drowne both other joyes and sorrowes of thine owne in these? And accordingly to thy affections, so are thy prayers, endeavours, procurements for the peace of the Church, and against her miseries, and those that cause it? And canst thou forget thy selfe and thy businesse for this purpose? It is well. Triall 7. Psa. 119. 136.

Eightly, dost thou rejoyce alway to be crossing thy selfe in those succours and supports of thy sinne, which thy corruption suggests to thee, if grace did not gainesay? As for example, findest thou thy selfe eager of base gaine? And when it tickles thy spirit, canst thou in the chiefe of that sweetnesse, cut off thy hand and foote, and intercept this fuell of thy lust, even by revenging thy selfe upon thy selfe, and giving that to the poore, or a good use which hath beene the instrument of fulfilling thy lust? It is a good signe. Triall 8. 2 Cor. 7. 9.

Ninthly, if God call thee to suffer for a truth of his, about which thou feelest a strife; on the one side it is suggested to thee, that there be greater truths to suffer for, in which thou couldest finde more comfort than in that truth thou art called to suffer for: on the other side, thou canst not deny the lesser truth to be a truth; in such a case, to be willing to suffer for any truth, commending thy selfe to God, and craving that thou maist not be afraid to suffer for greater if called to it: yea, to count the price of any truth to exceede thy best contentments; it is a good signe. Triall 9.

Tenthly, if not onely thy knowledge doe sway thee to dutie, but thy conscience also. And if there be wrought in thee, not only some generall awe of God, but also a quickning power, acting, and putting thee forth to the lively delight in good, and hatred of evill, (whereas an hypocrite hath only a dead-hearted knowledge without power) it is a good signe. Likewise, when the experience Triall 10.

thou

thou haſt of ſinne and of grace is not dead, but a ſtirring experience, quickning thee to goodneſſe and mortifying of corruption, it is a ſweet ſigne. I might be larger; but I leave the Reader to collect others from former grounds. By the paw judge of the Lion. Thus much for the triall of revived repentance at the Sacrament.

Vſe 6. Conſolation. Laſtly, This Doctrine affords us uſe of Conſolation, which belongs to all the poore ſervants of God, that cannot (as they would) comfort themſelves in their triall of repentance. Oh! ſay they, our life is a continuall revolting from God, but rare repenting: If (ſay they) repentance be ſuch as thing as ſtands in the renewing of the ſoule, the ordinary practice of the life, and recovery out of our falls, we cannot ſay much for our repentance. Well, but I demand of thee, Are theſe wrought in thee, for the kinde? Is there a ſound heart in all, though much weakeneſſe? Then thy weakeneſſe ſhall not ſunder thee and the Lord at the Sacrament. But why then (will you ſay) doe you preſſe repentance ſo ſtrictly? I anſwer, Not to urge repentance in perfection here, for that is for heaven; but to provoke all beleevers to the greateſt meaſure that they can here attaine unto. And let ſuch be comforted, that the Sacrament belongs to them for their further increaſe. It is as if a poore Lazer ſhould have ſaid, He was not worthy to ſtep into the poole, when the Angel had roared the water. Oh! but if the poole ſerved to heale ſuch an one, it had beene a wrong to have deprived himſelfe of the poole, by that argument which rather ſerved to encourage him. God ſees not the unavoidable defects of his owne, nor imputes them: he lookes at that which is good and his owne in them, and paſſes by the bad which is theirs. In this caſe thy faith muſt Rom. 10. 4. fulfill the righteouſneſſe of the Law, when thine owne is too weake: That muſt be thy chiefe Robe to cover thee, though thine under-garment be worne and thinne. Oh! but they cannot mourne (they ſay) their hearts are dead and ſenſeleſſe; no ſooner doe they reſolve upon a forſaking of ſinne, but it ſalutes them againe preſently. They keepe no Covenant almoſt which they renew at the Sacrament. Well, I praiſe you not for this: yet I hope you mourne, that you are ſo mourneleſſe, and you are not dead ſo farre forth as Heb. 12. 12. you feele it. Strengthen the feeble hands, and make ſtraight that which is crooked: Revive the edge, and furbiſh the blade of your repentance. But to refuſe the meanes of your growth and increaſe, becauſe you are weake, were to conclude; That becauſe you are

but

but poore, therefore you moſt ſtarve your ſelves. Nay rather, you have the more neede of ſtrength; Goe to the Sacrament that your complaints may be fewer; abſtaine not becauſe you feele cauſe of complaining. For ſo you may adde oyle to the flame, and the devill will rejoyce, but to be ſure your ſelves ſhall be the greateſt loſers.

And touching the triall of Repentance ſo much.

Chap. VII.

Of Sacramentáll love, and the triall thereof.

I Come now to the fourth grace required of all true partakers of the Lords Table, which is Love. A moſt maine grace for the Sacrament, and of ſpeciall familiarity with it. And for the better conceiving hereof, I purpoſe (God willing) to handle theſe three things. Firſt, I will ſhew what this Love is: ſecondly, I will prove the truth of the point by Scripture and Reaſons; thirdly, I will make uſe of the Doctrine, and therein I will propound the trialls of this grace. Premiſing ſtill this caution, that as needefull a grace as this is, yet I make it not of that eſſentiall nature for the very act of receiving as Faith, though otherwiſe moſt neceſſary for the Supper, becauſe it is that grace which improves and beautifies the whole Communion of Saints, and much more the Communion (for ſo we call it) of the Supper.

The fourth grace is Love.

Entry.

Three things.

For the 1. of theſe three: Sacramentall love (differing no otherwiſe from the grace of love, than as reviving of it differs from the thing it ſelfe) is a grace of the Spirit in the ſoule of man, and the daughter of faith, renewed by occaſion of the Sacrament in all true receivers; whereby they are ſo united unto all that are their fellow-members, that they enlarge themſelves to all occaſions of their good, for the ends of Communion. In this deſcription are ſix diſtinct things: 1. The Author of it: 2. The begetting cauſe: 3. The circumſtance of reviving: 4. The forme or being of it: 5. The act of it: 6. The end it propounds. For the firſt, I call it a ſanctifying grace of the Holy Ghoſt in the ſoule. Vſually we plant Love in the Affections and concupiſcible part: But here I plant it in the Will of the ſoule, aſcribing to it an higher ſeate, than an appetite or paſſion, as being grounded in the choyce and purpoſe of the ſoule, and planted by a farre ſtronger agent than affections are, and

1 What it is.

Six things in the deſcript.

1 A grace of the Spirit.

to

to an higher end: But of this I say the lesse, That the spirit is the
Gal. 5. 22. workman of it, appears by direct Scripture. *Paul* gives it the birth-
right of all fruits of the Spirit, *The fruites of the Spirit are love,*
Rom. 5. 5. *joy, peace, &c.* And the like he saith in sundry places. For the Spi-
rit shedding the love of God into the barren and hatefull heart of
man, causeth it to conceive like love to them who are begotten, as
that was in him that begat. Hence that of our Saviour: *Thou evill*
Math. 18. 32. *servant, Did not I forgive thee all the debt, even of many Talents?*
How then oughtest thou to forgive him the debt of pence? Till (then)
the soule be seasoned with the love of God in pardon and holi-
nesse, both to save and sanctifie: it cannot possibly love his brother
Iob 8. 11. spiritually. Can a rush grow without mire? Or can love be in
us, till a principle of the Spirit infuse it. It is commended by the
Ioh. 13. 34. Lord Iesus himselfe, *A new Commandement give I unto you, that ye*
Rom. 13. 9. & 10. *love each other.* All the Law is fulfilled in it: It is infinitely mag-
nified in all the Scriptures, in 1 *Cor.* 13. It is described by abun-
dance of both negative and positive properties, all which shew the
originall to be divine. But especially in the first Epistle of Saint
1 Ioh. 3. 11. & 3. 10. & 4. 7, 8. and 5. 2. &c. *John*, where it is made first the charge of God. Secondly, the off-
spring and birth of God. Thirdly, a marke of the Elect and saved.
Fourthly, that which especially is occupied about brethren, such as
are borne of God, members of the militant Church: All these ar-
gue of what kinde and seede it is; not of flesh, nor of the will of
man, but of God.

Vse. To discerne this Coyne of heaven from all counterfeite stampes
in this kinde. There is a deepe vicious love contracted by the fel-
Gen. 49. 5. lowship in sinne; *Simeon* and *Levi*, brethren in evill: yea, this
is almost as strong and deepe as hell. Theeves have their league,
and drunkards their love, union and fellowship, yea sworne bro-
therhood. The spirit of errour and heresie is strong to linke the
heart in love: yea Iesuites are so knit to their Catholicke league,
1 Cor. 13. 1. that death cannot dissolve it. And yet *Paul* implyes, that this may
want true love. Men have a garish humour of love and pangs of
affection, so that in a moode, they pretend the greatest love, but
on the sudden, they either stabb each others, or else hate each o-
ther more than ever they loved. As the bands are which tie men,
so is their love. Carnall lusts, gaine, sweetnesse of manners, po-
litick respects to make use of each other, naturall regards, likenesse
of manners, or professions, or disposition of soothableness and
courtesie derived from Parent to Childe, or a civill love, standing

in

in an entercourse of mutuall offices, (love me, and I will love thee) or such like; all of them are a sort of love which Religion doth not disanull, but season and subordinate in the elect, to this fruit of the Spirit, even as the powers of the naturall and sensible soule are subject to reason. A Christian hath other love, yet from a better principle of spirituall love.

The second thing is the begetting cause of it, and that is Faith effectuall and unfained. Hence *Paul*, 1 *Tim.* 1. 5. saith *Love proceedeth from a pure heart, and faith unfaigned*: and as a workeman both makes a toole of his trade, and workes by it also: so faith begets this love, and worketh by it. Now faith in this worke doth two things: 1. It breeds it; 2. Purgeth it: First it breeds it, and that two wayes: 1, By an infusing quality: 2. By a perswading. The infusion of it is this: Faith having possessed the soule with the love of God in reconciliation, diffuseth this love into the faculty of the Will, planting it there, and causing the sweet therof to dwell in it. Christ comes not into the heart without the Spirit of Christ. Now the Lord Iesus his manhood was filled with this grace of love; the Spirit of the Godhead shedding it without measure into him: *That from his fulnesse wee might receive grace for grace.* Looke then what a loving heart, tender, mercifull, forbearing, forgiving, doing good to body, to soule: looke what amiableness, gentleness, usefulness was in his heart, that is shedde into the beleever. Now what that was, his whole life shewed: hee loved and prayed for his rankest enemies, died for those that crucified the Lord of life, converting three thousand of them at once: hee loved *Mary* and her Sister *Martha*, and *Lazarus* and *John* his Disciple most deerely, See *Acts* 2. 22. How hee went about, doing good even to all, healing diseases, preaching, converting. This Spirit then of the head is derived to us, to be a privy marke unto us, whether we are his or no: for hee that loveth not, is not of God; for God is love, and hee who loveth, dwelleth in God. Secondly, by perswasion. For this see 2 *Cor.* 5. 14. *The love of Christ constraines us for wee thus judge, &c.* Marke there is a secret perswasive in this love, to cause us to love one another; and that by judgement and good reason. This is that which *Paul* presses to the *Ephesians*, *Walke in love as Christ also hath loved us, and hath given himself for us, as an offring of a sweet savour.* So againe, *Put on as the Elect of God, the bowels of mercies, kindnesse, forbearing, &c.* Why. *Even as Christ forgave you, so also doe yee.*

2 The parent.

1 Faith breeds it.

Rom. 5. 5.

Ioh. 1. 17.

See Act. 2. 22. & Mat. 11. 19. & Luk. 7. 13. & 23. 24. &c. Act. 2. 36.

Ioh. 11. 5. & 36.

1 Ioh. 4. 8. & 16.

2 Cor. 5. 14.

Ephes. 5. 2.

Col. 3. 13.

This

This is a strong dispute from relation of head to members, reaching to all holinesse, but especially to this branch. For what a disproportion were it for us, to joyne the body of a Lyon, fierce and cruell to the head of a Lambe, loving and meeke? What villany were it for a man, dealt mercifully withall by his Master, to take his
Ephes. 2. 13. fellow by the throate? If Christ hath destroyed enmity, broake downe the wall of separation, and made peace for me when I was past hope, how should I love and live with my brother? Christ ought me nothing, but I owe him my self. Should I after such love,
Philem. 19. ever know any enmity? Or If I should, should not such love as this quash it for ever? If I should live in heart-burning, jealousie, bitternesse, and hatred, should I not looke that the sweet morsell of
1 Ioh. 4. 10, 11 mercy should come out at my nostrils? Hence it is, that S. *Iohn* so presseth this point: *Herein is love, not that we loved him, but hee us: Beloved, if God so loved us, we ought also to love one another.*

Secondly, Faith purges it.

Secondly, Faith doth purge love from manifold corruption; by name from these eye-sores: First, from all partiality. Wee
1 From partiality. restraine and limit our love to such persons as we our selves affect for some parts and endowments: others are not so precious in our eyes; wee cannot affect them, because we see closeneſse, harshneſse, techineſse, pride and selfe, to abound in them. But love is unpartiall, as well reaching to the undeserving, provoking, as to the amiable (in point of soundneſse, I meane, though extent may differ) and overcomming evill with good: for the roote of it is an higher thing than selfe-love, and drownes all distastes in him,
2 From inconstancie. that forgate all our injuries and died for us. Secondly, from all inconstancie. Every foole lives in his moode, while the pang lasteth. But as the torrent is soone up and soone downe, so it is with many lovers, they are either as high as the skies, or as low as hell,
Gal. 1. 18. either men are the best with them, or worst living. Whence is this?
3 Folly. from their fickle heart, which wants a bottome. Love causes the soule to be firme, constant, equall; and if occasions be offered of any breach, yet soders it up betimes, that they grow not deepe and incurable. So thirdly, from all so injudicioussneſse, and error. Love is wise, imparting it selfe, as it sees the object requires: it is not alike to all. There is a false and counterfeite love in some men, who out of either a weakeneſse, or formality of courteſie, will impart themselves to such as they meete with very gently: and a man would thinke this came from a deepe habit of love: But if yee observe them, it commeth from a slightneſse and emptineſse, for they

will

will impart themselves to all alike: The best Divine in a countrey, and the veriest Ruffian shall share equally in their affections, no difference. They will be liberall to good causes, but so they will to bad and base ends also. What a fulsome love is this? what amiableness, discerne these in the object of their love, who can love the hatefull and to be abhorred as well as the best? Fourthly, from all weakeneſſe and ſuſpiciouſneſſe. There is in ſome tempers a marvellous jealouſneſſe, which makes them ſo conceited, that the leaſt toy, or wry countenance, puts them into a new frame, when as yet the occaſion conceived is meere nothing in all the world. Melancholy may afford ſome ſeede to this ill humour, but pride is the fomenter of it, and ſelfe-love the nurſe. It is enough that theſe men thinke themſelves ſlighted or wronged: it skils not whether they be or no: conceit affords realneſſe ſufficient. But this love is too rough hewne to couch cloſe in the building of communion, candor and ingenuouſneſſe of ſpirit, loath to thinke ill of that which is ſo, (more than needs muſt) but abhorring it, when no cauſe is, and rather ſtiving to interpret all at the beſt, is a more meete ſtone to lye in this frame. Fifthly, all ſtreightneſſe, and (as I may call it) hide-boundneſſe of ſpirit: many Chriſtians are of ſo dry a temper, ſo narrow-breſted, that their love lyes onely in a courſe of ſlight trifles: they thinke it a ſuperfluity, to love in any other meaſure, than that they may feele no vertue to goe out from them to others. They cannot beteame any, the enlargement of their bowels: they thinke it waſte, to breake a boxe of oyntment upon the feete of the Saints: But if any ſhreds will ſerve, ſuch ſhreds as they can part with, and feele no loſſe, yee ſhall have from them. This cauſeth them to be uncomely members in the Communion of Saints, and their love to be odious and unſavory: for love is as her object requires, where an ounce is needed, a dramme ſhall not ſerve the turne: (within her power) a pound is as ready as a ſhilling, or a ſhilling as a penny. O yee *Corinthians* ſaith *Paul*) I am enlarged unto you; becauſe I love you, I can beteame you any thing, even my owne ſoule: ſo, love is bountifull, and not ſhrunke up as a bottle in the ſmoake. Sixthly, All ſelfe and ſelfe-love, the very bane of communion. When men will alwayes ſet ſome ſuch addition to the grace of a man; that although hee ſeeme to love for grace; yet except there bee ſome other by and ſquint ayme, of ſweetneſſe and courteſie; of pleaſure, gaine, reputation, or that which ſome way ſatisfies it it ſelfe; alas, their

4 From weakneſſe.

5 From ſtreightneſſe.

Iohn 13.3.

1 Cor. 13.4.

6. From ſelfe.

love is cold, and falles off. Such shall be markes in their eye, as will praise their gifts, or lend them as theis needes are, or doe them good offices so as they may serve their turnes. But for others, they
Psal. 16. 1. are not very forward to seeke them. Whereas true love is selfe-denying and cleane-handed: Sets heart where God sets his; and although (as the case may stand) offices of loue are due and owed, yet for those respects, a good man abhorres to love; and loves for that excellency of grace which he beholds. That sparkle of divine nature which shee can discerne to shine out of a soule, in any kinde, as Humility, uprightnesse, faith, mercy, innocency, or the like, are the Loadestone which knits them and drawes them toge-
7. From pride ther. Seventhly, pride and vaineglory. For many there are, who thinke themselves so compleate as if the body held not them, but
Rom. 11. 18. they it, They are to proud to have entercourse with others, of all rankes: They must be very choyse and peculiar Divines of great fame and worth, whom their love must honour: But if of a meaner sort, they have no edge to them. Their love is as proud as his, in Saint *Iames*, who said to the gold ring and pearles, sit thou here, as deserving my love; but to the meaner man, sit thou at my foote-
Iam. 2. 1, 3. stoole! Oh! saith the Apostle, is not this to have the love of our Lord Iesus in the acceptance of persons? Others out of singularity
1 Tim. 1. 4. affect new opinions by themselves; weary of the old grounds of truth, as too meane for their curious and fine wits, and thus bring in Schisme and faction in stead of peace and consent in the Church.
Rom. 12. 16. Others are sicke of a president and stiffe selfe-willednesse, so that whatsoever they have once vented and broached, be it never so
Iohn 19. 22. unsound, yet they will stand out in it, and what they have writ-
Gal. 5. ult. ten they have written: whatsoever confusion they cause thereby. So also, others are so vaine-glorious, that either they must sway and rule the roast, in what companyes so ever they become: if they be not attended onely, their gifts and parts admired, and all cry Grace, grace, to their opinions, (though they disdaine the gifts of others better than themselves) all is marred: Whereas
1 Cor. 13. love is humble, thinkes better of others than it selfe; in giving
Rom. 12. 10 honour, goes before others, and is equally minded to those of
& 16. lower degree, moderate in her tenets, willing to submit to any
8. From cen- that shew better reason. Eightly, Censoriousnesse, for then if
sorioysnesse. they see any goe in any other way than themselves, they never enquire into their reasons, much lesse forbeare and sympathise them in their (supposed) weakenesse, but condemne them pre-

sently,

sently, unheard, and unknowne: Whereas love is supporting and tender, chooſing rather never to eate fleſh, than to offend the weake: But ſome if their conceit bee croſſed, (though never ſo mildely and with reaſon given) yet with a prejudicate heart, foreſtall their intentions, ſuſpect and ſhunne their perſons, and judge them inſtantly for refractary and opinionate; not remembring that ſo it hath ever beene, and will be in the Church, that in ſome particulars which ſome allow, others will ſtraine and ſcruple; and therefore ſuch ſhould bee forborne and tendred, ſo farre as may ſtand with the common peace. Gal. 6. 1. 1 Cor. 8. 10.

Laſtly, and eſpecially Diſſimulation. Other vices ſeeme to teare the coate, but this to ſtabbe the heart of communion: Therefore *Paul* chargeth, that love be without diſſimulation: let there be no falſe brother, who under colour of love, ſhould undermine his brother. 9. Diſſimulation. Rom. 12. 9. 1 Iohn 3. 18.

Paul alſo ſaith, All have not faith: he meanes there, fidelity to be truſted: ſound to God and his brother. Such as can ſay to their brethren, I am as thou art, my horſes as thy horſes: I am weake in my love but ſure and true; whereas it is with many as it was with *Ioabs* ſword. It is ſometime in and ſometime out. They are not true and conſtant in their love, yea many, their tongues are ready to jangle, and their feete to carry tales againſt thoſe whom they will ſeeme to love and honour; be like hypocrites, they ſpeake faire words, and their words are as ſmooth as oyle, but their tongues are as ſwords and coales of Iuniper; yea themſelves as *Ioab* taking *Abner* and *Amaſa* by the beard in great love, and with the other hand ſhed their bowels to the earth: Theſe are ſome few of thoſe many diſtempers which faith purgeth love from, or rather them who profeſſe to love: By the which judge of the reſt. 2 Theſ. 3. 2. 2 King. 3. 4. 2 Sam. 20. 10.

The third point is, that this love is to be revived at the Sacrament: hence it is called Sacramentall. No winde of an Ordinance but bloweth good to love: for all are (more or leſſe) ſanctified to this purpoſe, ſweetely ſayd the Pſalmiſt: *Oh, how good and comely a thing it is for brethren to dwell together!* Meaning, that as cohabitation is a great improver of civill love; ſo the houſe of God, in which Gods weather-beaten ſervants in this world doe meete together, is a ſingular band and provoker of love. When they conſider one God, Chriſt, Spirit, truth, one Baptiſme, one Supper, one hope, one faith: (all which the Ordinances of word, prayer and Sacraments doe exhibite) Oh! how doe they conceive heate 3. Point reviving of love at the Sacrament. Pſal. 133. 1. Eph. 4. 5, 6.

of love, before these rods? But above all, the Sacrament of the Supper is ordeined for love. So saith *Paul*, The bread which wee
1 Cor. 10. 16, 17. breake, and the wine which wee drinke, are not they our Communion with the body and blood Christ? And what of this? Marke how hee inferres: For we being many are one bread, and one body: for we are all partakers of one bread. Many wheate Cornes and grapes doe not more partake of one loafe and cup of wine, than the Receivers doe of one Christ. So that next our partaking of him, wee partake of each other, and that under the most reall Symboles of Communion. The Papists may in this teach us, who when they have any villany which they would most combine and secret themselves in, come to the Sacrament. In this (I grant) basely, that they stretch it to strengthen hellish communion. But well, if by it they did provoke themselves more to serve in love,
Psal. 122. 5. to bee faithfull and painefull for each other. Therefore the Psalmist speaking of the union of the Church, addes, There are the thrones of discipline; and assemblies of Religion; as if they were the sinewes of it. And who is hee (that is not utterly debaucht) whose heart hath not this instinct, that the Supper is for love? Vse having prevailed to call it, The Communion. Witnesse the Conscience of the worst, (though rotten) who then count it a maine thing to be at amity; though it be but while the day lasteth.

The 4. The forme. The fourth point, is the forme and essence of Love; that is, Vnion. *Ierusalem* is as a City compacted; that is, dwelling close; noting, that love takes all joynts, and compacts them together; not
Psal. 122. 4. onely them whom other bands of nature, civilnesse, or family hath linked, but such as are otherwise strangers and farre off. Hence
Esay 11. 6. the Prophet saith, that under the Gospel, the Lambe and the Lyon should feede together: (that is, put off their contrariety) and the little childe shall then put his finger into the hole of the Cockatrice. So *Paul*, Hee hath reduced (or contracted) all into one
Eph. 2. 15. by his death, making peace, and destroying enmity; All both in heaven, earth, and under it, being brought to a league, either to love, or not to feare each other, either so findes or makes one. As the soule makes the body one, by the band of the spirits: so doth love make the members of this spirituall body, one. One
Act. 2. 46. soule, one minde, one heart, one fellowship was in the primitive Church, yea even one wealth, as then occasion required. Note this then: The beeing of love is Vnion; bee there never such

such disproportion of particulars; for yeares, gifts, birth, wealth, place, or manners; yet this grace makes all unequalls, equall and one. There could not else be such a sensiblenes between the members, such sympathy, likenesse of minde, of heart, of course, if this were not. One Spirit causes them (though so farre off as *England* and *America*) to be one. We know a member cut off, feeles no more the welfare or paine of the body. But union causes each toe to bee afflicted with the affliction of the legge, thigh, backe, or head. All are knit by the mediation of fit joynts, sinewes and bands into one, and therefore grieve or joy in each others griefe, or welfare; yea, doe but cut off these Pipes of union and sensiblenesse, and what becomes of that instinct which sends every member about the others businesse? the foote to goe, and the hand to worke for the good of the whole? Eph. 4. 16.

The fifth point, is the Act or exercise of Love. This stands partly in the negation of all opposite vicious dispositions, as wrath, crying bitternesse, sullennesse, envie, rejoycing in the evill of others, heart burning, contention, quarrels, jealousies, uncharitableneſse, unmercifulnesse and the like; of which I spake in the act of faith purging: and partly in negative acts as occasion is offered. For instance; hiding of a multitude of sinnes when they may be hidden: passing by offences both in word and deed, concerning our name, or goods, so farre as may be: if necessity require, that wee (by law) seeke defence of both, then that still the heart looke at her owne honest cleering, rather than at any personall revenge: not interpreting things left-handedly, (an heathenish quality) but as fairely as possibly they may be construed: So also forbearing the seelinesse, weakenesse, and lesser measures of other mens graces: their techinesse, errours, and follies. Waiting to see the end of a thing: not so rejudging persons, intents, events rashly: Forgiving such as have offended us, whether in their heate, or coole blood, especially if we find them ready to seek it by making amends, abhorring implacableneſse, yea and this often, not to seven times but seventy times seven; even as we our selves would bee heard in the like from God: So also, moderating of justice, in case of strife, vantage of Law: Extreame right may prove extreame wrong. When a poore man then is fallen into our hand wee may not deale in the hardest manner; cause all creditors to come about his eares and to undoe him: or take for pledges his Bible, his garment, bed, mil-stones, bread, &c. Adde to these others of like nature. Secondly, The fifth. The Act. Col. 3. 8. I. Negative. Iam. 5. ult. Eccles. 7. 10. Ephes. 4. 32. Mat. 18. 22. Math. 6. Math. 18. 35.

2 Position. love extends her selfe to all such Acts of communion, as she is occasioned unto: and that first, both in maintaining of those inward
Col. 3. 12. graces of the spirit which should put forth the soule unto them, as tendernesse, painfulnesse, long-suffering, amiablenesse, mildnesse, courtesie, thankefulnesse, kindnesse in mutuall offices, plainnesse, largenesse, humblenesse, and whatsoever of such quality. 2. As also practice and exercise of loving action: 1. Either to all, as to hold peace with them so as is possible (with good conscience;) and to helpe pitty, and releeve their bodies or soules, though they deserve
Ephes. 6. 10. the contrary: for there is an holy overflow of love in the godly, e-
Iob 5. 7. ven extended to such as are without, that their hearts may be broken: of this sort are these; Vsefulnesse in common life, (for a righteous man and a good man should goe together) readinesse to
Iob 31. 16. assist, advise and protect the shiftlesse and wronged against their encroachers, as *Iob* was the poore mans sanctuary: especially of Orphans and widowes, whose low hedge is soone trod downe: And that by free counsell, riding, writing in their defence, if neede be. So, neighbourly offices. 2. Or else, (and that especially) to that houshold of faith, our fellow-brethren: and those either neere hand or remote; for the love of the faithfull bends it selfe to God himselfe: But as *David* speakes *Psal.* 16. 2. because it extends not to him, therefore it returnes upon those whom he hath made his Attournies to receive it. First, for particulars we must know, nothing can act beyond its owne spheare, and so the love of the Saints shines beautifully within her owne precinct; I meane to them whom she is neerest unto in place and also in compasse.

To the Minister. 1. To the person of Gods Minister, his name, estate, and welfare; to maintaine, countenance, and assist to their uttermost; especially in streights, sicknesse, and other necessities, and to expresse our
See Heb. 13. 1. selves towards him, as under the greatest prosperity.

2. 2. To the persons of such faithfull ones as offer themselves unto
2 People. Heb. 13. 2. us, by occasion of travell or businesse, that we be harberours unto
Rom 12. 13. them, and make much of such, esteeming their fellowship farre
Iudges 19. 15. above our welcome. But it is now growne to this, that (as that Levite at *Gibea*) so a good man if he lye not at an Alehouse, may lye in the streetes. An ill signe.

3. To Christian neere dwellers. 3. To those Christians among our selves who are decayed, not by their sinne, but the hand of God, as fire, sicknesse, or the like losses (best knowne to such as are neerest:) and therefore more concerning such than strangers, who may easily be deluded. And this to

be

be done in season before the breach be too farre gone: at which time a shilling may doe as much good as ten after.

4. To the bodies in generall of all poore Saints whom we must alwayes have among us in steede of Christ himselfe, to discover what spirit of love is in us, towards whom we must shew love, frankely and freely, beteaming and cheerefully in all simplicity, with bowels, that is, abundance of compassion to six and seven, dispersing not grudgingly, upbraidingly, or niggerdly. To these true poore not onely rates for collection are due, (as to all) by the Law, but severall and privie mercy. Now here, as the bodily distresse lyes in speciall, so doth mercy draw lines from the center of Gods Commandement, (*To doe good and to distribute forget not. Cast thy bread upon their waters, &c.* to each necessity: one love extending it selfe to many operations, according to judgement. If she beholds the tattered or naked she earnes to cloathe them: if the hungry to feede them: if pennilesse, to money them; if sicke, to visit them, if imprisoned, to comfort and releeve them: or howsoever their sorrowes are, in their credite, state, posterity or the like, to succour and stand by them. So againe (and most of all) to the soules of the faithfull; to extend our charity according to their needes. Not each one tending himselfe and looking to his owne private welfare of soule; but to see that the commonwealth of soules prosper. And here love is full of eyes twards the weake in knowledge, to enlighten them as *Aquila* did *Apollos*: Toward the offensive to resist and reprove them sharply, as *Paul* did *Peter*: towards the fallen either by weakenesse, to restore them and joynt them, *Gal.6.1.* or by revolt, to gaster and recover them: to comfort the sad, to warne the unruly, and to exhort and quicken the weake and staggering. Generally by good example to walke so unblamably toward all, that the bad may be daunted, and the good heartened, built up and furthered in their most holy course.

4 To the bodies of Saints. Ioh.12.8. Rom.12.8. Rom.12.13. Heb.13.16. Eccles.11.2. Math.25.33. 34. 5 To the Soules. Act.18.26. Gal.2.11. Tit.1.13. Iude 23. 1 Thes.5.14. 1 Pet.2.12.

Secondly, as a fountaine narrow at the spring, diffuseth it selfe in her passages; So Love: shee alway begins at home; enlargeth her selfe to them that are a farre off: even the whole Church in the corner, in the country, in the kingdome, in which she liveth: yea further, even to other lands and the Churches thereof. One spirit possesseth the whole body for each members good, and each member for the good of the whole, & that both for outward and spirituall good. For outward, that all promises of prosperity belong to the Church: So if it seeme good to providence, she may enjoy them.

2 Generall. Diffusion of love. 2 Thes.3. 3 Iohn 2.

Thus *David*, *Psal.* 144. 12. prayes for this, That our sonnes may be as plants, our daughters as polished stones: That our garners be full, our sheepe plentifull, our oxen strong: and no beggers in our
Psal. 122. 6, 7. streets. But especially love lookes at the inward prospering of the Church; that it may goe well with it: that the kingdome of Christ
Dan 9. 7. may be set up throughout it, farre and wide. And therefore first she mournes for the spirituall sinnes of the whole body, especially
Ezra. 9. 6. those that threaten her ruine; dallyance with the word, contempt and profanation of Ministery, Sabbathes, and ordinances; declining from the power of godlinesse; chooSing to serve God for forme, secretly looking towards Popish trash, as being weary of sound doctrine. Secondly, rejoycing to consider, that the Lord hath yet reserved to himselfe many whose hearts are upright with God, holding their first love entire, and their zeale unspotted with the filth and dregges of the age and time; serving their generations as *David* did, *Act.* 13. 38. Thirdly, sorrowing to see the distresses of the Church abroad, to heare of the sad disasters that are; the darke
Esay 63. 15. Zeph. 3. 18. Micah. 2. 7. wayes of providence, the disappointing of our hopes, the mourning of Assemblies, the unfruitfulnesse of ordinances, the streightning of the Spirit, the dissipation of sheepe into the remote corners of the world. Lastly by faith, holding the promises that concerne the
Math. 16. Churches victory, as that she shall possesse the gates of her enemies; *The gates of Hell shall not prevaile against her*; she shall arise
Math. 7. 8, 9. even in her falling, and shall see light in darkenesse, untill at last the Lord plead her cause, execute vengeance against her enemies, head and taile, branch and rush, and bring forth her light as the morning. This for the fifth point.

The sixth. The sixth and last is the end why Love doth thus act it selfe: All
The end. these passages of love, although they conveigh in them some good to the body and members: yet looke at a further thing, that is, the edifying it selfe in love; and the finall well being thereof in this vale of misery. Concerning which, and the increase of grace in the body and members, the Reader may looke into my Catechisme in the Article of Communion, & there helpe himself. And this be said of these six grounds, by which this grace may be the better understood, & according thereto, try himselfe, if he be wise. Which work though I might have spared; yet knowing that weake ones as well as strong may meet with my Booke: I will (after I have grounded the point) come to application, & among other uses to examination

2 Generall. For the point then, this it is, Love thus described is a necessary

grace

grace for the Sacrament. And it appeares first by proofes thus: The Analogie of the Passeover, which the Lord commanded to be eaten in one house; not only lest the Lambe should be broken & divided, but rather to typifie this Sacramentall love & union between those that received it. Again, whence was that. That no bone of it should be broken? Surely not only to typifie the Lord Christ, that he that enjoyeth him, enjoyeth him whole: but to shew also, that those who will be bone of his bone, and make him their nourishment, must be whole, unbroken, and unshattered in their Communion: as we know his seamelesse coate was another type of this want of rupture and division in the Church. In *Psal.* 133. *David* is ravished with love and amity of the Church in the use of the ordinances, of which this was one. And what saith he? Oh how comely and good a thing it is for brethren to dwell even together? Even to come together as one man! And he resembleth it to the fragrant oyle of *Aarons* consecration, and the fruitfull dew upon *Hermon* and *Zion*. Yea, even those love-feasts as badly as they were used, yet intimate that ancient Churches desire to nourish Sacramentall love. And Text of *Paul*, 1 *Cor.* 10. 18. who by this Sacrament, and the element thereof, presseth Christian love, (as in *Eph.* 4. 5. he urgeth it by the Oneship of God, Christ, Baptisme, and Faith) doth cleerely prove it. The bread we breake made of many graines; the wine we drinke consisting of many grapes: what is it but our love and fellowship in the body? And one speciall proofe must not be forgotten: Reade *John* 12, and 13, and 14. where Christ exhorted his Disciples about sundry things immediately before the Supper; this is one of the many and oftest urged, that they would obey his new commandement, and love one another. Have peace in your selves & each with other: Five or sixe of such passages there. And the Evangelist doth not so expresse that consent and love of the Church in this Sacrament of breaking bread: But hee inferreth strongly thereby that it was a peculiar grace to be brought thither.

The proofes. Exod. 12. 3. Num. 9. 12. Exod. 12. 8. 9. Psal. 133. 1.

For why? first whereby shall the soule more comfortably satisfie it selfe about the truth of her faith, then by this love? for faith worketh by love. The workeman and his tooles goe alway together. 2. *Reason* 1.

Secondly, by what shall we testifie our soundnesse of judgement, touching the way of Gods communicating himselfe unto each member by and through the body, than by comming to receive in love as well as in faith? And how can they better declare their humility than by this, that they acknowledge, the roote beareth them up, not they it? *Reason* 2.

But

Reason 3. But the third reason is chiefest: The Sacrament containing the very instruments, bands and cordes, by which the Lord Iesus reconciled his Church to himselfe, to make it one, *viz.* his body and blood, who should dare to defile it with enmity? Even Heathens themselves loathed ceremonies in their worship, repugning to their institution: as to admit of dwarfes to *Hercules* his sacrifice; to suffer such to come to *Bacchus* his Feasts as were too sad, to *Venus*, who affected virginity; to *Saturnes*, who were not sad solemne. What comelinesse than shall the Lord looke for at his Sacrament? That all who come to a Sacrifice grounded in love, should not dare to come in bitternesse, and so defile it?

Reason 4. Fourthly, if all other ordinances doe so absolutely urge it, that else they are marred, how much more this? Looke two texts, one
1 Tim. 2. 8. in 1 *Tim.* 2. 8. *Lifting up pure hands, without wrath.* And 1 *Pet.* 2. 1, 2. *Where all such as covet the Word, are bidden to cast off all superfluity of malice and wrath, and envies, &c.* Now if this be so necessary for all, how much more for this?

Reason 5. Lastly the conscience excusing us in this, that we bring love, doth also leave us well appaid in sundry things of farre greater consequence: As that we love him who begat; That wee are borne of
1 Iohn 3. 14. God, that we are verily Christs Disciples, that we are passed from
1 Iohn 4. 7. death to life, with an 100. more. Now he who hath evidence of all these within himselfe, how sweetly may he sit at the Sacrament not onely with Saints, rejoycing in their mutuall welfare, but even with Angels? So much for Reasons.

3. Generall. The Vses. Now I conclude with the uses of the Doctrine. First let it bee terrour to all that dare abuse the supper by comming to it without this Sacramentall grace of love. And (to terrifie them by degrees) they come to the fore-ranke that cloake their treachery and villany both in their own hearts, and against others, under this ordinance. Iesuites establish their trayterousnesse against Princes, States and Common-wealths, by this meanes; and digge deepe to hide their
Gen. 34. 19. counsels from God and man. As *Iacobs* sonnes used the pretence of
1 King. 21. 9. Circumcision, and *Iudas* covered his treason by the Passeover, *Iezabel*
Mat. 26. 26. hers with fasting, with impudent faces, being yet ful of murther and treason: but in steed of secrecie, he exposed himselfe to a desperate conscience, that could not repent; that so he might goe to his worke without checke or feeling: and so his eating the sop was costly. So shall the Sacrament be to all such as under their receiving it, doe hide their griping usury, unmercifulnesse; For who (thinke they)

Vse 1. *Branch 1.* Of terrour.

they) will judge us such in the second Table, seeing us to be so devout in the Sacrament? Doe ye not see (say they) how folke balke the Sacrament when they are come to it? But alas! we goe through stitch with it. It is true, so ye doe; if that were the worst, if ye were as ready to be purged of your rancor and malice; Then I would say ye had put one a brest-plate indeede of proofe; But now yee are armed with a paper defence, which conscience and the wrath of God will shoote through one day. Cleanse your hearts ye sinners, and purge your hands ye hollow minded. Lay away your colours, and pluck off these mufflers of uncharitableness; and so ye are allowed to compasse the Altar of God with washen hands and in innocencie of love. Agree with your Adversary not onely man but the Lord quickly, soder not nor equivocate, but deale sincerely. Empty out all filth and turne the bottome upward, that ye may bee the children of him who as an innocent Lambe shed his blood for enemies, that you might not know any save his. This feast of the Lambe will be a costly feast to you, that want, nay cast of this lappe of the wedding garment from you. Iam. 4. 8. Psal. 26. 6.

Secondly, terrour againe to all who basely blanch over their owne conscience, by seeking a kinde of peace and good will betweene themselves and their enemies just before the Sacrament. Not for true reconciliation as if they desired that, but to keepe in the Sacrament from comming out at their nostrils: Ohye wretches! yee defile your selves wilfully in the things ye know. Not much unlike that Iew, who being under feare of breaking the Sabbath in taking ship, and yet willing to goe, hired a Turke to thrust him into the ship, mocking his conscience. Who hath taught you thus to paint the outside of your rotten Tombes of hollow love, with such varnish, knowing the inside to be as it is? For no sooner is the Sacrament over, but ye returne to your vomit, to your former jarres and quarrels, and so weare your sin as a marke upon your faces for all to see, and for the Lord in wrath to curse you, saying, Never grow love from such rootes or trees of bitterness any more, such as proclaime their sinne as *Sodome*. *Branch 2.*

Thirdly, terrour to all such, who (although their lives swarme with the sinnes of selfe-love, rage, envie, tale-bearing and unpeaceableness, yea grinding the face of the poore, &c. yet they dare wipe off all crummes from their mouth; and come to the Sacrament. Nay some are so empty of this heart of love, that with him in S. *Iames*, they dare dally with love, & say to the needy, Be warmed, cloathed *Branch 3.* Iam. 2. 16.

and

and fedde, yet themselves give them nothing. Others there are of a currish and *Naballish* disposition, that their oyle of love is not sufficient for their owne Lampes, but most churlishly deprive even such of their due who are of their owne flesh, as drunkards, &c. Oh monsters! how dare yee lift up your head before the Master of this Feast? and crucifie againe him that dyed for such traytors as your selves? How dwelleth Sacramentall love in such?

Iudge 12. Oh be feared from thus adventuring any further! Come no more, O ye fearefull spots of assemblies, into the holy place, in which Christs body and blood are offered: lest (as dogges) yee catch at

Act 8. 22. them; and bane your selves! Pray (if possible) that these wickednesses may be forgiven you.

4. *Branch.* Fourthly, all such ungodly youths, men or maides, whose practice is, (in Cities and great Townes) to turne the day of the Sacrament into a Sacrifice to *Bacchus*, and spend five or sixe houres of the Sabboth in junketting, chambring, and wantonnesse, tossing of pots, eating of dainty belly-cheere, playing at stoole ball, barley-breake, dancing, and such base behaviours. If yee aske them why? Oh, say they, we have received too day, this is a merry day with us! But if a *Turke* saw you in this your holy-day worke, what manner of God would they thinke yee serve? And this is a more woefull blindnesse, because sometime both Minister and chiefe of their Parish (not to speake of their Governours) encourage them to it, and have no sense of any sinne: but thinke it a very fine way to make youth love well together! Oh yee profane creatures? Doe yee despise Gods holy bands, to bring in your owne rotten packthred? and doe ye turne his sacred ordinances into such scurfe?

Gal. 6. 7. If ignorance and base custome be the cause, be informed: if profanenesse, be also terrified; God will not be mocked. To conclude the whole use, seeke the remedy of all this: There is hope if ye be not hardned; seeke to know your enmity with the Lord himselfe, and get his love to be shed into your soules, which may constraine you to love his people, and so come to the Supper and welcome. Despise not this my counsell.

Vse 2. Reproofe. Secondly, let it be reproofe even to Gods own Servants, and likewise admonition to search their hearts and lives for all this sowre leaven of false love, and venome, which many of them dare suffer to clogge them from Sacrament to Sacrament; though perhaps they keepe the sore sweete, and so that it festereth not, yet they are very careless in casting out that bitter roote which daily spring-

eth

eth up and defiles them, through their proneneſſe to fall to it, Oh! true love is a jewell indeede, not every Merchants portion, nor eaſily preſerved when it is gotten! Loth (I grant) we are to be noted for ſo unſociable and loveleſſe ones, that none can live by us, unfit for a Church or a Common-wealth; yet the Lord onely knowes what ſecret rootes and rindes there abide ſtill. Oh! wee ſhould not top out the chiefe of the ſheafe onely, but threſh cleane, and fanne our ſelves throughly of this ſcurfe! Having eſcaped a gulfe, we ſhould be afraid of a ſhallow! Oh how ſhould we break our hearts to thinke what pettiſhneſſe and waſpiſhneſſe we walke with in our family, among wife, children, and ſervants? What pride, vaineglory, unkindneſſe, unforberance doe we utter therein? What croſſeneſſe and heart-burning among neighbours, if it be but for their fences and cattell? What buying and ſelling of each other for trifles? Oh Lord, if others of thy people did not more good than I, in releeving poore Chriſtians, and upholding good cauſes, all muſt needs goe to ruine? I feele what a weake prop I am! I live as if at my death I ſhould dye undeſired! A clod of the earth, and bundle of ſelfe-love, borne for my owne uſe! Wit I have enough to bite in all fruits of love, but none to utter them with bounty and beteaming! And ſome of us are ſo groſſe, as to thinke that good workes are but boaſtings of our goodnes; as for us we will renounce them, and be ſaved by faith! God keepe me from thy ſalvation! Learne poore wretch, That faith alone *juſtifieth*, but is not alone in her fruits. Others of us, if we be of any uſe at all by our love, yet are puffed up in conceit of our worth and ſervice, and how much other hang upon us, and how little we upon them; whereas wee ſhould ſerve them in love, and feele no vertue to have come from us! How many of us are far from ripping up the ſeames of our ſoules, from diſtaſting of ſuch as cannot brooke us? How ſoone are we weary, & by one act of love, thinke our ſelves exempted from many? how many partiall have we? how rare and odde ones are they whom we can affect and humour! Oh caſt up theſe morſels, deare friends, and let all our receivings be with the unleavened bread of ſincerity.

Thirdly let it be exhortation and examination, both to get and receive this grace at the Sacrament. Firſt get it, goe over thoſe ſixe branches before, and by prayer, importune the Lord to bleſſe the meditation of them, for the breeding of love unfained in thee. Thinke not the Sacrament to be a breeder of it: that onley by faith is there improved and nouriſhed. And ſecondly, revive it at thy comming

Vſe. Exhortation and examination.

comming to the Supper, as thou wouldst come from it with cheerfulnesse. Some few rules I have here set down for thy triall herein.

Triall 1. Mat. 6. 3. First, If thy right hand flatter thee not, and know not what thy left hand doth; that thou hadst rather doe many kinde offices of love, though none should know of it, than neglect one of them when thou seest God calls thee to it.

Triall 2. Secondly, If thou canst truely say, thy soule hath not what it would, neither doth any blood runne aright in thy veines, so long as thou knowest the Church, or any chiefe members of it to lye under distresse: although thy selfe dost swimme in prosperity. Nehem. 2. 3. Thinke of *Nehemiah* and *Uriah*.

Triall 3. Thirdly, if thy heart will not suffer thee to rest content with thy plodding about thy affaires and businesse, except thou can in the midst and sweetest thereof breake off and say, Now doe I neglect the service of my time, and so returne unto it. As *Ioseph*, full of affections to *Benjamin*, sought occasion and cryed, Have every man from me, and so fell upon his necke. Gen. 45. 1.

Triall 4. Fourthly, If the love of God shed into thy heart, bee so sweete, and make thee so well apayd in thy selfe, that thou feelest a pretty ease, in dispensing with the base affronts and wrongs of ill-affected ones, or persons who discourage thee: That by this peace passing Phil. 4. 7. understanding, thy heart is so loathed, that thy froward, sullen qualities, and those darts of hatefull thoughts are even quenched in this blood of thy satisfier. Also when thou findest thy enemies so displeased, that thou canst not reach or win them by all thy love, yet even then thou art so farre from wearinesse in well-doing, that thou desirest to hooke them in by thy prayers, begging their conversion rather for their own good, than to be quit of their injuries.

Triall 5. 5. If in the desire of the subversion of the implacable and impenitent enemies of the Church, thou dare not forestall the Lord, or teach him when to send fire to consume: but submit thy judgement and will to the secrets of Gods judgement, who onely knows the measure of their malice, and the incorrigiblenesse of their hearts.

Triall 6. 6. If we dare not rest in a properisenesse of our constitution, to be courteous, loving, and usefull, (which may come from nature and selfe-love) or onely loathe currishnesse and harshnesse out of a morall distaste, and cannot rest, till we can prove that our love is not from the will of man, or from flesh, but from God.

Triall 7. 7. If when we feele our base hearts steightned in the Communion of Saints; then we can ever be revenged of our selves for it, and

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can with defiance cast off our owne ends and shreds, rather which keepe our hearts in bondage, than shrinke in any loving affection or service to which God calls us.

8. That our love's channell runne as freely and beteamingly to the Ministers of God or others, when they are disabled by age or other infirmities from their former abilities and employments, as when they improved themselves to the uttermost, and we rejoyced in their light. Triall 8. Gal. 4. 14.

9. That we count it a farre greater mercy, that we give, than if we receive. Being a kinne to that excellent Church of *Macedonia*, whose grace was this, to esteeme the Lord farre kinder in lending them an heart to give to *Jerusalem*, than *Jerusalem* it selfe had cause to be thankefull for her reliefe. Triall 9. Act. 20. 35. 2 Cor. 8. 1.

10. That in the presence of God we can finde, that the very approach of the Supper, summons our hearts to cast off all such opposition to love, as hath crept into our bosomes: blessing God, that it is a correction day to us; finding in our selves, upon, and after the Sacrament, our love and communion to be as a spring-tide in us. Triall 10.

11. If the Lord hath given us an heart to beare downe all discouragements of love from without, and all carnall objections from within, which might weaken it: As that we doe but flesh our enemies against us, and make them more bold to insult over us, by our lenity and forbearance, than if wee did deale with them as they have done with us, That they are of a dogged base nature, and will not bee wonne with any love; that no flesh and blood could containe it selfe in so personall, so bitter, and hatefull provokings, and wrongs, &c. The like cavils we have against all other actions of love, as giving, lending, &c. So in Law cases, if wee be led by the rules of necessity, quitting of our selves from injuries which else we could not; also love of peace, serving providence for the manifestation of right: and although we be losers, yet resting in Gods will, and learning to deny our selves, to be more patient and content to offer and waite upon him who will pleade our cause; abhorring all covetous and revenging ends of our owne. Many more trials might have beene added; but I referre the Reader to the former grounds to helpe himselfe. Triall 11.

The last use is Consolation and encouragement to Gods people of two sorts: First, to all such as walke in love, & make it their path and way. Many a good Christian will say, I cannot boaste of many evidences, but this I thank God, I can say, that my heart goes with *Use 4.* Consolation. Branch. 1.

the

the cause of God, to his Religion, Covenant, Ordinances, I love the Saints, &c. My affections and endeavours goe that way when I cannot goe, yet I can creepe, and me thinkes the dogge of a good man is welcome for his Masters sake. I abhorre that selfe seeking, and selfe-love, which reignes in the world, I practice compassion and love to all, both meane and great, knowne and unknowne, neere and farre off: and my prayers are cast in as a lot among the prayers and petitions of the Church. I desire no welfare save in hers, and as she fares, so doe I desire to doe. Oh! rich soule be comforted. The Lord hath set his marke upon thee, and called thee *Hephziba*, one in whom his soule delights, his Love, his Dove, his Vndefiled one. Thy name is as a precious oyntment, therefore the daughters follow and love thee. By thine example many have lost their brutish and savage qualities, and beene taught to feede with Lambes. They say of the *Panther*, that she hath so sweete a breath, that she allures all the beasts to her thereby: So that hereby shee hath her name. So is it with thee, the savour of thy amiableness, shall honour thee whereso'ever thou becommest, till at thy death thy workes shall follow thee. Though the Scripture bee written, yet as the name of *Mary* that annoynted Christ, and *Dorcas*, and *Cornelius* are in the word, so shall thine be in the Church. Oh! enjoy thy selfe and come to the Sacrament with comfort, for the Lord Iesus stands there ready with open brest to welcome thee.

Esay 62.4.

Marke 14.9. Act. 9.36. & 10.2.

Branch 2.

Lastly, it may also afford encouragement to such as feare themselves in this tryall of their love. And I confesse (as the manner of the world now is) there is so little practice of this grace to be seene that it were enough to quench the love of the first. Therefore I wonder not to heare so many to complaine of crackes and flawes in their love, and to see that men learne to halt, of them that are lame, to be froward with the froward, sullen, testy, unkind, and unthankefull, with such as are so. Thy complaining therefore of thy selfe is just; yet beware lest hereby thou debarre thy selfe of the Sacrament. Tell me then, Art thou heavie to feele such scurfe in thee? that thou carest not how others fare, so thou canst sleepe in a whole skinne? and that the practice of gentleneſse and mercy doth so hardly fasten upon thee? Dost thou combate within thy self against all naughtineſse in this kind, and nourish the motions of that spirit which is pure, peaceable, gentle, and full of goodneſse, and beare down the other as much as is possible? Deceive not thy selfe, and I dare not bar thee from the Lords Table: Although thou hadst poore

Iames 3.13.

fruits

fruits to boast of, yet sith our Lord Iesus hath not forgotten a promise of reward to a cup of cold water to a Prophet in the name of a Prophet, I cannot exclude thee from the benefit of the Supper. Onely take heede least thou catch at such an encouragement to any evill end, that still thou maist keepe thy conscience defiled, with the like pangs, and yet venture to receive: But let the Sacrament bring a speciall reviving of love unto thee; the very sight of thy brethren at the house of God, let it renew that poore sparkle that is in thee: Thinke that thou art come to the soules of mercifull and holy men, and art as in a corner of heaven, while thou maist sit among them: And if this incouragement belong to thee, it shall worke kindely and not by contraries. And for this use and the whole triall of love thus much. Math. 10.42. Heb. 12.22.

CHAP. VIII.

Of the desire after the Sacrament, and the triall thereof.

The 5. graces Desire. Entry.

WE are now come to the last, but not to the least of those five graces preparing for the Sacrament, which is desire or longing after those good things contained in it. Concerning the handling whereof I shall not hold the Reader long in the grounds of this grace, as I have done in the former: Because those points which serve to the opening of desire, either concerning Christ himselfe our All-sufficient nourishment; or else the triall of our owne wants: (of both which I have, both in the former and in this latter Treatise spoken) shall not neede any repeated discourse. Onely my method shall be this. 1. I will briefely speake a word of the object of this desire. 2. I will prove the Doctrine. 3. I will make use of it sundry wayes, and therein, if any thing may be added, either for the procuring of, or the triall of the soundnesse of this desire, I shall mention it, and so conclude.

Affections are strong and vehement things in their pursuite, and not stirred up or provoked in us save by objects of great allurement and perswasion, especially spirituall affections require eminent objects to raise up and to improve them. Naturall affections of joy, love, hope, sorrow, feare, or desire, must have sutable objects to quicken them up: otherwise they lie flat upon the earth. How much more must it needs be so here in holy and divine affections, whereunto our nature is lesse inclined, and the flame (for lacke of daily supply of oyle and matter to nourish them) doth easily decay and

vanish. Sacramentall desire and longing therefore must needs presuppose some more than ordinary object, to excite and maintaine it; else neither would a carnall heart easily rise to it, nor yet a good heart hold appetite and desire to it long together.

The object of desire is Christ.

Sundry wayes therefore it pleases the holy Ghost in Scripture to expresse this object to the eye of the soule. The thing it selfe being in substance one, the Lord Iesus the nourishment of the living soule in grace and goodnesse; yet the eloquence of the Spirit appeares in no argument so great as in this one, to wit, the due laying him out in his colours, that the dead spirit of man might behold and esteeme him as an object well deserving her best affections. Hence it is that in the Song of *Salomon* so many allusions taken from carnal objects of desire, are used to provoke the soule to the like spiritualnesse of desire. As when he is brought in like an amorous bridegroome of choise personage, beauty, and proportion, and that from head to foote: as if some curious *Absolon* were to be seene, in whom from top to toe, there was no blemish. His head, lockes, eyes, lips, bodie, and all his liniments are painted out to us, that it may appeare he is the chiefe of ten thousand. The like course takes our Saviour himselfe, in the Sermons and Parables which passed from him: wherein his chiefe drift is to magnifie grace under the name of the kingdome of heaven, meaning nothing else save the power and efficacie of the Gospel offring to the soule his satisfaction and sanfication, for pardon and life eternall. And sometimes he compares himselfe to a Pearle of great price, which he who found, sold all to buy it. Also to a Treasure hidden in a field, which so affected him that saw it, that he bought the field it selfe to purchase it. Hence also it is, that both in old and new Testament, the Lord expresses the grace of Christ by the similitudes of all kinds of creatures, which either by their preciousnesse or by their usefulnesse, doe draw mens affections. Of the first ranke are, gold, silver, precious stones, wrought gold, robes, apparell, and white linnen, treasure, ointments: of the latter sort, are, bread, corne, wine, oyle, milke, honey, waters, &c. Not as if these were as good as grace: but that hereby the carnall soule of man, (of it selfe easily snared with the love of such things (yea meaner) might understand, that looke what excellencie is in these together for the content of our outward appetite, that infinitely much more is in this for satisfying of the soule: sith all these are used but as shaddowes to discover this.

Much described in Scripture. Cant. 6. 5.

Matt. 13. ver. 44, 45.

Rev. 3. 18. Psal. 45. Luke 15. Esay 55. 1.

Illustration of it.

And to say the truth, let us marke well, and we shall perceive one principall

principall scopē of *Paul*, (that chiefe of Apostles) in all his Epistles, is this, to set forth the priviledge of Beleevers to be such as doth not consist in some shreds, but in admirable glory, He would have us to know, Christianity is not, making a shift to rub through, or some covering of our infirmities, supply of some wants, or cleansing out the staine of some odious sins: But, an estate of excellency, choise welfare, and curious contentation to the soule, such as *Adam* at his best never enjoyed. Reade these Texts, *Col.* 1.9,10,11,12. where he speakes of a beleever thus, as, That he may be filled with all spirituall understanding; That he may walke worthy of the Lord unto all wellpleasing; That he may be fruitfull and encreasing in the knowledge of God; That he may be strengthened with all might unto all long-suffering and joyfulnēsse. So *Eph.* 1.17,18. he desires that, They might know the hope of their calling, the rich inheritance of the Saints, and the glorioous power of Christ, mortifying them, and quickning them by the power whereby he raised himselfe. So *Ephe.* 3.17. That Christ may dwell in your hearts by faith: that being rooted in love, yee may comprehend the bredth and depth, &c. and know the love of Christ which passeth all knowledge, that ye might be filled with all the fulnesse of God. So also *Philip.* 3.8.10. *I count all things but dung in respect of the excellency of Christ. The power of his resurrection, the fellowship of his sufferings, and conformity to his death.* Nay, in one place he saith, *Col.* 2.9,10, *That in him we are compleate.* Saint *Peter* also witnesseth that Christ is no bare gift, but that *The Divine power hath given us all things pertaining to life and godlinesse through him.* To what end doe I heape up these? Surely, that the Lord Iesus his excellencie rests not in himselfe, but is derived to all his members, and that to the end, that he may be all in all with them, and winne the honour and love of their affections.

Col. 1 9.

Ephe. 1. 17.

Ephe. 3. 17.

Phil. 3. 8. 10.

Col. 2. 9.

2 Pet. 10. 2, 3.

To come a little nēerer then to our matter in hand, it must be somē eminent object in the Sacramēnt, which must draw the soule to it in this Sacramentall desire. It must be more than the eye can see, for thats no object of any affection at all, scarce so much as a naturall appetite. But what is that? Surely that spiritually which the Elements resemble naturally, I meane full and compleate nourishment. If the soule can see this, it will draw desire without question. Now we know that bread and wine united, containe in them perfect food, and cherishing to the whole man, that is, to the body and spirits of nature. Even so Christ our nourishment in the Sacrament, is compleately so to the soule, both for renewed peace and

Sacramentall desire must have her object.

holinesse. And to open this, we may see when the holy Ghost lights upon Christ Sacramentall, he forgets his ordinary stile, and rises into an unusuall one; for then, it makes the Father an extraordinary great housekeeper, brings him in as a man that builds himselfe a sumptuous house upon seven hewne Pillars, prepares his fatlings and dainties, his wines and spices. Nay, then it tels us, that in those dayes the Lord will make a feast in the mountaines, a feast of all choise delicate things, fat meates and wines throughly stale and refined. Nay then it brings him in as a King who is disposed to magnifie himself in the making a feast to his Subjects at the marriage of his Sonne. So that looke what is in a feast, either for quantity, fulnesse of dishes, variety of choise dainties, or qualitie, as rarenesse, preciousnesse, exquisite dressing, musique, company, safety of things eaten, without feare, either that they may surfeit the guest, or breed ill bloud. All that is to be applied to the feast of the Lord Iesus our nourishment, which God the Father makes to his Church at the Sacrament of the Supper, And yet that is not all; for whereas that may be easily thought to come from the magnificence of the master of it: but as for poore wretches, and hunger sterven soules, how should they come neere it? The answer is, that onely for such it is prepared, even for beggers, and such as are found among the hedges, and by the high-wayes sides, for lost and forlorne ones; it is the office of Gods hand-maides and Ministers to invite, to bring in, yea, by all arguments of perswasions to force even such (not the fat, lusty, and fed ones) to the feast of the King. Now if it be thus, who doubts but a feast of the mountaines, a feast of all delicacies, a Kings feast, offered with so solemne an invitation, yea, threat of contempt, yea, to the most unworthy, yea, with such a welcome at the feast as this: Eate good things, and let your soules delight themselves in fatnesse, I say, who can deny, but here is an object of the best and most earnest desire and longing? These things I have thus in a shadow premised (to spare repetition of the substance contained under them) least the Reader might conceive me to rush upon the point without some ground of preparation.

Prov. 1. 2.

Esay 25. Luke 14.

Esay 55. 2.

The point it selfe.

I come now to the point it self, & the proofe therof. That is this, Christ Iesus our nourishment in the Supper must be received with a longing desire. For proofe of it, take first the Analogie of the Passeover. In that there were sundry ceremonies noting out this desire, For first what did that typifie, that the Lambe should be separated from the teate of the damme, foure dayes ere it was slaine? Surely not onely to teach mortifiednesse of lusts and liberties, but especialy the

Proofe.

the desire which the soule should feele in her selfe; as we know the poore Lambe made many a mornefull bleate after the damme in that time. Againe, what signified those first guises of eating the Passeover, save desire in a speciall degree? I meane, their eating, with their shooes on, and standing? Their staves ready in their hands, and their hasting to be gone? Doubtlesse it argued earnest desire. And therefore, *Luke* 22. *verse* 15. it is said expressly of Christ, that he exceedingly longed to eate the Passeover with his Disciples. If he so desired it, what ought they to doe? Also those sowre hearbes (or sawce made of them as some write) what doe they shew but the sharpning of appetite? Exod. 12. 6. Verse 11. Luke 22. 15.

For the Reasons also, these few may serve. 1. the apppetite of the soule after Christ our nourishment is as requisite for a receiver as the desire after Christ our life, is requisite for a convert. But we know that hunger after Christ our life, is one of the conditions and marks of faith. Therfore is this also a marke and condition of a true receiver. Especially if we consider that the Sacrament is a fuller and more festivall exhibiting of Christ than the word alone. Objection. How can this be true, seeing the soule once satisfied with Christ her life, shall never hunger more? Answer. He speakes of hunger in that kinde, not of each renewed act or measure of it. Hee meanes not that any shall ever taste Christ after, who hunger not after; but that they shall never be so hungry any more, as when their sinne stung and scorched them. Reason 2. All other ordinances require it of such as will partake them with fruit. As 1 *Pet.* 2. 2. If yee will covet the sincere milke, &c. Great appetite (even as great as an infant after the brest) is due to hearing of each Sermon, to each fast: how much more to each Sacrament? Thirdly, it is urged the rather for that it is a great signe the other foure graces are wrought also. For what better argues the scouring out of those lusts of ignorance, infidelitie, profaneness or uncharitableness, than when the stomacke of the soule hath gotten an appetite, after the Supper? Fourthly, and especially, how else should the soule declare it selfe to judge aright of the Sacrament to be the Lords feast, except it come to it with (at least) such a preparation as any common feast requireth? Not to adde this (though not the least reason) that the Lord offers Christ our Nourishment to us, that we might exceedingly much fare the better for him. How shall we so doe, except we hunger after him? If any meate truly strengthen, refresh, and satisfie the body, it is that (above all) which is eaten with best ap- *Reason* 1. Iohn 6. 35. *Objection.* *Answ.* *Reason* 2. 1 Pet. 2. 2. *Reason* 3. *Reason* 4.

petite? Other meate may prove humorous, which is eaten with a fulsome stomacke. This for Reasons.

Meanes of attaining it.

Ere I come to the use, me thinkes I heare some asking, How may this grace be attained? I answer, by sundry steps wrought in the soule, by name these: first, a sensible heart of her daily and hourely wants: about which reade Chapter the third of this latter Treatise.

1

2

Secondly, Sight of Christ Sacramentall and his fulnesse. For, where there is no hope of supply, there the soule hath no list to feele her needs. But the knowledge of Gods feast will worke hope of being satisfied: Meditation therefore and pondering hereof with prayer, will cause the soule to hunger without horror or despaire; other hungers there may be after a thing denied, yea impossible: But the desire of the faithfull is sweetned, and strengthened by the fulnesse of the supply, joyned with the promise of him that inviteth, and welcometh, freely, and bountifully. Thirdly, by the experience of the Saints in their former receivings, when they came empty, and found that filled such, and sent the full empty away. So much of this.

3

Vse 1. Terror.

Now the third part of the Chapter remaines, viz. the use of the Doctrine. And this is manifold. First, it is terrour, and that to all such as come to the Sacrament without desire, and yet blanke not at it. The thing that should breede appetite in them, to wit, Christ and his dainties, pardon, peace, grace, and heaven, savour no more with them than the white of an egge without salt: Yee wofull ones! What, are yee such impure Swine, that these Pearles which God offers you to ravish your dead hearts with, you smell of them, and trample them under your feete in the dirt? Aske such after the Supper ended, what saw yee there? They answer, they saw a goodly company of people, and a faire cloath, a golden Cup, and wine powred out: but as for Christ, or any dramme of good in him to relish their soule, they saw no more than the blinde Batt. To what end then have Gods Messengers so dispensed him unto you? Surely that it might be verified, The eares of this people are waxen deafe, and their hearts fat; seeing they perceive not, and hearing, they understand not, least they should convert, and heale them. If yet Christ be hidden, hee is so to none but those that shall perish, whom Satan hath more power over to darken, than the Lord to enlighten. Oh Lord! but to consider how great a part of our Christian Church consists of such, would gaster a good man. They savor nothing save backe, and belly, and trade, and pleasures,

2 Cor. 4. 4.

Phil. 3. 18.

pleasures, and drinke, and gold: if ye would preach of such things, ye were for them. But Alas! As for desire of the savour of Christ in the Sacrament of nourishment, a Dogge savours a chip as much. Why? Of a thing unknowne there can be no desire. Why then come such? Vpon unsavory, sapleſſe, and senseleſſe termes? Perhaps one hath been sicke, or upon a journey, and his wife was loth to receive, till they might goe together? I doe not mislike the joyning of couples: but if God by disease have hindred thy husband, or by absence, must his wife needs hold off; what scurffe is this, for sinister ends to balke the Sacrament? Oh! the qualmes of cold undesirous Communicants, should justly stirre the faithfull to loathe it in themselves. Such as come not with desire, either may come or not come upon any base pretext, as, because they see others come, or because tis Easter, or because they thinke it is a better thing (at so holy a time) to be among devout folke, than to sit in the chimney corner at home alone. So, alas! Many come, because they came not last time, and they are loath to be noted to absent themselves too often; or because some of their neighbours receive to day: Oh fulsome beast! Avant from the presence of that God who will be followed in the savour of his ointments; who will receive no sacrifice from any, but such as have salt in them, and season it therewith? Marke 9.50. Who abhorres a dead beast with the throate cut, and not raised up and burning upon his Altar: if the least drop of reliſh were in thee, could these be the motives to bring thee to Gods table? God give thee an heart to tremble at thy sottish profaneneſſe; and if meere ignorance have hitherto caused it, adde no more drunkenneſſe to thirst, least the Lord by some fearefull hand rend thee from thy companions with horror at thy death, or else leave thee a most saped and senseleſſe conscience in thy presumption. Tremble to thinke how many thousand of affections of Gods Ministers, both by Sermons and Sacraments, must finally be lost upon such stones and stockes! If yee lay sicke npon your beds, and your stomackes were lost, what an outcry would your wives make in the eares of the Physitian, saying, Helpe for Gods cause, my husband is a dead man, he takes nothing. But Oh thou beast! Thou takest neither droppe nor crumme of the flesh or bloud of Iesus Sacramentall, and yet feelest no aile. Beware least sence be reserved for thee in hell, except thou repent.

Secondly, here is also reproofe even of Gods owne for comming to the Sacrament without renewed appetite. It is with many unsa- Vse. A reproſe Mat. 11. 7,8,9

vory receivers, as it was with *Iohn Baptists* hearers; at the first they rejoyced in his light, but shortly they became so fulsome, that their sovour was gone. So that our Saviour upbraides them saying, *What went ye out into the wildernesse to see? a reede shaken with the winde? Or a man wearing soft raiment?* Their zealous devotion was turned into forme and custome. So it is with these. Those sacred layes of first love which shined in you at your first receivings, then, when the Sacrament was as hony to your taste; so, now they are damped and cooled: Plenty makes no daintie now with you; but except God rouse yee up to meditate of the object which first drew your affections to burne within you, while hee preached and reached out the Sacrament unto you, so that the same fulnesse makes as great daintie as ever, and the oftner the greater, God shall not hold him guiltlesse of this forfeit: I tel thee, the very besotted Papist shall rise up against this saplesse age, and condemne it: for they (as *Esay* saith) inflame themselves under every greene tree with their Idols. They burne in their adulterous desire after their Wafer and their saplesse god, their *Agnus Deis*, and Crucifixes, Images of the Virgin, and the Saints. But as for us, the Lord Iesus preach'd and offered in the feast of a Supper, leaves us as barren, emptie and saporlesse as a chip. Oh brethren be zealous and amend. What cold or surfeit hath taken us, that the things of God should wax as dry Manna to the Israelites! Could the Lord endure their brutishnesse? Num. 11. 4. Did he not sweare they should not enter into his rest? If there be Heb. 12. 11. but a dramme of old appetite and sparke of old fire left upon the Altar, take Gods bellowes of indignation and blow it up that it die Heb. 12. 12. not. Strengthen the feeble knees and hands, that they faint not. Hath the day beene wherein the morning watches of a Sabbath have beene more precious than all the dayes of the weeke? And yet every houre in the day appointed for Gods honour, more sweet than the houres of eating and working: and is now meate, drinke, gaming, and pleasure so full of taste, that Christ and his Supper can afford no appetite! The Lord recover it in thee (if thou be his, he will) by some smarty crosse or sting of conscience, rather than suffer thy affections to lie buried in the earth. Doe as those doe who must carry home logges or timber which are sunke and buried in some dirty ditch, or quagmire: first they must raise it by their skill, unsettle it; and then being loose, they may carry it, and carry it home. So doe thou: if there were ever true desire in thee, lo, its sunke into some dirtie pit of the world, leud company, sloth, and ease:

raise

raise it first out of it, and after thou shalt the better carrie it home with thee to Gods house. Oh! I touch a sinne, now more freely than I know any in the Church: viz. of sleepy dead Sacraments without affection. If thou seest that the Lord will not take off this cover of darkenesse, and dampe of undesirousnesse from the body (because of their long desperate carelesnesse) yet step in for thy owne soule that it perish not in this common, yea, Epidemiall lethargie. Esay 25 7.

Thirdly, let this be admonition to all that know what this point meanes, to be weary of all those enemies of desire, which haunt the soule in an insensibleness and indifferencie of appetite toward the Sacrament. They are these; first, a resting upon former affections in receiving, and supposing they are still the same, when as yet they are oppressed and surfeited with such scurffe as hath choked them, and therefore are not now at hand as they have beene, to cheere us daily at the Sacrament; whereas affection had neede be revived daily, in secret above all things. What should be a Christians exercise, but this, to try how those promises of the Sacrament can affect us? as this, Christ is my feast of full nourishment, his flesh is meate indeede, &c. These would have affected me in time past, but now they will not stirre me. As that Courtier told *Alexander*, that he would appeale from him drunke, to himselfe sober; so had wee neede to doe when we feele neither judgement nor affections, tender and open to the Sacrament, (nor perhaps to any thing else, either word, or workes of God (shake thy selfe before God, and say, It is not with me as it hath beene, I have hung zeale and esteeme of Christ upon the hedge, other matters have defeated them, of their birthright. Secondly, be warned against unbeleefe. This takes off the soule from all her right to Christ, and therefore marres her plea; If I be the Lords, I have right to his nourishment, and cannot chuse but pleade it, as the infant pleads with the mother for the brest. But if Satan doe get in so farre as to dazle the soule with unbeleefe; lo, all the ground of gracious appetite is gone; and then, what succeeds but fulsomnesse and staggering? Vnbeleefe is the death of the soule: Doth the dead child misse the breast? No, no: above all things abhorre this wofull enemy of infidelity, and nourish faith to the conservation of the soule, *Heb.* 10. ult. If the soule be upheld in her life and being, life must have nourishment, and want of it, will proove hunger. But if the soule have once withdrawne it selfe from the body, what is it but a carrion? Thirdly, cast

Vse 3. Admonition.

1. Against resting upon former affections.

2. Vnbeleefe.

Heb. 10 38.

Thirdly, surfeits of lusts.

cast all superfluity out of the soule, which hath secretly soked at unawares into it. The wombe that will conceive, must be cleane from all former conception: it will not conceive upon conception. If then a proud heart loving it selfe, if a techy revenging spirit, if the love of gold and silver, if gallantnesse, jollitie, and pride of life, scorning to take it as we have done; if uncharitableneſſe, slighting, and neglect of meanes defile us (as alas, what is easier, if a man be let loose to walke after the guise of the world) how can appetite last? If ye will covet the Word, purge out all your superfluities, for they oppresse the seate of appetite, and while they lye there, small appetite will appeare. Fourthly, cast out the tickling excesse of all lawfull liberties, eating, drinking, feasting, recreations, pleasures, and vanities, of all sorts. To goe beyond our bounds in these, under pretence of warrantableneſſe, doth as much jarre with the spirit of a Christian as open offences: for, by these colours Satan withdrawes the Spirit from a close cleaving to God, selfe-deniall and faith; poisons it with liberty, bewitches it with ease, and corrupts it with a declining of heart from that diligence, sincereneſſe, power, and delight, wherewith it formerly walked. Adde to these, such as thou hast felt to dampe affection in thee, perhaps ill marriage, a bitter roote of infinite branches, jealousies, suspicions and ill affectednesse to each other: Never looke that the appetite after grace can hold, while such scurffe is nourished. I tremble to see by wofull experience, how farre some dare venture in this kinde. So also crossings in our estates, and health, and businesse which drawes the heart off, (for the most part) from God, as also too much businesse and padling in the world: many irons being in the fire at once to distaste affection, and to craze the sweete temper of it for Christ and his Sacraments.

1 Pet. 2. 1, 2.

Fourthly, excesse of liberties.

Pro. 23. 2.

Vse. 4. Exhortation.

Fourthly, let it be exhortation to all Gods people in these dangerous dayes, (wherein scarce one of an hundred, quits himselfe without some cracke and flaw) to looke to spirit, fervencie of desire and affection to all the will and wayes of God constantly (as far as our weakeneſſe will permit) to file off our rust, and scrape off the barren mosse that will overgrow a tree of righteousneſſe; to cast our Snakes skin, and Eagles bill; and to scoure our selves upon the salt marshes (as sheepe doe) that health and appetite may be preserved. I meane afflictions wisely used. Be wary of thy company, keepe the watch of God, preserve tenderneſſe and jealousie, double the use of best meanes, set God above them, and renue thy Cove-

Vse of helpes and motives.

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nant daily. This will easily worke Sacramentall appetite in thee: Come with it to the Supper; empty thy stomacke, bring not thy browne bread and cheese in thy pocket, to feede on at Gods feast: (the fowlest contempt which thou canst offer him.) Remember, desire after Christs fulnesse, is the most proper and peculiar worke of a guest, if he would have his inviter thinke well of his presence. Marriage feasts powre out men into affection: and without it such occasions are odious; but to God much more. If a Iudge oppresse, being in the place of Iustice; it is horrible. So for a communicant to come with a dead heart, and no stomack to Gods feast, is most wofull. Say to Christ, as once he said to his Apostles; *Lord, with desire I have desired* (note the phrase, *Luke* 22.15.) *to eate this Passover with thee.* Lord nourish it in my soule; I desire, Lord, pardon my indifferencie. Thou seest that commonly looke what thou seekest earnestly, thou getteſt: eager pursuit of money, of will, or lust, compasseth them: so desire of the Sacrament shall attaine her end. *Esau* with teares sought a blessing, not a spirituall, but a temporall: if he had an heart to have craved a better, he had had it. Take heede least the Lord thus lode thee one day, for thy fulsome receivings: and let all this be some quickning of thy soule to receive aright. Luke 22.15. Heb. 12.17.

Fiftly, come to the triall of this grace, with thy selfe seriously: whether it be renewed at the Supper or no; some few markes I will mention, leaving the Reader to judge of other trials by these. First, this is one maine one: If the sight of that fulnsse of grace that is in this feast of Christ, doe emptie our soules to the bottome of all selfe-sufficiencie of our owne. Contraries applied to each other doe greatly enlarge one another: ignorance with knowledge, pureneſſe with corruption, the modesty of a Matron, with the impudence of a Harlot. Try them, hath the Lord Iesus his fulnesse emptied thee of all thy base counterfeit shewes, and left thee confounded in thy selfe for thy seeming vertues, thy barrennesse of grace, thy fulneſſe of corruption? Thou seest what Christ is, doth thy owne spirit beginne to smite in thee, to consider what thou art compared with him? Alas! if there were no more to lay thee open to thy selfe, than now and then, to meete with here a shred and there another of sinne: thou wouldest be oppressed with selfe-love, and waxe a dunghill of drosse. Onely Christ can truely perfect the discovery of naturall poyson. If then all that is said of Christ, leave thee as it found thee, its a signe of a wretch. But if confounded and empty, a good signe. *Vse* 5. Triall of it. Triall 1. Luke 5.8.

Secondly,

Triall 2. Secondly, it will not there ſtay neither, but thy emptineſſe will ſo pinch and diſquiet thee, that thou ſhalt finde no reſt in thy ſelfe: The Spirit of Chriſts Sacramentall fulneſſe will affect thy ſpirituall ſtomacke, as long faſting will thy body. Thou knoweſt what a grievous paine thy ſtomacke will feele: and how thy veines will ſhrinke and take on with intollerable grinding, till their emptineſſe be filled. Try then, doth the want of a meeke, humble, patient, ſoft heart pinch thee and give thee no reſt? If a man ſhould have ſaid to Gen. 30. 1. *Rachel* (when ſhe ſo longed for children) Be quiet, for thou haſt a loving husband dearer to thee than ten ſonnes; would ſhe not have beene more fierce? So when thy ſoule is pinched within thee for ſome odious luſt which thy hard heart will not be ridde of; and then the devill comes in with his contents, and tells thee what gifts, what opinion thou haſt in the Church, how God bleſſes thee with wealth, &c. How doth it affect thee? Is it as a dagger to thy heart? Canſt thou ſay, Nay, ridde me out of this my wofull chaine, and I will be cheerefull, but elſe the more I have, the more is againſt me, that one ſo bleſſed by God, ſhould carry an heart about him ſo hardned with pride and eaſe, or the ſenſuality of the fleſh. Nothing can ſtill an hungry appetite, but meate, or a thirſty, but drinke. If then this pinching of thy ſoule be wrought in thee, which counts every bauble droſſe, till thou get that which thou wanteſt, it is well.

Triall 3. Thirdly, hungring appetite after Chriſts nouriſhment will cauſe eager hearkning after food. *Naomi* going out of her dwelling for Ruth 1. 6. famine, being in *Moab*, yet could not be quiet with that diet, but Prov. 18. 2. ſtill liſtened, till at the laſt ſhe heard the Lord had viſited his people with bread. So is it here, if thou be throughly pinched, all thy whole thoughts, inquiries, will be after this bread of life. Thou wilt be ſcarce an houre together in this pinching want, but thy prayers wil be earneſt with God to ſatisfie thee with Chriſts fulneſſe. Thou wilt give him no reſt, nor thy eyeliddes any ſleepe, till the Lord have ſpoken peace to thee, and rid thee out of thy thraldome.

Triall 4. Fourthly, when thou haſt it, thou wilt feede ſavorily upon it, as an hungry man kept long from his meate. The Lord Ieſus Sacramental will reliſh with thee above all the world, if once thou have got him. Try then: With what ſavour doſt thou ſit at Gods Table? Is it to thee above the Courts of Princes? Canſt thou there lay hold upon the promiſe, and feede ſavorily of that portion which the Lord deales out according to thy neede? Doſt thou ſay, I ſee Lord,

the

the tables of great Epicures serve to stuffe the belly with meates and wines: But he that would fill his spirit with thy savour, and be satisfied with thine Image, and get communion with thy Spirit, let him come to thy house and feast. Oh! I doe not grudge them their portion, but in secret I blesse thee that mine owne is falne into so good a ground. Oh! let me live thus in thy Cellars, and drinke of thy flagons, and I shall never envie them their corne and wine; but enjoy my owne portion with sweet savour, and full contentment, and spend all my life in thy Temple. *One thing have I desired of the Lord, and will not cease; that I may dwell in the house of the Lord all my dayes to behold his beautie.* Ephe. 5.18. Psal. 23.6. Cant. 2.3,4,5 Psal. 27.4.

Fifthly, thou wilt beteame this thy portion to others, without grudging, as having felt what it is to be starv'd and pincht with neede. He that hath beene at deaths doore through hunger, if he ever become able, he will be very bountifull to hungry ones. So will they who finde this fulnesse of Christ to satisfie them with it, afford and by all meanes openly or privily convey it to others. Nay, they will use meanes to bring them to feele this pinching want, that so they may helpe them with that sweete satisfaction which themselves have gotten. When those poore Lepers that breake into the campe of *Aram*, had (beyond hope) filled themselves, they began to Checke themselves, that they had not done well, in that they had so long concealed it: So doth every soule which hath met with the treasure of Christ in the Sacrament, he thinkes thus, Lord this is a blessing not belonging to one or two, but to the whole body of the Church! Oh that I could tell how to impart that little which I have got to as many as neede it? Especially to such as are neere me, husband, wife, children, kindred and neare neighbours! I can but wonder how a thing of such excellency as this is, should so little move me, to improve it! Try then thy selfe by this: Whether when God hath satisfied thee in his house, thou hoardest all up to thy self, never dreaming of anothers wants? Or whether with *Sampson*, having found honey in the dead Lyon (the Lord Iesus) thou goest away feeding thy selfe, and giving to father and mother, yea, and (more than hee would) telling them the true meaning of thy Riddle. Triall 5. 2 King. 7.9. Judg. 14.9.

Sixthly, if being richly bested, thy supply causeth thee to covet more and more afterward? If it be a nourishment and a fountaine of water flowing out of thy belly to eternall life, not easily forgotten and laid aside? Triall 6.

Lastly,

Triall 7. Lastly, if having abstained more than ordinarily from this feast, thou finde thy appetite to grow the more strong by the meanes, than if thou receivedst often. Strong stomacks are knowne by this, that when their ordinary houre is past, yet they wax more hungry. Whereas the weake stomacke decaieth thereby. We say, many bad meales make the last a glutton. If this be a true signe, doubtlesse there be many of us who might have a marveilous stomacke. Psal. 84. 3, 4. Try then, is the Lord more fulsome or more sweete by absence? Is the deferring of thy desire the very fainting of the soule? Doth thy intermission renew thy love, thy longing, thy joy, thy fondnesse, thy fainting of heart after the Sacrament? It is well. These few to an honest heart may helpe more forward.

Vse 6. Comfort. The last use is comfort to all weake desirers, who are ready to thrust themselves from the Supper for want of measure. I have small joy to comfort either false desirers, or revolters to their old carnall desires. I send such to the use of admonition, and upon search to cease venturing to profane the ordinance till their glut be vomited up. But I know also many a poore soule whose desire is constant, yet cannot be satisfied. For say they, it would have long ago broken out into beleeving. But I wanze still in a bare desire. Is it even so, do yee account true desire so bare a thing? No: the Lord shall not breake thy bruised Reede, nor quench thy smoaking flax till judgement doe breake out into victory. Be it knowne, desire is no bare thing, but precious and fruitfull, and shall end in fulnesse. Therefore be not dismayed: come to the Supper, be sure it is no surfeit, but a faint desire, and the Master of the guests, when he spies thee, will picke out the best dainty of all his feast, and lay it unto thee. And this also shall serve for this fifth and last grace of desire, and the triall of it, and so in generall, concerning the whole doctrine of Sacramentall preparation. Which the Lord so blesse, that all his servants to whose hands this poore Treatise may come, may meete with some morsells, which may cause them not to repent them of their travaile.

CHAP.

Chap. IX.

Of the due behaviour of a Communicant in the act of receiving.

NOw according to our order prefined, we proceed to adde somewhat concerning the worke it selfe of receiving: The communicant then having taken due paines for the making himselfe fit for the Supper, is not there to rest, but to go to the Sacrament to eate of that bread, and drinke of that cup, as *Paul* speaketh. Now to give the Reader a taste beforehand of the subject matter of this Chapter, let him know it is twofold, The one concerneth the comming unto, the other due receiving of the Sacrament. For the former, I will by this occasion speake a little of the necessity of comming to the Sacrament, both in generall as concernes all that are worshippers, and in speciall, those that are prepared for it. For the latter I shall handle it either in that due carriage of the receiver towards the whole ordinance, or towards some passages thereof. For the whole ordinance it selfe, the receiver owes a double carriage, either of communication, or of perpetuation: The former being a thankefull raising of heart to God the Father, in praise for the Lord Iesus. The latter being a preservation of the integrity of this ordinance (by the incorrupt use thereof) from all corruption of humane devises. The carriage of the receiver concerning some occasionall passages in the Sacrament, is a spirituall accommodation of the soule, attending so to the outward Sacramentall acts there performed, that hee finde himselfe much quickned in the grace he brought with him, and edified in the respect of that fruite which he lookes to carry away.

Of the cariage at the Sacrament.

Entry and division.

I. Point. Necessity of comming.

For the first of these. The words of the Apostle are plaine. So let him come, and eate of this bread, and drinke of this cup. Which words are not permissive (let him if he will) but imperative; let him, I command him upon paine of my wrath and displeasure. But many reasons there are to prove it also. First, who can deny but the Church and ordinances of the Gospel are more excellent than those under the Law? Reade these Texts, *Heb.* 9. 11. 23. *Heb.* 5. 1, 2. &c. *Heb.* 3. 5, 6. with many more. Now in the old Testament we see how solemne a penalty is threatned against him that in coole blood (having no plea by sickenesse, or journey, and businesse to alledge)

Proofes. 1 Cor. 11. 28. See Treatise 1 Chap. 1.

Num. 9. 13. ledge) should forbeare to keepe the Passeover; even such a one (saith the Lord) shall be cut off from his people. Nay, it seemes that although legall pollutions might hinder ordinary services and sacrifices, yet the necessity of the Passeover, tooke away the barre of such pollutions: so that the touching a dead man, or being in a journey, and about common businesse might not infringe it. The Lord by this meane providing for the honour and necessity of the Sacrament. How much more necessary then are the Sacraments of the Gospel to be frequented? And how severe a censure of excommunication lyes upon the violaters of them?

Use 7.

Reason 1. 1 Cor. 11. 29

If now the Lord so severely plagues a receiver for want of worthy receiving, how much more will he plague a non-receiving dispiser? If a Prince send for some of his Subjects to appeare before him: whereof some appeare, but bow not the knee to doe homage, others refuse to waite upon him at all, whether of these two thinke we incurre greatest displeasure?

Reason 2.

Secondly, to what issue comes all we have said hitherto concerning Supper preparation? Can wee conclude such a thing to be needelesse, as requires such a costly entrance? It might then be said, Why is this great waste? No surely. So necessary a preparation cannot argue a slight duty. If all the land had summons by a day to waite upon the King in their colours, for a warlike expedition, were any so fond as to deeme that enterprise idle, which cost such a tedious addressement?

Reason 3.

Thirdly, the substance it selfe of the Sacrament is a thing of necessity and that absolute. If a man were in a ship like to be cast away, he would say, its not necessary I keepe my corne or provision, but its necessary I keepe my life. So here. Its not necessary that we thrive, or live long, or live at all, (for we may be happy without any such) but it is necessary we have the life of grace in our soules. Now the Sacrament is Christ our life and nourishment. *Except yee eate the flesh of the Sonne of man, and drinke his blond, ye have no life in you, Ioh. 6. 53.* What case are such miscreants in then for soule life, as abhorre Sacraments?

Reason 4. 2 Chron. 20. 33. 2 Chron. 31. 27, 28.

Fourthly, the industry and paines taken by those famous worthies and restorers of the collapsed Passeover, both in their commissions sent about, their munificence in providing lambes for such as wanted, and their charge given personally to the people, to keepe the same to the Lord, doth sufficiently argue that these holy Princes were fooles, if the thing they undertooke were a needelesse trifle?

How

How much leſſe then is the uſe of the Paſſeover of the Goſpel a needleſſe thing?

Fiftly, if the Lord preſſe oftenneſſe of comming to the Supper as a neceſſary duty, how much more is a comming and tendring of our perſons to God, needeleſſe? If ſcanty comming bee a ſinne, what a fearefull premunire then runne they into, that refuſe at all to come?

Laſtly, if the ſcope of the Supper be peculiar honour and thanks to God for Chriſt, and a ſolemne holding out his death till he come: what a ſinne is that which cuts off both the generall end of the worſhip, and the peculiar ſcope of this? But I dwell no longer upon a point ſo cleere: To brutiſh ſwine reaſon is loſt; and to the good it is needleſſe. *Reaſon 5.* Luke 22. 21.

Before I leave the point I muſt adde a few uſes. Firſt, terrour to all profane *Eſau's*, who being out of love with the Sacrament through loathing of examination of their woefull profane lives, (which indeede are ſo intricate and over whelmed in ſinne, that they admit none) make it their conſtant practice to abandon all Sacraments. And when they are cut off by mens cenſures for this their contempt, they are content ſo to live & are no whit troubled: a man knowes not whether the diſeaſe or the remedy doe worſe with them. I might compare them to *Cain*, ſave that I ſhould wrong him by unjuſt a compariſon. *Cain*, becauſe hee had villanouſly and ſacrilegiouſly defiled the ordinances which *Abel* and he joyned in, was debarred of them and for ever caſt out of Gods preſence: But as curſed as he was, he could lay it to heart, and ſay it was too great for me to beare. But theſe Atheiſts and ſwine are ſo far from that, that they willingly content themſelves to be caſt out, & think it is a good barre to keep them from that which they are glad to be ridde of. If ye aske why they do thus, they ſay, they have buſineſſe to doe, and cannot skill of this new doctrine of Triall, or cannot be reconciled with their enemies. But Oh monſters in the ſhape of men! doth the Lord appoint ye one ordinance to fit yee for another, as the Sabbath to exempt ye from your work; and the doctrine of tryall, that ye might come better prepared, and do ye picke a quarrell with the one to balk the other? Do ye turn Gods helpes to lets? Surely ye ſhal pay double for your contempt, both of the means & the duty it ſelfe. If a man bid his ſervant goe to walke in his field from morning to night, & he run to the Alehouſe & neglect his labour: when his maſter comes to reckon with him, will it be an ex- *Vſes.* 1 Terrour. Gen. 4. 14.

cuse for him to say, Truly I was taken up so betweene your house and your worke, that I neglected it? No, his master will answer, Oh thou base wretch, when I commanded thee my worke, did I not forbid thee whatsoever might turne thee from it? I will pay thee double; both for thy Ale-house hanting, and thy forbearing of my worke also. Oh! But if they come not, they shall not eate (say they) and drinke their owne damnation! *Answer*, Yet they escape not: let them tell mee whether of these sentences bee more easie, *viz.* They eate and drinke their owne condemnation by comming, or take him, and bind him, cast him into utter darkenesse, where there is wailing, weeping & gnashing of teeth, for not comming? If there bee any odds, much good doe them with it: But their deepe Logicke cannot helpe them to any.

Objection. *Answer.* 1 Cor. 11. 29. Luke 14.

Oh! That those into whose hands the keeping of both Tables is committed, would another while turne their eyes to hunt out these beasts! and the edge of their authority betimes to cut off such from the City of God! Oh that they would turne the backe thereof unto all godly and upright hearted ones, whose joy is to partake the ordinances in their beauty and pureneſse! My soule within me faints, to thinke how unanswerable a sacriledge, and horrible a plague they are guilty of, who having the coercive power committed unto them, suffer our Sacraments to be made execrable, either by the profaneneſse of receivers, or the Atheisme and Popery of absenters and Recusants! Oh! compell them in Gods feare to come! not by thrusting any particular man upon the Supper, beeing unmeete: but by providing, that whosoever may bee prepared and will not come, may pay for both contempts. Thus did those Magistrates whom before I named, I end this point thus: First, let the Magistrate know, that as the Minister of God represents Christ in his propheticall office, teaching every soule to be prepared to come, and then joynes the Kingly office, to debarre him thence till prepared: So the Magistrate onely exercises their Kingly office, to force all to come. Secondly, all ye wicked refusers, cease your quarrelling with God, and turne edge against your selves and say, Woefull wretch, as the case standeth with thee, whether thou come or come not, thou art both waies snared and accursed. There is no way for thee but to humble thy selfe, first prepare, and then come.

Vse 2. Reproofe.

Secondly, this reproves all Christian receivers (for so they would faine be named, and perhaps some may bee religious) who though they come, yet scant God as much as they can in the number of his,

his Sacraments, and come as seldome as possibly any honest men can come. What a shame is this? Perhaps a wise observer may note at some one Sacrament twenty to absent themselves, whom no cause moves, save that they received last time! Why? are yee afraid least mercy should compasse ye as a shield, and follow yee from Sacrament to Sacrament? Doth not this convince ye, that ye turne your backes upon God, because his yoake is burthensome? Consider it in Gods feare (I speake specially to mine owne) and remember that *Paul* calls for oft doing of it. And the primitive Church having lately lost Christs body, did daily behold his spirituall presence in the Supper. Truly, such as doe sow sparily, shall reape sparily; and hee that will doe no more for God than needes must, shall have no more of him than needs must. No, no, the Lord must be served fuitfully; with all our strength and courage: Delight in the Lord, and he will give thee thy hearts desire. The ordinances must be throughly plyed and waited upon, yea, made the uttermost of, by all such as looke to thrive upon them: Dallyers, and timeservers, and scanters of God, shall never drinke of the brookes of butter and hony which flowes from these fountaines. And O lazy receiver, who takest turnes with God, what dost thou know whether the turne be the right one or the wrong? and whether God will follow thee or no, when thou commest at thy pleasure, or forsake thee for thy forsaking him! One should thinke, that an assembly of such as have beene taught the way of this worship, should not (after 20, 30, or 40 yeares) balke the Lord every each Sacrament for lack of list or leasure to prepare themselves: but rather count it their great gaine (next to Gods honour) to come often. I know not how generall this ill custome is: But have observed it so much where I least wish it, that I must complaine and call for redresse. Surely none streighten God in his Sacrament, save those that take the uttermost of their owne liberties in profits and pleasures, and vanities: It is commonly seene, that they thinke all spirituall service too much: thinke also all liberty to the flesh too litle: Be ashamed of this your course; you would soone tell God of it, if he should blesse you by halfes, as you serve him. Oh! serve not the Lord with shreds which cost ye nothing. Count ye his service perfect freedome, and his burthen light, if ye be the children of the free, and not the bond-woman.

1 Cor. 11. 26. Acts 2. 46. Gal. 6. 7.

Psal. 37. 4.

2 Sam. 24. 24.

Thirdly, this is admonition and caveat even to some such as have prepared themselves duly, to beware, least Sathan winde in with them

Vse 3. Admonition.

them when they have done, and comming betweene cup and lip) dissuade them from eating that bread and drinking of that cup. I tell you he is a subtile sophister, and hath so bewitched some novices, that they have made themselves away, under this pretext: lest they should live longer and sinne. And he can suggest unto some fearefull ones: That seeing they have done to the uttermost to prepare themselves, it is no great matter for the act of receiving it: seeing the endeavour with God is as the deede it selfe. And so it is (I grant) where more cannot be attained; but not where it may: for
Phil. 2. 13. he saith, It is God by whom yee have both the will, and also the power to doe. Put the case an husbandman should plough and sow and fence, and waite the whole yeare for his Crop; and when it is ripe, hee should keepe his bed and say, I have prepared for haveſt to the uttermost, therefore now I will let my wheate stale in the eare for lacke of reaping. Would not all chronicle this man for a foole? yet such folly there may be found in the professors of Religion: For why? many who both in their owne judgement, and other mens have approved themselves to bee the Lords, and abhorre to foster any sinne in them which might disable them from comfort: yet, pretending their unsufficiencie, or from an unthankefull heart, or melancholick feares, or sourenesse and suilennesse: suddenly kick downe all their building, and refuse to come to the Table of the Lord. But oh poore deluded creatures! What is this, save to confound Gods issues and ends? What is it but in a sort to condemne the righteous, and to justifie the wicked? What is it, but to crosse with God, and to make that ordinance which serves for edifying, not onely to serve to no such use, but rather to a worse use, than if no such ordinance at all had beene? For why? Doth it not as equally contradict the rule of Triall, that a prepared soule should not come, as, that an unprepard one should come? Let them know that they offend as much in not comming, as if they having not tryed themselves, durst come. And the Sacrament especially serving for the supply of our wants: these bereave themselves not only of the end of triall, but of the end of the Supper it selfe. I warne them therefore to be wise & advised. Do not bestow much time in trimming & preparing to meet the bridegroome; and when the marriage day & feast is come, then looke sowrely, & make question whether thou shouldst meet him or not. This were to make a May-game for the devill, to escape the gulfe & make shipwrack in the haven: rather lay hold upon the Lord Iesus in the day & season of his grace.

and

and say, Lord, the meanes I have used, preparing to the end: let me not (like a foole) take my labour for my paines, but attaine the end of my labour, in comming to thy Sacrament, that both my soule and body may honour thee together, and both carry away comfort of thy promise: remembring how fearefull a thing it is, to separate the things which thou hast put together. Thus much for the first head.

Having thus brought on the Communicant from his preparation, to the Table of the Lord: Now I come more neerely to direct him about his due carriage there. And first for such generall carriage both of body and minde, as concernes every ordinance; I will be short, as hastening to the more pertinent carriage at the Table. For the externall carriage first, it must not be unrevenred, gazing, idle, offensive, light, wandring, wearisome: nor yet Popish, formall, resting in some outward gesture, without any reverence of spirit; but sober, composed, attending the duty and beseeming it. Vnto which, singing of Psalmes of praise may be added, so farre as may not confound the action. And Almes also at the end of the Action, in token of true Thankesgiving; that seeing we cannot reach the Lord, our love may fall upon his poore Saints. As touching the behaviour of our spirits, they are to be present with God: All the Liturgies of the old and new Church have that solemne clause in them [Lift up your hearts; We lift them up to the Lord:] And most excellently (rather like a Preacher than a King) *Iosia* charges the people thus, 2 *King.* 23. 21. *Keepe the Passeover to the Lord your God.* A strange phrase. If he had said, Pray to the Lord, or, give thankes to the Lord, we should have conceived it; but hee saith, keepe the Passeover to the Lord; meaning, Raise up holy, heavenly hearts and affections toward the Lord, who is present to see your dispositions, and thereafter to requite you. This for the generall, more in the particulars will be occasioned.

A communicants generall carriage.

I. Of body.

Mat. 26. 30.

Psal. 16. 2.

2. Next of the soule.

2 King. 23. 21

But more specially the Lord requires of all his, peculiar behaviours at his Sacrament. The first of these duties that concerne them, is commemoration, or thanksgiving for the Lord Iesus: The Father presents him at the Supper in his fulnesse, that we may make it as a Monument of his death, and of all his benefits. This is that he saith, *Doe this in remembrance of me.* As we see in Colledges and houses founded by the bounty of great men that they have solemne dayes of commemoration, to rehearse the names and bounties of their benefactors; so the Churches day, & season of thanks for Christ & his

Particular carriage.

To the whole Sacrament.

1. Commemoration.

Matter gotten.

benefits is the Sacrament of the Supper: Hence it is called the Eucharist or Thanksgiving. Now to this end it were not amisse for us, to set before us those patterns of thankes which we reade of in Scripture for the benefits of Christ. If we reade the 63 of *Esay* the first sixe verses, we shall see how the Prophet breakes out into a gratulation for Christ: *Who* (saith he) *is he that commeth up from Bozra with red garments, glorious in his apparrell, mighty to save? Wherefore art thou red, and thine apparrell as he that treadeth in the winefat? I have trodden the wine-presse alone, &c. I will mention the loving kindnesse of the Lord, according to all the goodnesse, &c.* So also that of Saint *John*, *Revelation* 1. *Verse* 5. *Who is the faithfull witnesse and first begotten of the dead, and the Prince of the Kings of the earth: who hath loved us, and washed us from our sinnes in his owne blood, and hath made us Kings and Princes unto God and his Father: to him be dominion and glory for ever.* See the like 1 *Tim.* 1. 17. *Now unto the King immortall, invisible, the onely wise God be honour and glory for ever and ever, Amen.* So *Paul* 1 *Cor.* 15. *Oh hell where is thy victory? oh grave where is thy sting? The sting of death is sinne, and the strength of sinne is the Law: But thankes be to God who giveth us victory through our Lord Iesus.* See also *Rom.* 7. 24. *Who shall deliver me from this body of death? I thanke God through Jesus Christ our Lord.* We see, the Saints of old could make Songs of the Lambe, and his deliverance: *Moses* and *Miriam* gave no greater prayse for their deliverance from *Pharao*, than they could make songs for Christ; But how should we doe so? Surely if we would take the like course with our base hearts at the Sacrament, which they could doe without it, wee should doe as they did. They filled their soules to the brimme with the meditation of his benefits: So should we doe at the Sacrament. The Lord gives us a feast of him in all his dishes, wee may choose which our appetite most longeth after, all summed up in the seales of his body and blood:) meditate of that love which made him forget glory, and become shame, a worme of the earth: continue with long suffering and baseneſse, thirty yeares upon earth, that he might be called and annointed to suffer and dye. Consider his miseries reproaches and indignities, from the vassalls of Satan: his being tempted by the Devill: spending dayes and nights in fasting and prayer: willingneſse to be taken by his enemies, and to endure his fathers wrath to the uttermost, and crying out *My God, my God, why hast thou forsaken me?* Cull out what parcell

Patterns of thankesgiving for Christ.

Esay 63. 1.

Revel. 1. 5.

1 Tim. 1. 17.

1 Cor. 15. 57.

Rom. 7. 24

Exod. 15. 1.

thou

thou canst from the cratch to the crosse, such as affords the deepest, the divinest grounds of meditation, able to conquer and ravish the soule, and to blow up that sparkle of love and thankes which is kindled in thee. Thou canst turne thee no way, but matter will offer it selfe to thee, to raise affections to the Sacrament.

Matter being thus raised, set thine heart on worke therewith: Let admiration at this love of Christ so set upon thee, a traytor, a rebell, when thou wert (not the most unprofitable or unworthy, but) most treacherous of a thousand others; let it cause thee to cry out: Why shouldst thou thus reveale thy selfe to me, and passe by so many? What should move thee to empty thy selfe to the bottome of thy excellent conntents, that thou shouldest obey even to the death of the crosse, and that for such a wretch as I. Oh! how my soule is linked to thee! How doe I love thee? What parts, wealth, esteeme, hopes, welfare, yea life it selfe should not be dung to me in respect of thee! Whom have I in heaven but thee, or whom in earth to be compared to thee! Yea this abundance of thankes to Christ should carry thy heart through him to God the Father, as *Paul, Col.* 3. 17. speakes. O Father, how couldst thou spie out such a sinner as I out of a thousand, to choose and call mee home? how couldst thou forgoe thine onely Sonne, and suffer him to be made the off-scouring of the earth, rather than I should perish! Oh! who is a God like unto our God, forgetting and pardoning the transgressions of the remnant of thine heritage! Oh! My soule magnifieth the Lord, and my flesh rejoyceth in God my Saviour! From both the Father and the Sonne, let thy thankes proceed to the Holy Ghost: Oh blessed Spirit, who bloweſt where thou listest, what moved thee to make this Sacrament, such a sweete seale of pardon, and heaven to such a staggering distrustfull creature as I am? Why hast thou assured my soule by these sweete pledges of security, that I shall not perish, nor for ever be separated from thee! My soule shall never forget such a blessed Spirit, as hath conveyed his best assurance into my soule, so barren and empty thereof before.

2. Heart raised thereby.

John 14. 21.

To admiration of God and Christ.

Psal. 2. 4, 5.

Psal. 73. 24, 25.

Col. 3. 17.

Mich. 7. end.

Of the Holy Ghost.

I say, thine heart should fasten upon God the Father, Sonne, and Spirit with all admiration and thankes; and from this thankes should issue into thy soule all peace, joy, complacence and delight in the Lord. All thy thoughts, desires, affections, purposes, endeavours, and abilities should pitch themselves in his fountaine: wholy resigne up themselves to be at his command, mourning that the fruit should be come to the birth, and no strength to bring forth. Yea be-

2. To complacence, delight, and joy.

Luke 1. 47.

Esay 37. 3.

sides this joy, thy soule being thus warmed and inflamed with the bounty of the Lord, should shake off deadnes, wearines, inconstancy, and renue her covenant with God for time to come, saying thus; Oh Lord, thus hast thou magnified mercy above justice towards me a sinner? but what can thy servant doe to thee? What shall I recompence thee with for all thy love? Oh! *I will take up the cup of Salvation and praise thee!* I will not approach to thee with flockes of Lambes, or with rivers of oyle, but with an humble, meeke, and righteous walking with my God! Oh! that there were such an heart in me of faith, love and uprightnesse, as to walke in and out with thee in all thy commandements, that it might goe well with me for ever! Oh that there were not rather such a base heart of sloth, ease, selfe, world and sensuality, to withdraw me! Oh! Let the thoughts of mine heart, and the covenants of my soule and tongue be ever accepted and ratified with thee, O Lord my God! Then should I goe 40 dayes to *Horeb*, even from Sacrament to Sacrament, in the strength of this thy feast! Yea this congregation wherein I stand, (which is partaker with me of the like mercy) should be a witnesse of my faithfulnes, and in the midst of thy Courts & Temple should I performe the vowes which I have made: yea & that grace which I have found at thy Sacrament should goe with me, and follow me through my life, to season and sanctifie all my course, my prayers, my worship, my marriage, my company, my blessings, my crosses, my whole conversation. This may serve for a briefe view of Sacramentall Thanksgiving, or remembring the death of the Lord Iesus.

3. To thankeful expressions. Psal. 116. 9. 19.

Deut. 5. 29. Psal. 19. ult.

4. Indignation at our basenesse. 1 King. 19. 8.

Psal. 116. ult.

2. Duty. Perpetuation. Luke 22. 20, 21.

The second duty, is perpetuation; intimated in that clause of our Saviour. For so doing, ye shew forth the Lords death till he come. I will touch it but briefly. First know, it is not with the Sacrament of the Supper, as it was with that daily Sacrifice which the Iewes offered to God morning and evening. That was destroyed when the Temple of *Ierusalem* was ruined by *Titus Vespasian*. But the Supper of the Lord Iesus, typified (in part) thereby, is to last till the worlds end in one part of the Church or other. Popery by their cursed Masse, & other hereticks by their devices, for many hundred yeares together (through Satans enmity) interrupted shrewdly the purity of Christ Sacramentall. They brought in a Sacrifice for a Sacrament, and defiled this ordinance so farre, that they quite defaced it. The *Iewes* (as histories relate) in derision of the Supper, and of the Lord Iesus, were wont every Easter, to steale a Christian childe or stripling, and to crucifie him upon a crosse: all

Esay 66. 23. The Sacrament eternall in the Church

as

as in them lay) to destroy the true doctrine and memoriall of Christ Sacramentall. Truth is odious to the factors of superstition: and at this day, what doe Papists reproach with so base termes as the Supper of Protestants, calling the Table of the Lord by the name of an Oyster Board, and the Sacrament by the name of the Hereticke ordinary! alleadging, that their Altar and Transubstantiation are the onely true meanes to honour Christs Sacrifice, which they offer to God for the sinnes of quicke and dead, but not receive from God as a pledge of forgivenes and holinesse. Now marke, the Lord in all ages hath still upheld the glorious beauty of his entire Sacrament, against all such corruption and profanation. And that especially by sustaining his poore servants to shed their blood, in the defence of this cause. We know how many hundreds in King *Henry* the 5. 6. 7. 8. dayes, but more openly in Queene *Maries*, suffered in our own nation for the defence of this cause of God: besides the thousands of Martyrs in other Countries by the Inquisition and tyrannie of Popish Bishops. Neither are we to looke, that in any age (till the kingdome of Christ come) this holy ordinance shall ever want enemies: who either openly or secretly, in part or wholly, will seeke either to undermine and obscure the purity and honour, or overthrow the substance of this Sacrament. But all in vaine: for this shall stand as a brasen pillar in the midst of the flood, and shall survive all corrupters and enemies; and shall be perpetuated in her honour and integrity, till the comming of the Lord Iesus to judgement, when all heresie shall perish with the breath of his mouth; & Satan himselfe is driven from earth, and confined for ever to hill. How upheld.

But how shall this great worke be effected and continued in the Church so long, and so daily? Surely by those his people who are members of the militant Church, who (like Champions of Christ) shall stand out for this precious Iewell committed to their trust and safegard. Both Ministers by their diligent teaching the doctrine of the Sacrament, and vindicating thereof from the cavils and corruptions of Popery: And the whole Church both Ministers and people, by their receiving this Sacrament according to the pure institution of the Lord Iesus without leaven of mans mixture: Both these, I say, are appointed to perpetuate the honour and dignity thereof, in spite of all enemies. Indeed I grant, that perhaps each poore soule in receiving, doe not punctually attend this; but the Lord attends it in them, & effects it by them, while he sustaines them by faith and good conscience, to come & partake this ordinance, incorruptly Illustration of the meanes of upholding it. 1. Ministers teaching. 2. People in confessing.

corruptly and sincerely. We see then what a maine charge lyes upon every sound Christian: though he be no Martyr, yet he is a confessour to the truth of the Sacrament, so oft as he receives it, according to the ordinance. He holds out with an hand openly to all that can see, the death of Christ, till he come: and by his cleaving close to the will of the Ordeiner, becomes a witnesse to Christ Sacramentall: bearing downe, as with a streame, all popish, superstitious, Iewish, wilworshipping enemies of this holy Sacrament.

Onely such as by faith cleave to the institution of Christ, the doctrine of a Sacrament and Sacramentall relation, the promise of the Lord Iesus to be present till the end of the world with all such: I say, onely those that abandoning a Sacrament of forme and deede done, rest upon the power of a promise for making good the fruit of their receiving to their soules in the Spirituall nourishment of the Lord Iesus, doe beare witnesse to the Sacrament against all usurpers; who else by their trickes and devices would robbe the Church of this Monument. Therefore it concernes every true Christian, not onely to take upon trust from others, the doctrine of the Sacrament, but to understand it themselves warily in their receiving, that they cleave to the rule of Christ, and stop their eares to all Popish chapmen in this kinde, who if they might be hearkned unto, in their consecrated stones, adoration, and other cursed ceremonies, soone would the honour of the Sacrament lye in the dust. The duty lyes, not only upon the Doctor of the chaire, or the Preacher in the pulpit, but upon each member of the militant Church, That he shew forth the death of the Lord till he come. Keepe the trust which is reposed in thee, poore as well as rich, unlearned as well as skilfull, base as well as honourable. In this thou shareſt with the best (for kinde though not degree) that in thy receiving corruptly or purely, the truth and glory of the Sacrament is either preserved or betrayed to the enemies of the death of Christ. If a man should betrust thee at his death with the dispensing of his wealth, and managing of his Orphans, as truly, as if he were alive to behold: tell me, durst thou be false to a man? And shalt thou dare to be false to God, who hath betrusted thee with the Church treasure, I meane the preservation of his Sacrament in her pureneſſe? Looke well to thy selfe therefore: Thou art now a Guardian of Christs Orphan, not a mans: and he will not hold him guiltlesse who shall forfeit this trust. And this be said of the second behaviour of each communicant in the act of receiving.

The great duty of a receiver urged.

The

The third followeth, which I call, holy accommodation of the senses and spirit of a receiver, to those Sacramentall Acts both of Ministers and people, occasioned at, and during the time of the Supper. In the former Treatise I have handled them at large with their use: Here I only touch upon them briefly, in point of Actuall behaviour. The sum is, that the Sacrament hath enough in it to busie and take up the whole man of him that receives it: and it is no dead object, but lively and fruitfull, to exercise him who delights in it: So that he shal not need to borrow devotion from the marking how this man and that woman carrie themselves, or by reading of Chapters, and such like helps. But the Lord will have him bend his senses to marke what acts are there passing betweene God and his people; for he knoweth that the behaviours fetcht from the Sacrament are ever safest and best at the Sacrament. And that by marking these acts, the soule of a beleever will gather one wholesome occasion or other to edifie it selfe: as for example. When he beholds the Minister of God standing in Gods stead, and separating the Elements; he gathers, that God the Father hath given the Lord Iesus to the Church; and thereby comforts himselfe in the free gift of God. Duty to the Sacrament in her acts and passages. The first.

Secondly, when he sees him to blesse and breake the Elements: he remembers that himselfe pierced and brake his body and sides by his sinne, and provoked the justice of the Father against him, which causes him to eate this Lambe, and to mixe sweete meate with the hearbes of mourning and contrition. The second.

Thirdly, when he heares the minister offer the Elements to himselfe in particular, he heares in him the voyce of the Father, exhorting him to apply the Lord Iesus to himselfe for his peculiar strengthening against Satan, the world, and corruption. The third.

Fourthly, beholding himselfe to thrust forth his hand to take, eate and drinke the Elements: he rejoyceth to thinke, that God hath united them to Christ inseparably, that by the power of the ordinance, the one might carry the other into the soule, and the soule might fasten with faith and hunger upon both, as the true Nourishment of grace, peace, joy, unto eternall life: so that no enemy shall be ever able to frustrate the fruite of this Sacrament. Also when he sees the Church partake with him in these mysteries, he perceives an inward tender love and communion, quickned in his heart, & drawing him to rejoyce in his own welfare (as a member) in, and under the welfare of the Church; through which (as the body) each member receives her own special influence from the head. The fourth. The fifth.

Yea

The sixth. Yea the *Psalmes* and Almes of the Congregation, sung, and given from a cheerefull and charitable heart, both to God and his poore children; doth provoke him to doe likewise, to sing with a grace in his heart to the Lord, and to distribute with a loving spirit to the necessities of the Saints. All which being pertinent relations to the Acts administred, doe further and ripen the soule in the grace of the Sacrament, so that it shall not neede to repent her of her labour, but with the end of the Sacrament reape also the fruit and carry away the blessing, and returning God the glory. And thus much of the behaviour of the Communicant at the Sacrament; which if it were well weighed, what difference should we soone see? a maine difference betweene the baseneſse of man, and the Pro-
Conclusion. vision of God? Alas, this would banish all earthly, wearisome, sensuall, wandring carriage of communicants: who either for lack of sound knowledge, or else want of savour of heart, are faine to fill up the time of long Sacraments, with most tedious thoughts and affections, and so defile themselves in an irkesome receiving of that, whereto they made so solemne a preparation. Whereas we know, that as it is a greater commendation to a subject, to demeane himselfe duly in the presence of his Soveraigne, than only to spend thoughts before hand, how he may doe it: so it is no small comfort to a poore soule that he hath painefully prepared it selfe, when also it can converse with God in the ordinance, so, as it may lay no offence in the Lords and her owne way, from a plentifull dispensing of mercy upon her selfe, while the season of dispensing lasteth.

And thus much for this Chapter.

Chap. X.

Touching the due carriage of a Receiver after the Sacrament ended.

The third and last Generall, carriage after. TO conclude the whole Treatise, let me also adde a word or two concerning this last, but not least duty of a communicant after the Supper; a piece of worke very little regarded by the most. But let us know, that as some part of the Sacrament was entred upon in preparation, so some part of it is to be done after the publick action ended. I confesse it is counted a ridiculous thing by the most to be so precise, as never to have done: but to goe from Church to chamber, & there finish the work.

But

But to such as make conscience of other ordinances in private, this will be more welcome: and no paines will be thought too great for the attaining of so great commodity.

Briefly then, the Supper being ended, a Christian receiver should in private set himselfe in the presence of God, and performe these two duties: The first of faith. The other, due survey of his receiving. Touching the first. A Christian must close up the whole action with the Amen, and so be it of faith, lotting upon the word of God, that it shall be to him in the fruite of his travell, according to that which God hath caused him to looke for. It comes in my minde what is recorded, *Acts* 12. of the Church assembled together in *Maries* house. They had beene earnest to God for *Peter* in their prayers. It pleased God to heare them, and breake chaines and prisons by them: and to send *Peter* miraculously among them, as they desired. Now when the Damosell came in and told them it was *Peter*, they told her she was madde; it was an Angel. Whence came this, that they should so hardly beleeve that which they had so earnestly prayed for? Surely, because faith is such a stranger to our spirit, even when it is at the best, that it seemes to bee a grace above us. Carnall reason, feare, and distrust are alway upon the latch ready to breake in when we have beene most spiritually occupied, (how much more then ordinarily) and to buzze into our eares thus: Thus now thou hast beene busied, and as thou thinkest thou hast discerned that which few have done at the Sacrament: But what if all this thy labour should bee lost? What if God should doe neither good nor evill? What if for all this, thou shalt be no better than if absent? Oh! Here then let thy faith still bee attentive to guard thy soule, as Satan is with his fiery darts to dismay thee: bee able to quench them by faith: thinke it no strange thing that unbeliefe hath never done assaulting thee: but ply thy selfe with this shield and Armour, till thou have frayed away Sathan from thee, and recovered thy former part in the promise. Say thus, Lord was thy word strong at my going to the Sacrament, and is it weake at my returne? Doest not thou alway speake the same thing? Is there any shadow of turning in thee? Shall I in the generall say with *Martha*, *Ioh.* 11. 23. 39. *I know thou canst doe all things*; but when it comes to the push, then start backe and say, Hee stinketh? Farre bee it from mee Lord thus to bee at a sudden losse, as if thy promise were no bottome sufficient to cleave to? This is the first thing which the Lord

1. In speciall duties.

1 Father.

Esay 53. end

Act. 12. 15.

Lord lookes for; that thy faith ſhould bee as reall as the promiſe: and that thereby thy heart ſhould bee fenced from the feares and diſtempers of carnall ſenſe and diſtruſt, which elſe will breake in upon thy wanzing heart, and weaken thy confidence: Alas! we ſee nothing, nor heare any voyce from heaven: wee behold the boldneſſe and preſumption of Hypocrites, who after their receiving, are as merry as the beſt: and this troubles a poore ſoule when he findes ſtaggering, in ſtead thereof. But, diſcourage not thy ſelfe: better is ſome feare where there is a treaſure to looſe, than all mirth, when thy heart is empty. Onely let this bee thy practice, Lot thou upon the truth of God, to beare downe all thy doubts and diſtempers, as faſt as Diſtruſt and Sathan plies thee with them.

Faith lots upon the promiſe.

2 Chro. 20.9.

Examples of the act of Faith.

2 King. 4. 16. 28.

1 King. 1. 17.

Diſpute for God as *Iehoſhaphat* did for victory. Didſt not thou ſay O Lord, that when our enemies aſſaulted us on every ſide, if we looked toward thy Temple, thou wouldeſt heare from heaven and deliver? Marke: very little appeared for him, all rather was againſt him; but he ſhooke all off with this caſting himſelfe, and lotting upon the word of promiſe. Said I not to my Lord, Deceive mee not (ſaith that *Shunammite* to *Eliſha*:) Shee had lotted upon his word, ſo that when the child was dead, ſhe was cheerefull, and went to the Prophet to pleade the promiſe. When *Adoniah* was got to bee King, poore *Bathſheba* and *Nathan* agree to goe to *David*, and encounter him thus: Did not my Lord the King ſay alway in our hearing, *Salomon* ſhall reigne; how then is it that *Adoniah* reignes? Can theſe ſtand together? So ſhouldeſt thou

John 6. 52.

ſay, Lord is not thy fleſh meate indeede, and thy bloud drinke indeede? Saidſt not thou, that he that eateth the one and drinketh the other, hath eternall life in him? Haſt not thou promiſed, that thy Sacrament ſhall chaſe away my feares, my diſtruſt, my old luſts of covetouſneſſe, and uncharitableneſſe, impatience, and the like? Whence is it then that ſtill they dare aſſault mee? The Lord tells thee, this is to try whether thou wilt reſt in the worke wrought, or relie by faith upon the word, that it may bee a done deede, as it was a ſpoken word. Give not the Lord over then, caſt not away thy confidence, but lot upon the word and ſay, I beleeve it muſt be ſo Lord, becauſe thou haſt ſaid it: and if any ſhould come and tell mee, me thinkes you are better, ſince the laſt Sacrament, I ſhould not thinke it ſtrange; but anſwer, you ſay the truth, indeed, I beleeve I am ſo, for the mouth of the Lord hath ſpoken it: there-

fore

for if I should bee but as I was before, I should make the Lord a lyer, and doe unspeakeable wrong to him by my unbeleefe. Thus much for the first duty.

The second duty followeth: That a Christian after his receiving, must survey the worke and the fruit of it, how hee hath gained by his receiving, or what he hath lost, and accordingly apply himselfe. And that in these three passages following. For, if he finde himselfe disappointed of that fruite which he looked for, that God hath not assisted him in his attempt, if he feele that still his heart is dead and darke, and the spirit hardened from receiving such grace as God offers; then is he not to shake off all at 6. and 7, but to looke well about him. He is to consider, that such a watch word from God is not for nought, the Lord is not wanting usually to his ordinance altogether. If in stead of a melting and broken heart, more cheerefull by the promise, more penitent and more watchfull upon the Sacrament, hee feeles the contrary evils to appeare; fullenesse, loosenesse, deadnesse, unmercifulnesse; then hath he neede to consult and give sentence. And whereas hypocrites and time-servers looke at nothing, save how they may dispatch the worke, and then make account that God is tyed to their girdles, although still their corruption fester and ranker in them so much the more; the people of God are impatient of such shuffling and confusion.

2. Duty survey of our receiving. in 3 Acts. 1. In case of disapointment.

And they conclude there is a pad in the straw still: there is some excommunicate thing hidden in their tent, which they would not cast out. And therefore, howsoever conscience was content that they should take some paines to prepare themselves, yet the chiefe worke was neglected, and therefore either their person is still unaccepted of God (being in his uncleanesse) or else some beloved lust lyeth glowing at the heart, unseene or else unpurged out: Thus was it with those Israelites, *Deut.* 5. 29. and *Iosh.* the last, and *Iudges* the 20, all who thought well of themselves, vowed themselves to the Lord: prepared themselves very strongly to fight in a good cause against villanous trespassers. But God was not with them, but slew 42000 of them, even by those men of *Gibea*, worse than themselves. The reason was, that although the cause was good, yet they were unfit to handle it at that time, their conscience being crazed with Idols. But when they saw the roote of the malady, they durst no longer kicke against the pricks: but fell sadly to search out their sinne by fasting and prayer, to breake their hearts before the Lord, to weepe, repent, and renew covenant. And upon this

What to doe in that case

Deut. 5. 29. Iosh. ult. Iudg. 20. 22, 23.

this the Lord altered his course also; and at the third onset, gave them the victory. Even so must it bee with these: they must not give the Lord over in this Sacramentall discovery: they must blesse him unfainedly that hath rather by frowning upon them, and by turning a day of feasting into a day of sorrow, shewed them their corrupt condition, than to leave them still hardned in their sinne! Oh! If thou belong to the Lord, thou canst not endure so bitter a countenance of his to be cast upon thee; but recover his favour by a thorough purging out that venome which defiled thee: yea if ordinary meanes will not serve, extraordinary shall; of the practice whereof, I have spoken in the chapter of Repentance, and the triall thereof.

The 2 Act in case of want of feeling.

Secondly, if thou finde it to be otherwise upon due survey of thy receiving; to wit, that thou hast beene faithfull to God and thine owne soule in the worke: so that thy conscience doth not accuse thee, nor the Lord frowne upon thee: and yet for all that, thou still wanteſt that feeling and savour of the Sacrament which thou desirest to walke with: then thou art to apply thy selfe otherwise; that is, thou art to conceive, that as yet thou art not fitted to receive such measure of grace, nor to use it well; but rather wouldest be puffed up with it, and not to bee able to honour God with it. The Lord therefore goes about to try thy desire, how long it will last, and how long it will thirst after the grace of the Sacrament, and against the next time, grow more earnest by this thy forbearing: The Lord would empty thee more of thy selfe, and convince thee how unworthy a vessell thou art to have it powred into thee, and hee had need buffet thee, and bring thee low before hee dare trust thee with it: and, seeing all this is not from hatred, but in love, set thine heart at rest, make no hast, nor limit the Lord, but patiently waite and bee well doing, and in time the Lord shall breake the pride of thine heart, and let in his promise by faith sweetly into thee, so that thou shalt not repent thee that thou wert for a time deferred, that thou mightest bee after rewarded with more comfort, and learne to boast of the Lord.

What to do in this.

2 Cor. 12.9.

The 2. Act in case of satisfaction.

Thirdly and lastly: If thou finde that the Lord hath sweetly satisfied thee with that fruit of the Sacrament which thou wentest for to his feast of the Lord Iesus; so that now thou art as one set at liberty, cheerefull in heart, meete for thy calling, and purposely bent to obey: Then thou art to apply thy selfe a third way. And thou art to doe somewhat for the present, and somewhat for time

to

to come. For the present, to renue againe thy thankefull heart to God, who at last hath heard thy desire, and quit thee of thine adversary which alway upbraided thee with thy unfruitfull Sacraments: and now with poore *Hanna* to receive this comfort, as one that meanes no more to looke with a sad heart, but to honour the Lord in the strength of his owne gracious faithfulnesse: and to knit thine heart to him by the band of so undeserved mercy. Secondly, for the present also thou must ground thy selfe in experience of Gods love, that it may be a pledge in thy bosome of like, yea (if thy sin let not) of greater mercy, that thou maist not bee to seeke of it. For the time to come, thou art to practise two things. 1. To use some meanes. 2. To exercise some Graces. For the first, thou art to set thy selfe on worke to pray and seeke the Lord to nourish this fruit of the Sacrament in thee: and by all meanes to blow it up as with bellowes, yea, to hatch this mercy in thee, that it perish not. As *Paul* bids *Timothy*, to preserve that trust committed unto him, by the laying on of hands. And so shouldest thou take heede least thou loose 3 *John verse* 8. the good things thou hast laboured for, till thou get a full reward.

What to doe? 1. For present. 2. For time to come. 1. Exercise some meanes. 2 Tim. 4. 14.

Likewise there are two graces of the Spirit which all such have cause to practise. The first is feare. The second is care. By feare I meane as *Heb.* 2. 1. Taking heede least these good things leake out, through the secret chinkes and crackes of our false hearts. Iealousie of loosing grace, is like the tender eye-lid, which keepes any offence from the eye. And watcheth narrowly to all occasions against all temptations of the world and Satan, whereby this pearle might be endangered and imbezzeld. The mother whose the living childe was, would not give any way to the cutting it in sunder, but the false mother would; and by that *Solomon* bewrayed her. So is it here. An hypocrite who wants this Treasure (as the proverbe saith) will sing before the theefe, having nothing to loose, although he goe in the midst of a thousand dangers, hee is not troubled: but the traveller who carries a round charge about him or behind him, cannot be so merry. Hee comes not to a place of robbing or hazard, but he will be sure to have his company neere him, and to have his hand upon his hilts. Oh! he is sensible of his money! So is a true Christian: The grace which hee receives from Gods hand, brings with it a jealous heart, least by some meanes or other he forgoe it. Blessed is he who thus feareth alway, and standeth, upon his watch.

Some graces. 1. Feare. 2 King. 2. 28. Pro. 12. 8.

1. Care. Secondly care. That is, hee is very studious and painefull to improve that Talent which hee hath received from the bounty of the Sacrament. If he finde that faith and her fruits be planted truely, he playes the occupier of these Talents. Wee know a bare man, having gotten a stocke together, and borrowing upon use daily, had neede to looke to himselfe, as knowing all his hope is in his credite, that he can hold quarter, and keepe dayes of payment. So ought it to be with a Christian: he goes every Sacrament deeper and deeper into Gods Books. That faith, peace, and grace which he meets with at the Sacrament, is as a new borrowed summe of the Vsurer. If hee come not to the Sacrament for the better, hee knowes hee comes for the worse. Therefore all his care is, how hee may improve this treasure, and bee daily able by his occupying, to keepe credit with God, and to finde favour with him for new receits, as his needes require. The grace of the Sacrament is costly and requires good improvement: And except a man walke in the exercise thereof more faithfully and fruitfully, the Lord will withdraw his gifts, and come upon him as a hard master, who will exact the uttermost penny of encrease. And wee know that commonly if the Vsurer fall sore upon a debter, he breakes his backe. To avoyd this misery, learne this. The more God betrusts thee with, the more care doe thou nourish in thy selfe that thou grow: that so the Lord may receive his owne with increase. And by this meanes of renewing thy selfe after the Sacrament thou shalt finde the fruit of it to abide in thee constantly; and to bee a meane of thriving in a good course. Which grace the Lord grant! And for this third duty after the Sacrament, and so of the whole doctrine of the preparation, and this second treatise, thus much be said.

Matt. 25. 16, 17.

1 Cor. 11. 27.

Matt. 25. 27.

An

An Appendix, added to this second Treatise, consisting of two Chapters.

CHAP. XI.

Shewing some directions how a communicant may finde his preparation to the Supper, sweete and familiar.

IT is the will of God that all his people doe finde his yoake easie, and his burthen light: both in those duties which ought ever and at each instant to be done, as to beleeve, repent, to live well, and to bee ready to dye: as also those which are for ever due, but not at every instant to doe: But at such seasons as are meete and appointed for them, as, to preach, heare, pray, receive the Sacraments. To insist in the Supper onely in this place: The Lord loves not that it should be a toyle to his people, either to try themselves before, or to communicate at the Table, or to survey their worke after. Yet impossible it is, but so it must be and will be to such as please themselves in nothing, save in their ease & formality of serving of God: But to such as know that God will have his yoake put on, and hath promised to make it sweet, it will become so, if they will yeeld neckes to it, and beleeve. Let none mistake me herein. I know that no man must diminish or take away the least dramme of weight from any service of God: it were cursed presumption and sacriledge to doe it: and cursed be he that doth the worke of God negligently. Yet neither ought any to adde any weight of his owne to the Lords worke, and to make it heavier than himself hath made it: But take it as God hath framed it, most light and cheerefull to an heart applyed thereto. Now to apply what I have said, to this Sacrament: What one worke of God (among the outward) is so shrugged at, and wearisome to the most, as this of Triall and receiving the Supper? On the one side men feele a great difficulty in the dispatch, and on the other side, the Kings command is streight, a necessity is laid upon them, and woe to them that doe it not; and what comes of this? Surely they breake through it with head

How to make our preparation sweete.

Gods will is, it should be so

Matth. 11. 28.

Revel. 22. 18.

Ier. 48. 10.

Yet to the most it is tedious, and why?

and ſhoulders, and doe it as they can, their owne eaſe and ſloath they will not ſhake off, and the Lords yoake they are loath to tak on. To prevent this eye ſore, I have ſet down theſe few directions, which I commend to the teachable: as for the foole (ſet in his frame) I know though one ſhould bray him in a morter, yet would not his folly depart from him.

Rules againſt it. 6.

Rule 1. Tit. 1. 15. And firſt generally ſeeing that onely *To the pure all things are pure*; and nothing be it never ſo pure is ſavory to an uncleane heart, whoſe minde and ſpirit is defiled: Let therefore this bee the firſt rule, That the heart and conſcience be pure, and ſo preſerved daily: for ſo the inner man will delight in the Law of God, and the bent and ſtreame of the ſoule will goe that way, although wee bee not continually buſied in the outward performance therof, as in receiving the Sacrament, or hearing &c. Whereas they, who ſtill abide in their uncleaneneſſe, and their hearts are corrupt within them, are at no time fit for any duty, whether preſent or abſent; for why, they delight onely in that which followes their own principle, yea in any thing, ſave that which tends to the honour of God, and their owne profit and comfort. So then, firſt I ſay, let us get a beleeving heart, and a pure minde thereby, nouriſhing it daily, and then the inward man will bend it ſelfe to walke with God, in ſuch duties as it meets with, be they liberties or croſſes, be they hearing, prayer or Sacrament, nothing ſhall (through mercy) come amiſſe to a prepared heart: But as the playing of all leſſons is equally ſeaſonable to a well tuned inſtrument, ſo here.

Rom. 7. 24.

Rule 2. Secondly, being ſet thus in frame, wee muſt ſo goe to worke daily. That is, wee muſt live by faith, daily apprehending Chriſt to our ſelves in his promiſe, for the ſupport of our life by his daily influence and nouriſhment. For ſeeing the Lord is willing to give us Chriſt to be our wiſedome and holineſſe, and to be ours to put on and doe all we have to do in, as well any day, yeſterday and for ever, as well as to day. *Heb.* 13. 8. yea as well every day as at the Sacrament, to become our meate indeede and drinke indeede: what (ſave unbeleefe) ſhould hinder, why we ſhould not take him every day as well as any day, him (I ſay) with all the benefits, as pardon, peace, and direction, both for doing and ſuffering, living and dying well? Chriſt is not for a Pageant or Proceſſion, to gaze on once a yeare, but for uſe, & to live upon daily, as *Paul* ſaith *Now live I, yet not I but Chriſt in mee: and the life I live is by faith*

Gal. 2. 20.

in:

in the Sonne of God. To this end consider further, that wee receive the same Christ in the Sacrament, and in the promise: If then we be upholden by faith in the promise dayly, that Christ will bee our patience, strength, hope, and will doe all our workes in us: Then by the same faith the Sacrament will be welcome to us, although it were as daily as in the primitive Church, *Act.* 2. because still wee receive the same Christ, though in a differing conveyance. Deceive not thy selfe about thy life of faith, and then thou shalt not be easily unprepared for the Sacrament. The Souldier that lyeth alway in Garison is fitter to encounter the enemy in the field, than one that commeth from the shop or plough, untrained for the battell.

Esay 26.16. Acts 2.end.

Thirdly, we must be vigilant against those evils daily which steale into us, whereby we make a separation betweene God and us, and so, betweene us and his Ordinances; setting a gulfe betweene us and them, so that we cannot come at them easily, as the Sacrament by name: and contrariwise, we must maintaine our daily fellowship with God daily, in faith, patience, meekenesse, diligent use of meanes, meditating of the word, absteyning from techinesse, worldlinesse, pride, inconstancy, unthankefulnesse, remissenesse of spirit, busying our selves about other, or more things than wee are called to, &c. Which although at the time of committing them, they seeme nothing: (we not thinking of after-reckoning, or what hurt they will doe us) yet in the meane time, we are corrupted and hardned therewith ere we are aware. Little dreaming what an ill handsel they make us toward the Sacrament. And moreover, when we would finde them out and confesse them at the Sacrament, wee cannot so easily bring it to passe, our hearts being a farre off to seeke through their distemper. So then (in a word) keepe we our hearts undefiled, and shun occasions as wee may: and wee shall finde our Sacrament-worke mightily set forward thereby: so that the solemnesse and hardnesse of the taske will bee well over: and wee shall come to it not as a Beare to the stake, but as to our appointed foode; for why? Is not this our fellowship with grace much furthered thereby? Marke but this: When we have newly beene at the Sacrament, wee seeme pretty well affected: And what hinders us from being so continually, if such scurfe brake not out to defile us? but wee imagine (basely) that fellowship with sinne and Christ, light and darkenesse, may be held together, which cannot be.

Rule 3. Ephe. 6.18. Iames 4.2. Heb. 3.14. Psal. 32.3. 2 Cor. 6.16.

Fourthly, if we have beene prevented by Sathan, our own looseneſse or other occasions, and have fallen into the sinnes before na-

Rule 4.

Lam. 3. 40. med, or the like: That we practise a daily repentance thereof, breaking our hearts, and fastning upon the promise, (by which we must get pardon, and new strength to obey) and abhorre all sodering up of our falls by our owne devices. All men will confesse that sinne must be repented of, or else it will hurt us; but we make question of the time when it must be; and so Sathan bids us, put it off till after when more leasure is, or till the Sacrament come: for then it must be done, and then as good make but one worke of it, as many, and spare our selves a labour; and repent of all altogether. But he that is wise, finding out his errours and sinnes daily, will repent daily, and not put it off so long till hee have forgot it, and so the worke will prove the more tedious. Besides, daily repentance keepeth the heart fast and tender, and preserves us wary of offending afterward. Even as when the water is much frozen by an hard and deepe frost, either it must be broken and kept thin every day, that so the cattle may drinke easily; or else it will renew her hardnesse, so that it will be hard to peirce it: Even so if wee suffer our hearts to goe on in sinne, till we come to the Sacrament, we shall not have them soft at our command, but shall be much cumbred with them.

Rule 5. Fiftly, our experience of former receiving should helpe and strengthen us against next time; We should not be as riven vessells which suffer the liquor to run out as fast as it is powred in; Or as the sive, which while it is in the water, holds water as well as a paile; but if out of it, then presently draines out: Contrariwise we ought, when we come from the Sacrament (as I have said) seriously to ponder what good we have gotten there, or when we have failed in: if we have failed, we should covenant to humble our selves, till we have cast out that failing, as unbeleefe, sloath, uncharitableness, which deprives us of the fruite we looked for, as peace, joy, growth in grace. But if at the Supper we have felt these to revive

1 King. 19. 8. in us, then ought we to retaine their worke and power in us, from day to day, till we receive againe. When *Elija* had eaten bread and dranke water, hee went on forty dayes in the strength of it. So should we who have fed upon other dainties, and so should we not be alway new to begin, but keepe our old grace, and increase new, which is indeed to grow by the Sacrament. But of this before.

Rule 6. Lastly, we must so use all private meanes of Religion, as they may be helps to the publike. For private meanes are often, publike seldomer: If then so oft as we prayed, or read, or conferred, or meditated, we could have our eyes upon that hard taske of the Sacra-

ment,

ment, and either pray for blessing upon it after, or else blesse God for the good we have formerly received: If we would in private by our selves muse of it, and aske others how they have found it easie: we should finde the Sacrament a cheerefull and comfortable worke for us to goe about, in comparison of that we doe. But wee commonly mind these things all at once, when the Sacrament calls upon us: which maketh it strange unto us, because it is not the object which our eye was upon before hand. And for these sixe Rules of direction, thus much.

CHAP. XII.

Why the Sacraments are so unworthily partaken by some, and so unfruitfully by others.

TO that which I have said of the unpreparednes of men to the Sacrament in the former Chapter: I may adde somewhat of the unprofitableness and unfruitfulness of them, in this last period of my Booke. No man neede wonder that hee who is awcke and unwilling to a worke, commonly findes it to thrive with himselfe accordingly, that is, to prove barren and fruitlesse. Therefore the former Chapter might be a reason sufficient of this. Howbeit because the sore is deepe, I will dive a little further into the causes hereof, both in the worser sort, as also in the better, touching upon the remedies briefely. Most receive unprofitably.

In the worser sort (for I would have none think that I confound the diseases of all sorts) I have observed some causes to proceede from inward, some from outward respects. Touching the inward: first, one cause is the generall ignorance of people. True it is, Popish blindnesse and error is removed, touching the merit, necessity and worke wrought: and generally people are free from bread worship: yea they thinke there is some excellent thing in the Sacrament; but if yee come to the upshot of the matter, namely to demand what a Sacrament is, to what end ordained, what fruite it affords, and how to be received: yee may goe (even in Townes duely and well catechised) and picke out scores yea hundreds of people, who can give no common sensible account of this ordinance: But are as blinde, about the doctrine of it, as the mole in the

1. The worser sort. Causes. 1, Inward. 1. Ignorant.

earth. What then shall be said of such as live in utter darkenesse? The cure of it is, that these understand, that as *Hosea* saith, they perish for lacke of knowledge, yea ignorance rotteth the heart and maketh it naught, and therefore that they cast out this bitter roote, and get some measure of light: and plucke off the cover of darkenesse.

Remedy.
Hos. 4. 6.
Esay 25.

2 Cause. Superstition.

A second cause, is superstition; causing a solemne yea Popish over reckoning of the Sacrament, viz. That it is so holy a thing that all must not meddle with, fitter to be shrined up under a Canopy, than brought forth into over ordinary use: Alas! few men are worthy to come to such mysteries: It is well for them they have devout hearts, and love them: But as for that wisedome, faith, and charity, which is necessary to partake them, they come short, and so (they doubt) doe many that make themselves skilfuller than they: Therefore they finde enough of it to come at Easter, and sometimes neglect it then also. Oh! blinde idiots! The devill hath cast upon you the oyle of superstition to burne you up, as hee hath cast the water of contempt upon the former. But for remedy know, That the Lord loves not extremities: he will neither admit the despising scorner, nor the superstitious esteemer, but count them both guilty. If God allow the Sacrament to his faithfull people in ordinary, thy superstitious mannerlinesse is out of season: let reverence bring thee to God, but cursed bee that superstition which beates thee off.

Remedy.

3. Cause. Profanenes. 2 Cor. 6. 16. Ioh. 3. 20.

A third cause is brutish profanenesse of life. What communion is there with Christ and Belial? Many doe so debauch their lives with odious drunkennesse, cosenage, lying, swearing, Sabboth breach, with other abominations, proclaiming their sinne as *Sodom*; abhorring the light, and maintaining their lusts and pleasures against it: that their hearts are powred out as water: and there is no heart left in them to looke after the Sacrament: They tell themselves in secret, That such holy things are not for dogges: Swine more become the trough than the Table: The Devill also takes on and torments them (if they dare looke toward the Sacrament,) and tells them, They have another trade to thrive upon, their whoring, their riot, their roaring, and emptying themselves into their lusts without all controll, and stabbing all that give them a crosse word, must be their joy and delight, and in stead of all Word and Sacrament.

Mat. 7. 6.

Remedy.

And thus they desperately goe on saying, There is no hope, *Ieremy* 2. 25. The remedy is, That they submit to Gods terrours, and stop

their

their ungodly courses, and try if the terrors of God can tame them, and bring them into some generall compasse.

A fourth cause is, conceit of mens civilitie, innocencie and good life among men: but voidnesse of grace, and being quite estranged from the life of Religion. Now how can such finde any relish in the Seale of that Covenant which they regard not? Its enough for them that they keepe their Church, shun the Alehouse and drunkennes, be no open profane offenders: but they keepe quarter with their owne Idoll, and set up that in stead of God, his Word and Sacrament, their harmelesnesse and curtesie, must goe for pay with men, though they be never so fulsome in Gods account. I condemne not civility, nay I praise it: yet the resting in a principle of our owne, starves the heart of Gods grace, when a man resolves there to pitch. Let these men learne to be out of all favor with themselves, knowing that their excellencie stands in a thing which is quite underline of grace, and so seeke to season their soules with true understanding of their enmity with God, and care to keepe covenant with him, which onely can make the seales savory.

4. Cause. Conceit of civility being out of Covenant.

Remedy.

Some outward causes there are also of this: First, the want of the Ministery, and meanes of knwledge of Gods Ordinances, and the Supper by name. How should Ministers preach of the Seales that understand not the doctrine of Christ himselfe? Nay I mourne to speake it, divers Ministers neither unlearned, nor unpainefull (in their kind) nor ungodly; yet in point of the Sacrament, doe little acquaint either themselves or the people with it, almost through the yeere except in a passage a farre off. I dare not boast my selfe, I know well mine owne wants: but if I might draw any to emulation, I durst say, That whereas my poore labours for twelve yeares, were more upon this, than any other one point; I am not ashamed to say, I found the argument more fruitfull at the end, than all the while. And doubtlesse many good people there are who mourne for the barrennesse of their Ministers in this kinde, as much as their owne deprivall of the benefit.

2 Externall causes. 1 want of meanes.

Remedy.

Secondly, base example. Sinne, 1 *Pet.* 1.18. goes strong in the streame of tradition. When as in a towne you shall have twentie families into which the knowledge and savor of the Sacraments never entred: how should it discend into their children? No. But as 2 *King.* 17. *ult.* that worship which those Samaritans had learned, was continued many hundred yeares after, even till Christs time, *Ioh* 4. So here, looke what unsavorinesse of Sacraments was

2 Base example. 1 Pet. 1.18. 2 King. 17. ult.

in

in the grandfather and father or mother, it descended as an inheritance to their posterity, running in the bloud as a disease. The remedy is, that young ones doe withdraw themselves from such cursed customes of prophaneness, and suffer the word to season their hearts more deepely with grace and the love of holy things more deepely, than lewd custome hath leavened them with the contrary.

Remedy.

3. Scandall. Thirdly Scandall. When the bad stumble at the actions and lives of such as are frequent receivers (who may bee hypocrites) and when they see that such dare cogge and cozen men of their estates, undoe men by breaking and running away: and sometimes be as joviall and merry companions as themselves, as to lye, traduce others, breake promises, play the worldlings, and the like; Oh! they conclude, There is no great matter in receiving the Sacraments, and if this be the religion of such, let us abide still drinkers, &c. Oh! fearefull scandall! Thou shouldest binde thy selfe by receiving to an inoffensive course of meekeness and love, that thou mightest winne honour to the Sacraments. But for redresse hereof, let such consider the woe to all that offend others, and all that are offended at others. Its just with God to set one against the other, that such may perish who love not the truth: One shall not neede to mocke the other. This for the first.

Remedy.

2. Better sort. Causes. No pondering the spirituallnesse and worth of Sacraments. Now for the better sort, even with them also it is not well. They debarre themselves of the sweete fruit they might enjoy. And why? Surely because the entire value and honour of the Sacrament is not nourished in their hearts, the true gaine of them continues not in their soules. They ponder not the spirituall nature of them, they beleeve not that God can blesse them as he hath promised, they hold no strength from them any time, but forget it by their vanity and giddinesse. They cannot see how the Spirit of Christ gives efficacy to the Sacrament to purge them from the wrath, revenge, lightnes, abuse of liberties: and the lesse they gaine by them (through their owne sinne) the lesse they love them. Much lesse doe they consider the sealing power of Sacraments to give the soule assurance of that which other Ordinances alone cannot. The remedy whereof, being that which oft hath beene pressed, I neede not urge it. Only I aime at this, that I might give the Reader a view together of these diseases for his better recovery.

Remedy.

2. Cause. Hiding of their sinne. Secondly, even the better sort are much given (oft times) to hide their owne follies, and to beare with themselves too much, even in those errors which breake out openly enough to the eye of the wise

wise obſervers. Now if the ſight of our wants is not all that God requires of his people, what ſhall be ſaid to ſuch as in ſelfe-love applaud themſelves, and looke ſo much at their few commendations, that they are loth to acknowledge their blemiſhes. And ſure it is, he that walkes with ſence of few wants, makes God ſuperfluous in his Sacraments. For remedy hereof, goe to the Chapter wherein this point is purpoſely handled.

Thirdly, many of theſe are deepely tainted with worldlines and have no meaſure in their earthly buſineſſe; whereby neither their preparation to the Sacrament, nor their ſurvey of it, either before or after can finde roome with them. All is too little, for worke, worke. Oh! thou ſhalt have thy belly full of it one day (with aking and ſorrow) when conſcience ſhall preſent thee with thy ſinne, and ſhew thee how many Sacraments, and the fruit of them, this gulfe of the world hath devoured without recovery: And what a narrow entrance into heaven, it hath cauſed to thee, who (if thou hadſt been enlarged to Gods opportunities, as they to thee) mightſt have found a large doore opened unto thee. Then ſhalt thou bee wearie of thoſe cavills which thy covetous heart hath caſt upon the Sacrament, as theſe; Where finde ye that ſo much coſt is required to the Sacrament, that men muſt lay aſide their buſineſſe, and looke after that? Nay, where findeſt thou that the matters of ſo divine a Nature muſt ſtoope to thy baſe traſh? And ſo ingroſſe thy heart, that when holy things are in hand, thy ſoule is no where leſſe than where thy body is? So that thou hadſt as good doe never a whit, as never the better? The Remedy is, Reſigne up thy ſelfe and ends to God: make him the Moderator, and hee will not defraude thee of thy worldly due, if thou wilt be ruled: But if thy ſelfe be judge, the Lord muſt needes prove the loſer. To theſe I might adde more. As that men make a dead worke of the Sacrament; they live not by faith in it, they walke not humbly and tenderly, but ſuffer ſmaller evils to lurke in them and defile them; till they feele conſcience crazed, they make not up their breaches by ſpeedy repenting, but ſoder and cruſt them over, they ply not Sacraments with other private and perſonall helpes meete to preſerve the grace thereof; but in the midſt of their ſlightneſſe, vanities, and pleaſures which they mixe with holy things, they looke to fare as well as thoſe that watch cloſely to thoſe ſuccors; wherein as they are foulely deceived, ſo let them know, that the Lord is righteous, and will not conceale the labour of love in his better ſervants to equall the ſlight

3. Deepe worldlineſſe.

Remedy.

More cauſes added.

and

Remedy.

and careleſſe with them in bleſſing. For remedy whereof, let them looke backe to the Chapter of Repentance. And thus at laſt I have alſo finiſhed theſe few advices, added to the Doctrine of preparation: Craving therefore of him, who is *Alpha* and *Omega* (and hath now brought us to an end of our purpoſe) that hee would ſet home this doctrine of the Sacrament to the hearts of the Readers: I finiſh the whole Booke.

Concluſion of the whole.

FINIS.

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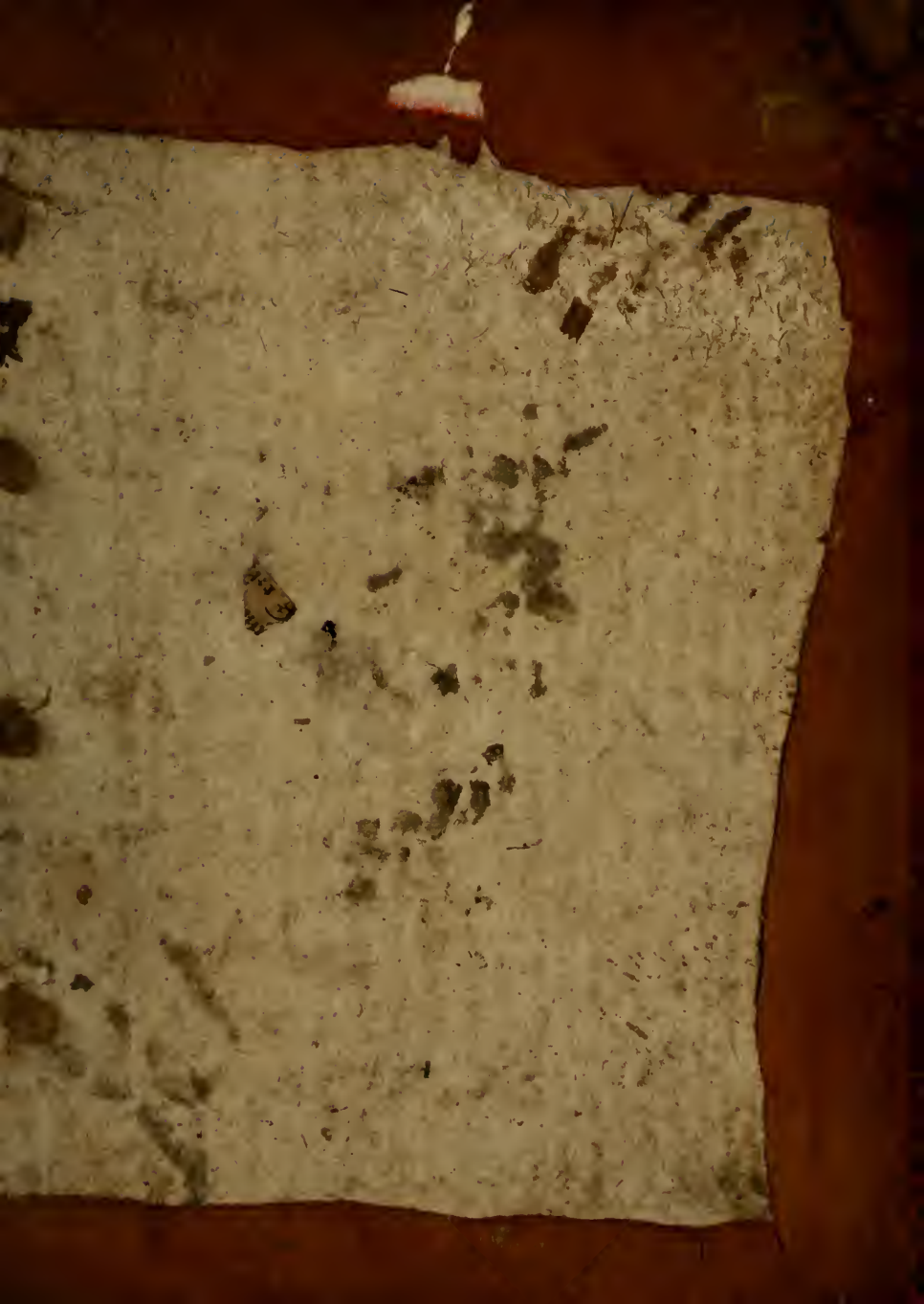
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